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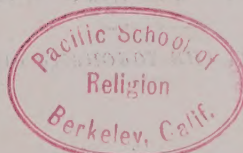
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# The Japan Evangelist.

VOL. III.

OCTOBER, 1895.

No. 1.

## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUCHI.

(Continued.)

### CHAPTER IX.

#### IYEMITSU TOKUGAWA AND CHRISTIANITY.—CHRISTIANITY IN SENDAI.

IN 1623 Hidetada was succeeded by his son Iyemitsu. But when the latter became Shogun, the prohibition of Christianity was made more rigid. Believers were crucified, beheaded and burned. The lords of the different districts obeyed the order of the Shogun and persecuted the Christians who lived within their territories. Masamune Date, the lord of Sendai, was an especially earnest persecutor. He killed the missionaries and others. This was perhaps because he was under suspicion by the Tokugawa government on account of his having sent a commissioner to Rome, and he wanted to establish his innocence by persecuting the Christians.

It is said that Rokuyemon Hasekura, who went to Rome as Masamune's commissioner was punished by being beheaded for believing in Christianity. There used to be many different opinions as to the place where his body

was buried. But in February, 1894, Mr. F. Otsuki, President of Miyagi Lower Middle School, and others, after long study of old writings and consultation with reliable authorities, found the tomb of Hasekura, and learned that he had not been beheaded, but died a natural death through sickness. The person who was punished was his son Rokuyemon.

As the father and the son had the same name, the one was taken for the other. The Rokuyemon who went to Rome died July, 1622, in the fifty-second year of his age. His son Rokuyemon was punished because his younger brother had become a Christian and left the country. He committed *harakiri*\* on March 1st, 1640. They both lie buried in the cemetery attached to a temple called Komyoji on Kitayama in Sendai. This is proved by the following old writings:

The first is a report made by Rokuyemon's grandson to the Government:

"My grandfather, Rokuyemon Hasekura, went abroad by order of Lord Teizan in 1613. He returned in 1620 and died through sickness on July 1st, 1622. His whole estate went to his son Kanzaburo, who changed his name to Rokuyemon. In the

\* Suicide by disembowelment.—Eds.



days of Lord Gizan, somebody made accusation in Yedo against Rokuyemon that he had become a Christian since his going abroad. But this Rokuyemon was not a believer, and thus escaped trial. He had a younger brother named Gonshiro who believed in Christianity and ran away from home. So Rokuyemon was ordered to commit *harakiri* on March 1st, 1640, and his estate was confiscated. I am the son of Rokuyemon, but I was only four years old when my father died, and on June 3rd, 1669, I came into possession of my estate."

In the genealogy of the subjects of Date family occur these words: "Rokuyemon Hasekura went to a foreign country by order of Lord Teizan and saw the king of that country. He returned, after staying for some years, in 1620. His son, whose first name was Kanzaburo, was punished for his brother's guilt. An estate yielding fifty-one *koku*, six *to* and seven *sho* was given to his grandson Matabei in July, 1671."

The genealogy of the Hasekura family says: "Rokuyemon Hasekura went to a foreign county by order of Lord Teizan in the Spring of 1613. He returned in 1620, and died July 1st, 1622, at his age of fifty-five years."

Another reference is made in the record of the great-grandson of Rokuyemon: "Rokuyemon Hasekura was accused at Yedo of holding relations with the Christians. He was tried in 1639, but his family belonged to Komyoji, a Buddhist temple of the Zen sect at Kitayama in Sendai, and he proved that he did not believe in Christianity and had no relations with any of the believers. Still he was adjudged guilty, because he was so careless as not to know of his servant's becoming a Christian and holding communications with other believers. He was beheaded March 1st, 1640, at the age of forty-two. His body was cremated and buried in the cemetery of the Komyoji."

These writings make clear the fact that Rokuyemon's death was due to sickness. The tomb is on the hill back of the Komyoji. A pagoda-like monument in three sections rests on its foundation stone. The Chinese characters for "earth," "water," and "fire" are cut into the stones of the three sections. Perhaps this monument had five sections in the beginning, the first two of which, now lost, probably had the characters for "wind" and "air." Something is written on both sides of the character for "earth," but is not very distinct and cannot be read. There is also a square stone with the characters for "offered by .....Tsune Hasekura." This is the base of a stone lamp offered by Rokuyemon's grandson. His descendants are still living in Sendai.

In *Seikyoshi*, a history of Roman Catholicism in Japan, translated from French, it is written that Masamune, the lord of Sendai, was the first to persecute the Christians in obedience the order of the Shogun. Hejiack Karawir who was a bishop of the Japanese Church, lived in Sendai and went about among the villages in the vicinity preaching Christianity. But afterwards he moved to a place called Minaku, which was under the jurisdiction of a man called Goto. This man was a Christian, and Masamune knew that he believed the foreign religion, but he gave his silent assent, because Goto was a worthy servant of good rank. The persecution began while Masamune was in Yedo, when one day a servant told him that there were many believers within his domain. Masamune was afraid of offending the Shogun, and sent one of his followers to Sendai to persecute the Christians, but with orders to spare Goto. When those retainers who were opposed to Christianity heard this order, they exclaimed loudly: "We cannot believe that His Highness gave this order to spare Goto. If we persecute them at all, we ought to begin with the leaders."

Daizen Shimada, an intimate friend of Goto's, called on him and offered his advice, saying: "If you remember and appreciate the mercy of our lord, you ought to recant your faith instantly." Then Goto retorted with great determination: "The mercy of our lord is great, but the mercy of the Heavenly Lord is greater." Thus rejecting the kind advice of his friends, he left Sendai. Karawir lost his life in the persecution.

Tradition says that during this persecution three Frenchmen and some Japanese, fourteen in all, were cast into the Hirose River and left to freeze to death. Karawir was perhaps one of them. There is a Buddhist idol called *Shibari Fudo* at Tsuchidoi, in Sendai. It is on the bank of the river, and is said to mark the grave of these fourteen martyrs. This idol is quite famous, as the people bind the idol with straw rope when there is anything they want the idol to do for them, and when their prayers are heard, they cut the rope. Mr. Hanko Masuda, of Sendai, who is a member of the House of Peers, has a Latin Bible with wooden lids. The contents are printed on paper and some leaves are still left. Perhaps this was used by some French missionary. It is said that Koyasu Kwanon, a Buddhist idol at Masuda, a few miles south of Sendai, is an image of the Virgin Mary. In a village called Uyematsu, near Masuda, there is a god named Tatenokoshi Myojin. Some years ago, when Count Yamagata, who was then Minister of the Department of the Interior, came thither, he heard that the image of the god was a cross, and ordered a priest to open the shrine, but the priest refused. An amulet, which is said to protect children from accident, is given at the Yakushido, a temple at Kinoshita, a south-eastern suburb of Sendai. It is like a die, of hexagonal form and red and blue in color. This amulet is said to have originated in Roman Catholicism.

There is a village about four miles distant from Sendai. The god worshiped in that village was said in former times to be a wild god, and nobody dared to open his shrine and look at the image. When Count Yamagata went there in 1884, he heard of it and thought it very strange. He went with some officers of the district government, and ordered the priest to open the shrine. To the great surprise to them all, the image was not that of an ordinary god, but a picture of Jesus on the cross. Afterward the picture was sold and a new idol was put into the temple. Perhaps during the Tokugawa Government, from the fear of persecution, this picture was put in, and it was forbidden to open the shrine on the pretence that the god within was a wild god. As time passed the people gradually came to believe that it really was a wild god. Lately some idols called Haragomori Kwanon were found in that region. These idols had representations of the crucifixion of Christ on their bodies. I have seen some of them, so that these stories may be true, though there are some who deny their truth.

(To be continued.)

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JAMES C. HEPBURN, M.D., LL.D.

By the Rev. Prof. H. M. LANDIS.

THE names of Bishop Williams, Dr. Verbeck and Dr. Hepburn, representing as many denominations, form the triumvirate of Protestant missionary pioneers in modern Japan. Arriving within a few months of each other above thirty-five years ago, the lives of all three are still spared to us as well as the active services of the two former. The latter, the subject of this sketch, after spending a third of a century in earnest and devoted service for the Master in Japan, left in October, 1892, for America, where he lives in well-deserved retirement, with the



faithful companion of many years of toil in the Orient. As a memento of Dr. Hepburn's eightieth birthday anniversary, it is well that THE JAPAN EVANGELIST should make room for a brief account of his life and labors.

James Curtis Hepburn, M. D., LL.D., was born in Milton, Pennsylvania, March 13th, 1815. His father, a lawyer, greatly desired that young James should follow the same profession. Distrusting, however, his oratorical qualities, he chose the medical profession. He was graduated from Princeton College in 1832 and from the Medical Department of the University of Pennsylvania in 1836. While a student in the University of Pennsylvania, he confessed Christ; and consecrated himself to the service of his Master,—a service which has always been his highest inspiration, and the retrospect of which is his "hope, joy and crown of rejoicing." Had he followed his father's choice, he might never have become so eminent a witness for Christ in the lands of the Orient.

The means used by Providence to decide his future was association with two fellow-students,—Richard Armstrong, one of the early missionaries to the Hawaiian Islands, and father of the lately deceased and highly honored Gen. Armstrong, president of Hampton Institute, that most successful educational and industrial school for colored people and Indians; and Rev. Matthew Loyard, who early laid down an earnest missionary service in Africa. But undoubtedly the earliest seeds of the missionary spirit were sown by his mother, who, as president of a ladies' missionary circle, was imbued with the true spirit of service. Thus various circumstances moulded him for an unknown future, and until such time as the call to his great work should be made plain. After a medical practice of some three years, he was married to Miss Clara M. Leete, in October, 1840,

—a companion to whom the Doctor never tires of ascribing full meed of praise for faithful help during these fifty-five years of happy wedlock and fruitful service. In this same year he accepted a call as medical missionary to Siam. He landed in Singapore on July 12th, 1841, and, owing to sickness among the Presbyterian missionaries in this place, he was detained and engaged in work for the Chinese there until China was opened, thus early laying a foundation in the Chinese language which was to prove of great value in later literary work. With the opening of China, at the close of the Opium War, when there was an exodus of missionaries from Siam, Malacca and other places for the new acquisition of mission territory, his previous plan was changed, and Amoy was determined upon as a field for hospital and dispensary work for Chinese patients. He landed here in October, 1843, and opened work in conjunction with Dr. W. H. Cumming and Rev. David Abeel. In all, six families of the Presbyterian Church located here. In a short time four of the six ladies died, Mrs. Hepburn and Mrs. Young alone being spared. Two of the men were drowned, one of whom, Walter Lowrie, was thrown into the sea by Chinese pirates who infested the Chinese waters in great numbers during these years and long after. Malaria so reduced them that Dr. and Mrs. Hepburn left Amoy for Macao and finally for New York, where they arrived in March, 1846. Thus ended the first period of their missionary labors, after less than five years on the field and with little promise of another less disappointing, more lasting and more abundant field of labor.

From 1846 to 1858 we hear little of the subjects of our sketch except that these years led up to a useful and very lucrative medical practice in New York city, in the course of which he ministered to cholera patients through









JAMES C. HEPBURN.





two epidemics. Thus a promise of all that life could wish for from the physician's point of view loomed up before him. Active also in church work, the cause for which once home and its comforts and prospects had been sacrificed, was still strong enough to tempt them, although there was not even a tithe of the worldly gain in it which he had found in New York. Enough that the Master's call should be plain, and there would be all eagerness to follow it to the ends of the earth again.

Japan was opened,—the great fact of modern history in the Orient. An urgent appeal came through S. Wells Williams—of Chinese fame—that a medical man of experience be sent at once to Japan. The call was heard and, after a voyage of one hundred and forty-six days, with all that such voyages then meant, the destined place was reached October 18th, 1859. At Nagasaki they met Rev. (later Bishop) Williams and another missionary, Mr. Higgins.

They landed at Kanagawa and only after four years went to Yokohama, then a small fishing hamlet of a few hundred huts, surrounded by marshes, but now a flourishing city of over 160,000 inhabitants, and a great world harbor.

The treaties had been made without any reference to missionaries and the American Consul at first thought their stay very problematical and was not slow in informing them that missionaries were neither needed nor wanted, and that therefore to be registered as physician to the Consulate was the only way out of the difficulty. This, after consulting with the Governor, the Consul did of his own accord and thus the way was opened. It seemed all the more necessary to do this as the death penalty for any countenancing by natives of Christianity had lost none of the terrible meaning imparted to it over two centuries before,—a penalty openly

placarded throughout the Empire and not recalled for upwards of ten years after this. Thus early dates that peculiar disability which, till but a year ago, required the missionary in the main to pose in the law's eyes as given to some form of work other than his own calling signified—to manufacture an excuse characterized at times as deception and calculated to disturb some consciences.

An old temple, the Jobutsuji, still standing in Kanagawa and rejected by the Dutch Consul as unfit for a stable, was furnished by the Governor of Kanagawa for the U. S. Consul's physician. A little judicious carpentering made it quite comfortable, notwithstanding the absence of all but the barest articles of furniture brought along from New York. The Governor also furnished a number of servants, who, agreeably to custom but to the horror especially of Mrs. Hepburn, came with but the barest clothing, constantly prostrating themselves whenever addressed. Yet, as Mrs. Hepburn stated, their first cook continued with them to the last, a fact significant in more ways than one, telling a tale of housewifely qualities not easily gainsaid. Meat, bread, potatoes and many other common articles, were then unknown, except as occasionally furnished by generous ship captains. Soap and its manufacture was introduced by Dr. and Mrs. Hepburn, as also many other simple articles characteristic of Western civilization.

Missionary pioneering is usually not complete without a catalogue of hair-breadth escapes from the assassin's blade. Those days of two-sworded *samurai* knew enough of frequent dangers of this sort, and cases of foreigners who thus fell are historical. The Doctor himself and his wife, too, had their adventures. To mention but one,—a man entered their employ for the express purpose of assassinating them, but desisted on finding the



Doctor not so a bad a man as he had imagined.

But, as now, but much more then, language was the one great question for the missionary. A beginning was received from Dr. S. Wells Williams in the phrase, "*Kore wa nani*" (What is this?). The following is the quaint story of the first word learned by him in Japan. The carpenters had built a fire under the straw roof of their renovated temple home. The Doctor cried out, "*Dangerous!*" and the carpenter understanding the gestures and emotions rather than the word, cried out, "*Abunai!*" Many words first learned had interesting historical connections, especially as he and Dr. Verbeck of Nagasaki would by correspondence announce their mutual discoveries. An instance illustrates the difficulties in the absence of all dictionaries and grammars. Dr. S. R. Brown of the Reformed Mission (who came soon after and located in the same place) came running in almost breathless one day saying, "I have found the future tense. I saw the carpenters this evening look at the threatening skies, when one exclaimed, '*Miyonichi ame ga furimasho*' (To-morrow it is likely to rain)." Though this does in a way represent our future tense, it illustrates the difficulty of discovering the rudiments of grammar in an unknown tongue. Hoffmann's Grammar, then first appearing, was received leaf by leaf. Not until a year had passed, did the Doctor succeed in securing his first teacher, when a man who later became noted offered to make a mutual exchange for the sake of getting English. As soon as possible the translation of Matthew's Gospel was begun, but only a chapter was accomplished with this man, he claiming to be afraid of losing his life if caught in Christian work. He and others were sent as spies by the Government to watch every movement of the strangers. These

spies seemed to act at personal risk, for the Doctor's teacher soon left on account of fear.

A dispensary for Japanese patients was opened in 1861, but ignorant of the need of a Government permit, he suddenly, after a few months, found his hopes crushed and his dispensary closed by the Government. Two years later, however, after building a house to include a dispensary (No. 39, Yokohama, still standing), he moved into it and began treating Japanese patients,—a work continued for fifteen years and very fruitful, and not merely in the medical sense. For, covering the walls of his dispensary with Scripture texts, curiosity and genuine interest on the part of the natives would give him many occasions to follow in the other footsteps of the Great Physician,—teaching and preaching. Meanwhile also in preparing in his language study a vocabulary, he laid the basis for another great work of his life,—his Dictionary of the Japanese language. At the same time also in company with Dr. S. R. Brown, Dr. David Thompson and Rev. J. H. Ballagh, he opened a school for Japanese boys in the Custom House. Thus four or five important auxiliaries of the Church in mission work were begun,—Bible translation, medical work, language study and lexicography, preaching, and educational work,—small beginnings, it is true, and naturally enough too. A Japanese pastor, at a farewell meeting in Doctor Hepburn's honor, well illustrated some of these points. Desirous to express on behalf of Christians everywhere in Japan his sense of indebtedness to the labors of Dr. and Mrs. Hepburn, he narrated how he first came to hear of their names years ago. A certain eye-wash had been recommended as being a prescription of Dr. Hepburn's. He obtained it and found it efficacious. Next, when a student of English in looking up the English equivalent of

Japanese words, he found the Doctor's dictionary of greatest service. Then, when he became a Christian and read the Scriptures in his own tongue, he learned more fully what the Doctor had done for all the people. He enlarged upon his wide influence among students, and concluded with saying that if one individual were to be singled out from the many who had combined to secure Japan's advancement, no doubt that individual would be Dr. Hepburn.

The first edition of his great dictionary was published in 1867. It has run through three editions successively revised and enlarged,—2nd ed., 1872, and 3rd ed., 1886. He also issued several editions of an abridged form. The first Christian tract in Japanese was published by him as a translation of Dr. D. B. McCartee's tract in Chinese, entitled, "Easy Lessons in Christianity."

A greater work than lexicography, except as this is basal to even Bible translation, is the part that fell to Dr. Hepburn as organizer, superintendent and most interested personal worker in the translation of the Bible—a translation of which it is perhaps not too much to say that it takes equal rank in Japanese literature with King James' version and Luther's version in their respective tongues. Like these versions also it is working its way into the literature and the affections of the people, and, whatever may come to pass, it is sure to wield a controlling influence in future translations.

The translation of the New Testament was begun in 1872, in connection with Drs. S. R. Brown, Greene, and Maclay, (Dr. Nathan Brown being added later), and their Japanese associates, and finished in 1879. The Old Testament was begun in conjunction with Dr. Verbeck and Rev. Fyson and Japanese associates, in 1882, and completed in 1888.

Various minor literary labors occupied his energies, among which may

be mentioned Romanized editions of parts of Scripture and various tracts.

As a fitting crown of these literary labors, there came from the press on the eve of his departure, a companion and interpreter of the Bible, his Bible Dictionary, published in 1892, and the only work of its kind as yet in Japanese.

Thus he rounded out his literary work in an impressive way, and as Dr. Verbeck remarked in recounting various monuments of his labors, "His life's work is efficiently, successfully, yea, well done. Everything that Dr. Hepburn put his hand to was completely finished."

His interest in educational work gave it not only his active efforts in teaching, his counsels in faculties and boards of instruction, his work as first president of the Meiji Gakuin, the leading institution of his Church in Tokyo, but also left behind him monuments of financial aid rendered to this institution towards the erection of a large dormitory and a professor's residence. The following inscription in memorial volumes presented at a farewell meeting, tells its own story: "Presented to J. C. Hepburn, M.D., LL.D., by the Faculties and Students of the Meiji Gakuin in loving remembrance of their first President."

In speaking of educational work, Mrs. Hepburn's part, especially in female education, must not be forgotten. Early and active has been her part, and her work and example have yielded many gracious blossoms and much luscious fruit. Ferris Seminary owes its origin to a class of pupils which Mrs. Hepburn handed over to Miss Kidder (now Mrs. E. R. Miller). The first recognition by the Japanese Government of woman's work in girls' education was given in engaging a pupil of Mrs. Hepburn's to assist foreign ladies (Miss Griffis and Mrs. Veeder) in establishing what developed into the Tokyo Normal School. The present minister to



China, Mr. Hayashi, was a pupil of Mrs. Hepburn and owes his excellent English in good part to her training. Though it may be policy on the part of a Government no more to remember the guides of its earliest foot-steps, as children often forget, yet the record of this and many other efforts of missionaries (cf. Dr. Verbeck's career in the June number of THE JAPAN EVANGELIST) is preserved on high, and "their works do follow them."

The reference to Dr. Hepburn's gifts, in much of which the "left hand knew not what the right hand did," brings to mind one very signal monument, the Shiloh Church-building in Yokohama. In the earlier years of this church, it enjoyed his pastoral ministrations, and, up to his final departure, he taught in it a Bible-class for the young people, while all along he was the confidant of its pastor and the counsellor of his flock. This edifice, perhaps the finest and most costly in Protestant Japan, owes its existence to the untiring efforts of Dr. and Mrs. Hepburn in enlisting the sympathies of Christian friends in America; nor was he himself backward in furnishing a very considerable part of the cost from his own pocket. Shiloh Church stands forth an enduring monument in brick and stone to the memory of its most illustrious patron.

The tribute received from the Yokohama foreign community on the occasion of the golden anniversary of their wedding in 1890, stopped not with mere wordy expression of esteem and affection, but added more substantial expression in the form of an appropriate souvenir worth, in round figures, 1,000 *yen*. This presentation was made with the acknowledgment that even the mercantile interests were indebted in the first degree to the Doctor's work, the most tangible proof of which was in his dictionary having proved a necessary and most valuable part of the outfit of every counter.

Many touching tributes might be inserted here of deep affection and sincere veneration that came from Japanese friends when announcements of the final departure of Dr. and Mrs. Hepburn were made. The meetings arranged for in Shiloh Church and at the Meiji Gakuin yielded conspicuous instances, as well as a farewell banquet given by Japanese of eminence in the medical profession.

To this brief and inadequate account of a varied life, we would append a few estimates of the character of Dr. Hepburn as expressed on various occasions. The first is from himself in response to a request for some account from himself to aid the writer of this sketch. "I am not fond of writing about myself, but I send you enclosed a few dates, which, if you feel disposed, you may fill up." This note of retiring, self-forgetful modesty is characteristic of one of his most marked traits, which has impressed all who have known him personally. From Dr. Verbeck, a co-laborer for a third of a century come the words. "This brother is respected and beloved by all who have had the pleasure and honor of knowing him.—Our brother's usefulness is of no doubtful nature; it is happily materialized. To mention but a few instances,—in the restored health of hundreds of helpless patients, in the Japanese Old and New Testaments, in the most valuable Japanese Dictionary, in the Japanese Bible Dictionary, in many useful tracts, etc., etc.—Our brother's materialized usefulness, the result of years of labor, abides with us and with the people for whom most of his work was faithfully done. The Japanese Bible, his Dictionary, Hepburn Hall and Shiloh Church, are things which could not be included in a ticket across the Pacific. His life's work is efficiently, successfully, yea, well done. Everything that Dr. Hepburn put his hand to was completely finished. And there is the abiding sympathy which neither

intervening oceans nor continents can sever." The late Dr. E. P. Thwing's words may fitly follow: "Some lives are monumental. Some characters are truly historic. Their attitude lifts them above the ordinary level of human society into a prominence which is commanding.—Where one's personal worth and public service, as in the case of Dr. Hepburn, have endeared him to his fellowmen, there is reason for an emphatic expression of such admiring regard. The length of service is a notable feature of the career under review,—the variety of service is another, but the heartiness, fidelity and modesty of it add a crowning charm. As a scholar, a physician and a missionary; in private and social, secular and religious relations, this man has been a blessing to mankind and a convincing exhibition of the ennobling power of the Christian religion. His works will follow him. They will repeat the truth of the interminable fertility of a noble, unselfish life." One of Yokohama's oldest citizens spoke as follows:—"Missionary service in China (and especially fifty years ago), is no bed of roses; and to many it would be difficult to realize this country as it was thirty-three years ago. To land here among strangers, few, very few, sympathetic ones among the knot of foreign residents, and the Japanese suspicious, even hostile, was not a light enterprise. Every obstacle placed in their way, uncomfortably lodged and fed, ignorant of the language, they had to feel that there must be years of patient labor before they could hope to make even a beginning of their real work, in the discharge of the grand commission with which they came charged. But they held on, and now behold the record, the monuments they leave behind them! And when I say this, I do not separate wife from husband. She has taken part in the labors of the field among the Japanese and also among the

young people of this Settlement. But even more than by help of such kind, a good wife holds up the hands of her husband; she is as the secret oil which feeds the flame. And so I say their record remains with us in that splendid achievement, the Dictionary evolved from chaos after many years' patient work, an invaluable boon to merchants and students as well as to missionaries; in the dispensing day by day for a decade and a half of gratuitous medical and surgical help to thousands of Japanese, and the introduction to this country largely thereby, of a recognition of the value of Western science, in the fragrance of blameless lives which is powerful for good as the dew of Hermon; and, lastly, in having been honored by that Master whose work they came to do by pen and voice, in causing the light of the glorious Gospel to shine into many dark hearts, and leaving behind them the written page to continue their work in years to come. I know the inscription they will grave on this monument:—"Not unto us, not unto us, O Lord." But it is our privilege to realize that they have thus been honored." *The Japan Mail* of October 22nd, 1892, said: "On Tuesday evening the foreign community bade farewell to a man whose name will be remembered with respect and affection as long as Yokohama has annals.—No single person has done so much to bring foreigners and Japanese into close intercourse.—His life has assisted to break down the old barriers of racial prejudice and distrust. For the beauty of his character, his untiring charity, his absolute self-negation, and his steady zeal in the cause of everything good, constitute a picture which could not fail to appeal to the Japanese people.—Much would have to be written to convey even a tithe of what the revered Doctor has accomplished and of the love that all nationalities in this Settlement bear to him."



The hospitality of a home which always was open, with a warm and sunny welcome to all from near and far, is a point which many in all parts of the world would like to see specially emphasized.

Words of cheer and encouragement on the eve of his departure from Japan to his co-laborers in mission work, fitly close this sketch: "We leave our unfinished work to you. Be not discouraged—stick to your work! You have a great Savior and Captain who will bring you to certain victory, helping you to overcome all difficulties. You will live, I think, to see this land brought to Christ—Japan made a Christian country indeed. The Lord be with you all."

## DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAPTER XXVI.—*The Struggle for Existence.* There are now sixty thousand jinrikishamen in Tokyo. One-third of them may be in waiting at stands, but the remainder must find work on the streets. If each one received twenty-five *sen*, the wages of all would amount to ten thousand *yen* a day. This is just as if the people of Tokyo had agreed to employ a big jinrikishaman at the rate per day of ten thousand *yen*. Does the employer pay these wages regularly? Does the jinrikishaman receive his wages every day? Has this large city the ability to support this big man? Let us consider this very carefully. The population of Tokyo at present is one million and five hundred thousand, and the quantity of rice consumed every day is forty-five hundred *koku*. So they pay only thirty thousand *yen* for the most important article of food, and it would require one-third of that amount for

*jinrikisha* fares. Every one of the one million and five hundred thousand inhabitants needs rice, but how many of them can afford to employ jinrikishamen? A very small number remains, if we subtract old people, children, most of the women, those of high rank, artists who work in their homes, poor people, and those who use carriages. Even though we inquire into individual cases merely, we find that the income of the jinrikishamen is very limited. Here, let us suppose, is a very busy business man who daily expends thirty *sen* for fares. Of this amount he may perhaps spend ten *sen* for riding on the street car. Street cars have come to do a large business lately, and seem to deprive the jinrikishamen of employment, but still their daily earnings do not exceed three hundred and fifty *yen*. Suppose again that here there is a merchant who has just paid twenty *sen* to a jinrikishaman. But this happens only once in three or five days. Again a rich man may happen to pay thirty *sen* in going about the temples. But this occurs only when the weather is fine, and but about three times a month. Thus the amount of money received by jinrikishamen is very small, though they receive large amounts on special occasions. Those who go visiting their friends, or to see the flowers and other sights are not enough to support the jinrikishamen. Then who does support them? Is it the business men or the merchants? But how many merchants are there in the city that need *jinrikishas*? If the income of the street car company, which seems to do a flourishing business, is so small, that of the jinrikishamen must be very small indeed. Can the people of Tokyo pay them their wages of ten thousand *yen*? If not, they have to starve. In order to escape starvation, they must demand that amount.

This is one of the most difficult problems of the present time. Here we see how the higher and lower classes of society balance each other, and how the lower class gains its livelihood. Let me write a little about the actual struggle for existence.

It is just noon, There are many jinrikishamen gathered together at their stand near the Ryogoku bridge. One asks another: "How did you make out last night?" "I got only——*sen*," is the answer. A asks B: "How did you fare," and he may get as a reply: "No work." Some of them wear blankets with holes in them, others torn coats and dirty trowsers. Some wear caps and others hats. Some are old and feeble, while others are young and strong. Some are fat and others thin. Their appearance is as diversified as their costume. Some have sharp eyes, while others have dull faces. One tells how difficult it is to get work, others would say: "We are living on rice. We cannot work so cheaply. The people of Tokyo are living on a diet of stones; so we have to pay even for water." One blames another for working so cheaply. Thus they become excited in their conversation, which ranges over a variety of subjects. They speak and quarrel about all kinds of matters, some noble and others mean, some innocent and others vicious. While engaging in such conversation they unconsciously reveal their manner of living. Now should a gentleman, with a satchel in his hand, appear before their eyes, they would stop talking at once, and all of them would stand up, asking him to get into their *jinrikishas*. Some would come up very near to him, asking where he went, others would offer to work at low rates, and still another would come asking him to get into his *jinrikisha*. Should he say: "To Parliament," all of them would crowd up around

him, each one asking to be employed. The gentleman under such circumstances would find it difficult to decide which one to choose. The men quarrel with each other so over a job that it seems like a battle.

CHAPTER XXVII.—*Volcanic Energy among the Poor*. The rich are able to turn everything to advantage in order to make themselves richer still, but money does not circulate among the poor. Their wages are low, and they cannot find much work. Often they are on the verge of starvation. Have they any way of saving themselves out of this trouble? However thoughtful and smart they may be, they have no ideas of political economy. Even though they might have some, yet are they so busy with earning a living that they cannot think of any thing else than how to get work. Most of them do not care whether the city prospers or not, if they only can make thirty-five *sen* a day. But some of them may take into consideration the different classes of customers, the number of *jinrikishas*, the relation of their wages to prices in general, inferring this from the difficulty of getting work, and may thus have some fear for the future. There are sixty thousand jinrikishamen and fifty thousand laborers; these must have twenty-five *sen* each, and that amounts to ten thousand *yen*. Tokyo has to pay this amount of money for fare every day. The people of the city have an immensely large mortgage, the daily interest of which is ten thousand *yen*. Are they able to pay it? When they delay to pay it even for a moment, it is sharply demanded of them. It is a common occurrence that, when anybody wearing rather good clothes or a fine hat, or carrying a new umbrella or fine satchel, walks the streets, coolies surround him and beg him to get into their *jinrikishas*. They

are just like creditors demanding the money which is due them. Some jinrikishamen have said that it is not for them to be employed, but to compel people to employ them. By every means in their power—flattering, asking and begging—they manage to get work. This is the experience of every one of them at the eighty-two hundred stands of jinrikishamen in Tokyo. Can this be said to be a flourishing business? Now we see that they are not employed because the city needs them nor because it can afford to support them.

But most of the jinrikishamen do not try to make any provision for the future. They see only their comparatively insignificant interests of the moment and do not try to secure their more important interests in the future. They look upon the street cars as enemies, and upon the police regulations as too strict and as interfering with their work. But they do not know how small the income of the street cars is, and that, even though their earnings should be given to them, it would not be any great help to them. Yet they complain about it. But there is no one among them to take the lead, and they do not know how to combine for their own protection and to promote their own interests. They all have their complaints, but their force is feeble, because they are not united. Their complaints and grievances have not yet gained sufficient force to make an eruption, but they are like lava flowing beneath the surface. These men have little ability to form combinations, but when the street cars, their rivals in business, once succeed in earning three or five thousand *yen* every day, they may rise up and make a demonstration against them. But the lava can be very easily stirred up when more heat is added, so that we cannot say when and in what quarter the eruption may

occur. Though the street car company is very small, it is yet a volcano which at any time may break out into an eruption. How boisterous is lava that has not force enough to break out into eruption!

One day I followed a jinrikishaman to study the actual condition of his class. Most of these men come from the suburbs or poor quarters to the districts of the city where people are busy going to and fro. But where there are many passengers, there are also many competitors and the streets are full of *jinrikishas*, so that it is very difficult to get work. When festivals or public exhibitions are in progress, the coolies gather where the people crowd together, but even then they cannot get good jobs. Inexperienced, slow, or old hands can never find good employment. They are continually robbed by their cruel competitors. One day an inexperienced jinrikishaman went out to find work, but without success. Then he noticed that a train had arrived at the Shimbashi station; so he quickly ran thither, found some one out of the crowd who was willing to employ him to go to a certain place. He was very glad and the gentleman got into his *jinrikisha*. But just as he was about to start, a man came running after him, calling out: "Wait, wait." The newcomer was also a jinrikishaman, and he was quickly followed by another who struck him on the head and said: "You rascal, you robber! Where did you come from?" He could not understand why he was so cruelly treated and called a robber. But soon another said: "Put down your *jinrikisha*. We have deposited twenty *yen* apiece to get work in this place, and cannot allow anybody else to come here" "Rascal! Robber!" "If you come again, we will knock you down and kill you." It is a fact that these men have to pay twenty *yen* to join a company in order to get work at the



station. Now the poor fellow understood, and could raise no objections, so he went to a *jinrikisha* stand a little distance away, and put down the shafts of his *jinrikisha*. Then the man who had just come before he did cried out: "If you wish to sit down here you must pay three *yen*." He was again surprised, and when he looked back, the former continued: "If you don't care to pay, you cannot sit down there. You are an ass. Wash your face and come." He became frightened. Later, while standing on the street, a man came up and engaged him to take him to Kudanzaka. Having struck a bargain, he put down his *jinrikisha*. But while telling the man to get in, another coolie came on a run and said to the passenger: "Sir, I will go." "No you cannot," says the former coolie. "What? I first bargained with this gentleman, and if you make any objections, I'll knock you down." Mocking and bullying in this style, he ran away with the passenger. Again robbed of work, the poor coolie stood evidently puzzled to know what to do. Then there came a policeman who said: "Why are you standing here on the street? Where is your home? Show me your certificate. When did you begin pulling a *jinrikisha*? What? Your wife has died? If you keep standing this way, we must punish you." All he could do was to bow and beg pardon. Alas, how work is stolen from the inexperienced by the cunning and unscrupulous! Their efforts to secure work often end in quarrels and fighting.

(To be continued.)

#### FORMOSA.

ONE of the conditions of the Treaty of Peace concluded between the Emperors of Japan and

China, on the termination of the recent war, perhaps the most important, looking solely to Japanese interests, was that the Island of Formosa should be absolutely ceded to Japan, and no objection having been raised on the part of the European powers, who so seriously interfered with the fulfilment of other conditions in the Treaty, the Japanese Government has already entered into nominal possession of the Island and all Chinese officials have withdrawn from it. The occupation by the Japanese authorities has, however, not been unopposed nor unattended with fighting, and as yet they seem to be some distance from the time when they can enter into peaceful enjoyment of their new acquisition. The Chinese inhabitants, from about two to three millions in number, were strongly averse to their conversion into Japanese subjects, and their representatives went so far, it is said, as to petition that, if transferred at all from the jurisdiction of China, it should be to that of Great Britain. In the adjacent British colony of Hong-kong, they have had long before them and have long regarded with envious eyes the happy condition under which their fellow-countrymen in that colony enjoy perfect security of life, liberty and property, while they have always been regarded by their own Government at Peking merely as a sponge to be squeezed dry by the Imperial officials whenever occasion presented itself. They would therefore, in all likelihood, under any circumstances, have welcomed their transfer to Great Britain, but she could or would do nothing for them, and gave no sign of any desire to add Formosa to her other Asiatic possessions. Thrown therefore entirely on their own resources, wholly ignorant of Japan and the Japanese, and in that ignorance probably anticipating at the hands

of their new Governors even more ruthless treatment than they had ever received from the old, the unfortunate Islanders established a Republic and openly prepared for resistance on their own account. A considerable force of troops was already in the Island and they were no doubt joined by the loafers and fugitive criminals who infest every Chinese port. But it was not likely that, where the whole strength of the Imperial Government of China had abjectly failed, one island could succeed. The entire division of the Japanese Imperial Guards, the flower of the Japanese army, who had not had any share whatever in any of the victories in the war, was at once despatched to the Island under the command of Prince Kita-Shirakawa, a cousin of the Mikado and a general in the army. The ports in the northern part of the Island have already been taken and quiet restored both in the ports and the districts around them, with some, though slight, loss on the part of the Japanese. Those in the south will soon no doubt be also in their hands, and once the military stations are taken and the garrisons dispersed, little difficulty will be experienced in outwardly reconciling the majority of the Chinese population to the new order of affairs. The Japanese have hitherto shown in dealing with the inhabitants of those parts of China which have been occupied by their troops a policy no less admirable than has been their generalship in the field. Everywhere the people, when peaceful, were treated with the utmost consideration, their labour and goods, when taken, liberally paid for, and everything that was possible was done to teach them that, though the Japanese came as conquerors, they were neither plunderers nor tyrants. Similar conduct in Formosa may perhaps soon make them there as welcome as British

occupiers would have been and give them in their new subjects peaceful and contented citizens.

The Island of Formosa (Beautiful Island—so called by the Portuguese) which lies between  $21^{\circ}53'$  and  $25^{\circ}56'$  latitude north, and  $120^{\circ}15'$  and  $122^{\circ}4'$  longitude east, measures about 235 miles in length by about 70-80 miles in breadth, its total area being some 15,000 square miles, rather less than half that of Ireland. Its distance from the main-land of China varies from 200 to 70 miles, and from the most southern of the Loochoo islands, hitherto the southern limit of the Japanese Empire, it is about 200 miles. The Japanese claim that it is the natural continuation of the chain of islands extending from Kamchatka, in the extreme north, to Loochoo in the south, and was therefore intended by nature to form part of their Empire; but against this claim must be set the theories of scientific geologists that, at one part of the world's history, Formosa was actually joined to the main-land of China. The whole Island is clearly divided into two parts, eastern and western, by a continuous chain of lofty mountains running from north to south and reaching, in the case of Mount Sylvia, to a height of 11,300 feet, and in that of Mount Morrison to one of 12,850 feet. East of this chain the whole country is very mountainous, covered with virgin forest into which the Chinese colonists have never yet been able to penetrate, and inhabited only by a race of fierce and vindictive savages whom, with the exception mentioned below, the Chinese have never yet been able to bring into even a pretence of subjection to their authority. This part of the Island is also inaccessible from the coast, on which stupendous cliffs rise straight from the sea to the height of several thousands of feet, broken here and there only by a few

narrow gorges, without a single harbor along its entire length.

Nothing is known as to the total number of the savages and but little as to their customs. A limited number of them have left the hills and have taken up their residences on the plains immediately adjoining and become so far civilized as to practise agriculture. At even so early a date as the beginning of the 18th century these were already fully subject to the jurisdiction of the Chinese, by whom they are called Pepopwan, or savages of the plain. The majority of them now wear the Chinese dress and speak the Chinese language, but many of them also still speak the same language as the unsubdued savages of the mountains. The latter are clothed only in a single cloth reaching from the waist to the knees, but their bodies are elaborately tattooed all over with representations of trees, animals, and flowers, a custom which, until twenty years ago, was almost universally observed amongst the laboring classes of Japan. Another of their customs, formerly prevalent but now also abandoned in Japan, is that of blackening the teeth, while all the women tattoo the face, on both the upper and lower lips, all round the mouth, in almost precisely the same fashion as do, to the present day, Ainu women, the inhabitants of Yezo, the northern island of Japan, and the reputed aboriginal inhabitants also of the main island. The men are lithe, wonderfully active and skilful in the use of their native weapons, the bow and arrow and the javelin, throwing the latter with certain aim to a distance of sixty yards. They regard the Chinese with as deep and deadly a hatred as the most savage breast is capable of, and it is the chief ambition of every young brave among them to collect as many heads of slain Chinamen as he can. They are at the same time

said not to be so ill-disposed towards other foreigners, especially towards the Japanese, who, twenty odd years ago, had already some experience of them, and now the Japanese entertain very little doubt that in process of time, at some cost of life and money certainly, all will be brought into thorough subjection. These savages are probably of Malay origin, but there are many individuals to be found among them whose features present strongly marked Japanese characteristics. Looking to this resemblance and also to the customs that have just been mentioned as similar to some found in Japan, it becomes only reasonable to suppose that castaways from Japan must at some period have found their way among them.

The western half of the Island, which has been fully and successfully colonized by the Chinese, is an unbroken plain, extending from a low sea-coast to the central range of mountains, which rises from the plains almost as steeply as do the cliffs from the sea on the coast. This plain was described by one of the Jesuit fathers, who visited the Island so long ago as 1715, "as a most beautiful country, the air pure and serene, the soil fertile in all kinds of grain and well watered by numerous small rivers, producing nearly all the fruits of India, as well as others grown in temperate climates, tobacco and sugar growing freely, and all the trees so pleasantly placed that, after the transplanting of the rice, the whole plain resembles less a simple landscape than a vast garden, carefully tended by skilful and industrious workers." More modern authorities fully corroborate what the reverend father has said as to the fertility of the soil. "It bursts with fatness and yields with unparalleled profusion" is the verdict of one of the ablest British Consuls in the Far



East. Tea grown in it is the very finest and best flavored produced in China and is highly appreciated in the States. Two crops of rice are raised each year. Two crops also of the sweet-potato, and abundant single crops of wheat, millet, Indian corn and buckwheat; the taro, yam, betel-nut and ginger are also extensively cultivated, while of vegetables and fruit the long list includes onions, leeks, cabbage, spinach, celery, turnip, garlic, cucumber, water-melon, pumpkin, egg-plant, banana, guava, mango, orange, peach, persimmon and others. The Island is also rich in economic plants, including the Rhea, or grass cloth, jute and bamboo, the *Dolichos* bean, from which oil and a very valuable manure, highly esteemed by Japanese agriculturists, are made, rape, sesame and sugar. The cultivation of sugar, one of the principal products of the Island, is principally carried on in the south as that of tea is in the north of the Island, and, from the first, large profits are already anticipated by the Japanese, who purpose establishing extensive refineries with European machinery and hope to compete successfully with those already in existence in Hongkong. In the eastern half of the Island are immense forests of the camphor laurel, but though the camphor industry is already one of considerable importance in Formosa, it is as nothing compared to what it may attain once its pursuit can be carried on in peace and security. Hitherto those following it have been subject to constant attacks by the savages, have always carried their lives in their hands, and at best have had to bribe the savage chiefs heavily for a very temporary immunity. Only the extreme verges of the camphor forests have therefore as yet been touched, but a new state of affairs will soon arise when Chinese cowardice and official apathy are

replaced by Japanese courage and energy, and for this industry there is no doubt a great future in store. Of minerals, the principal are coal and sulphur, but gold also exists in considerable quantities, and of the mineral capacity of the east of the Island nothing is as yet known, though everything is hoped for.

There are three serious drawbacks to the successful development of the Island as a rich and prosperous colony. One is the almost total absence of harbours. Only one exists that is really worthy of the name—Keelung in the north—and even that is far from being completely sheltered. The others, so called, are for any but small vessels little better than open roadsteads, exposed, in the summer months, to all the fierceness of the dreadful typhoons that so frequently sweep both through the Formosa channel and the Chinese seas in general, thus causing shipmasters to shun the whole coast with the utmost dread. The second is the absence of navigable rivers, there being only one that is of even small commercial importance. That defect will however be soon remedied by the construction of railways by the Japanese. The third is the climate. Notwithstanding the remarks of the Jesuit father that we have already quoted, there can be no question that it is unhealthy in the extreme. Malarial fevers of the worst type are prevalent, and in the summer, with a thermometer ranging from 75°, at the lowest, to 100°, there has been in one month a rainfall of nearly 13 inches. Nothing but experience could give an idea of the conditions of life under such circumstances, conditions which can only be remedied by the exercise of the strictest precautions both in clothing and diet. And it is to be feared that nothing but a very bitter experience will ever teach the lower classes of

Japan, from among whom the future colonists of the Island will have to be chosen, to adopt these precautions. Unripe fruit and stale vegetables are largely eaten by them in their own country, and all the dreadful visitations of cholera, from which they have suffered so much, have not yet taught them either abstinence in this respect or the adoption of even the most elementary principles of domestic sanitation. They are equally careless in exposing the bodies to sudden chills. Nothing is more dear to the Japanese heart than lying at full length, when thoroughly heated, in a strong draught, clothed only in a single garment of the thinnest and lightest cotton, a practice which, in Formosa, must be attended with deadly results. A heavy responsibility will rest on the Japanese authorities should they fail to instruct their more ignorant countrymen, settling in the Island, that these customs, which might have been practised with some immunity in their own more temperate land, must be, for once and all, banished completely from their new homes.

The principal towns in Formosa at which foreigners have been allowed by the Chinese to reside and trade, a permission which will of course continue to be accorded by the Japanese, are Tainan, or Taiwanfoo, and Takao, on the south-west coast, and Tamsui and Keelung, in the North. The first is the old capital of the Island and is still a large though straggling town, containing many park-like places and surrounded by high walls. Takao is twenty-three miles south of Tainan and is described as a "beautiful little place", the surrounding country having many attractions and the climate being much healthier, or rather much less unhealthy, than that of the rest of the Island. It is the principal seat of the sugar trade and will

therefore no doubt become of considerable importance when in Japanese hands. Tamsui in the north is at present the most important seat of trade in the Island, all the export of tea as well as a large export of camphor and camphor-wood taking place from it. The foreign residents live not in the port but in the town of Twatutia, nine miles distant inland, which has in recent years been also the residence of the Chinese viceroy. From the latter, the only railway that now exists in Formosa runs to the fourth port, Keelung, twenty-six miles distant. This has hitherto been of little commercial value and its only hope in the future lies in the development of the coal mines in its neighbourhood. The British Government maintains able and experienced consuls at Tainan and Tamsui (Twatutia), and it is to be hoped that our own Government will soon see the advisability under the new conditions of the Island of following this example, and establishing a consulate at least at whatever place it may be decided by the Japanese to establish the headquarters of their new Government. Both commercially and politically such a step would be amply warranted.

We had intended to have concluded with a short sketch of the history of Formosa, but our limits are already exceeded. Suffice it to say here that while the Chinese claim to have been its first discoverers, both Japanese and Dutch colonies were established or attempted to be established in it during the seventeenth century. In 1661, the Dutch, the last of these colonists, who had themselves ousted the Japanese settlers, were driven out by a Chinese pirate named Tsing-tsing-kung, and in 1682 his son submitted to the Imperial Government at Peking, since when Formosa has continued to be an acknowledged part of the

dominions of the Emperor of China. What we have said of it will show that it should prove a most valuable acquisition to the Japanese if, as we have not a particle of doubt they will, they make proper use of the great opportunity that is given to them. Their efforts at colonization, hitherto practised only in their own Northern Island, have not been characterized by more than a very moderate success. A southern and warmer climate, even though a trying and unhealthy one, may however present attractions that are wanting in the North, and coupled with the prospects of comfort or even wealth tempt immigrants in large numbers. Their conduct towards Chinese who elect to remain in the Island and that of the Japanese Government towards their new subjects will be watched with much interest, and if at the end of a few more years foreigners see the great resources of the Island being steadily developed by a contented and well-governed population, Japan will in their eyes have achieved a new victory, greater than even her most brilliant triumphs in the war that is just over.—*The Church in Japan.*

#### LETTER FROM FORMOSA.\*

My dear Sir :

1.—Of Protestant Missions in Formosa there are *two* only—one north, and one south. The one in the south is the English Presbyterian Mission; that in the north is the Canadian Presbyterian Mission, which works the north of the island as far south as the parallel of latitude running through Taika. The foreign

missionaries are : Rev. G.L. Mackay, D.D., at present at home in Canada, but expected out this Fall ; and Rev. W. Gauld, B.A. Rev. G.L. Mackay, D.D., instituted the Mission, arriving at Hobe, March 29th, 1872. Other foreign missionaries who have succeeded each other as colleagues to Rev. Dr. Mackay are : Rev. J. B. Fraser, M.D., who remained scarcely two years ; Rev. K. Junor, returned to America ; Rev. J. Jamieson, deceased ; and, since October 22nd, 1892, Rev. W. Gauld, at present on the field. The native workers are : two ordained pastors, Rev. Giam Chheng Hoa and Rev. Tan He ; also sixty preachers, together with twenty-four Bible-women. There are sixty church buildings, and 2633 baptized believers, of whom 1738 are adults in full communion.

2.—The same Missionary Societies have Missions on the main-land of China, e.g., the English Presbyterians have Missions at Swatow and Amoy ; and the Canadian Presbyterians have a Mission at Honan. But the distances are so great that the Missions are worked separately. And, although the Missions in South and North Formosa are both Presbyterian, there being no railroad from north to south of the island, the journey means several days of difficult travel, so that the two Missions are worked separately. And, in addition to the difficult road between north and south, may be stated the fact that missionaries and funds are supplied by two different Societies, both British, but one on one side of the Atlantic Ocean, and the other on the other.

3.—The Spanish Roman Catholic Church has Missions in both north and south Formosa. The Greek Church has no Mission.

4.—At first missionary work here was bitterly opposed by Chinese officials. But of late years they have been very friendly. The gen-

\* Under date of July 29th, 1895, Rev. W. Gauld, of Tamsui, Formosa, wrote a letter to Lieut. T. Okada, of the Japanese army, in reply to a number of questions submitted to him. By the kind permission of the Lieutenant we publish extracts containing the substance of the letter.—Eps.



eral feeling of natives toward Christianity seems to be that of indifference. Thousands will say: "Yes, it is good. We are very happy that Christianity has been established here; but, as for ourselves, we have no time to think of it," etc., etc., etc.

5.—The Pepohoan aborigines who had submitted to Chinese rule have, to a very large extent, become Christianized. The savages in the hills have from time to time been visited by our missionaries, but with little result. They are bitter enemies of the Chinese, and live in a state of savage lawlessness, so that they are very difficult to reach. To accept Christianity would mean a change in their mode of living, which is very repugnant to them.

6.—The second missionary to come to North Formosa was a qualified medical man. Since his return no other medical man has been sent. But the Foreign Community Doctor has always cheerfully given his services to the Mission Hospital in Hobe; while Rev. Dr. Mackay had a very good knowledge of medicine; and the preachers have been taught what medicine to give for the simpler forms of disease, so that in every chapel there are foreign drugs kept for the free use of Christians.

7.—"Native religions"—Confucianism, Buddhism, Taoism—have yet quite a strong hold upon the people. But I have been told by more than one who has been here twenty years ago that their influence is decidedly waning.

8.—Christian educational work: Oxford College, the Girls' School, and eight schools in connection with church buildings. Oxford Collegé, when open, has an attendance of from 25 to 40. It has been closed since Dr. Mackay went to Canada, pending his return. The Girls' School was closed last year because of the war scare. When in normal

running order, it has an attendance of 25 to 40. The attendance last year at the eight chapel schools was 236. All the teaching in all these schools has been in Chinese. In Oxford College the principal book taught is the Bible. But instruction is also given in the sciences, etc.,—chemistry, physics, mineralogy, biology, botany, astronomy, physiology, geography, arithmetic, etc. I said all the teaching has been in Chinese—the Amoy dialect. But if Japanese come to settle in large numbers, as doubtless they will, we may have to make a change. However, there will be plenty of time to discuss that. Our watchword in all our missionary methods is *adaptation to the needs of the people*; our aim, to build up a native Christian Church, to become in time self-supporting, self-governing. Many of our students are Pepohoan; but these all speak Chinese, and in our school Pepohoan and Chinese sit side by side, no difference being made and apparently no difference being felt—all one in the Lord our Redeemer.

9.—"How is Christianity affecting the position of women?" Decidedly improving it. So Chinese tell me. Christian men are learning to know women as their equals, as their *companions*.

10.—Chinese prisons are all foul, dark holes, I am told. But personally I am not acquainted with them.

11.—The "views of foreign missionaries about future Christian work in the ceded Formosa" are to be discussed fully when we have an opportunity of all meeting together—Pepohoan, Chinese, Japanese Christians, together with the foreign missionaries. The best time will perhaps be when Japan has fully established her sway over all Formosa, and when the senior foreign missionary and founder of our Mis-

sion, viz., Rev. Dr. Mackay, shall have returned. However, I may state an opinion that we foreign missionaries strongly hold—an opinion also held, I think, by all Protestant Mission Boards. This opinion is that in this missionary work Protestant denominations should avoid overlapping. All preach the same way of salvation, and the field is large. So to avoid misunderstandings, to avoid confusing idol-worshippers, let us avoid overlapping. Therefore our desire is that all Christian work should be done under the one organization, the one already in the field. This organization welcomes all—savages in the hills, Pepohoans, Chinese, Japanese; and will earnestly strive to adapt itself to the needs of all in the future, as it has done in the past.

12.—“What is the true feeling of the native Christians about the ceding of Formosa to Japan?” This is a political question, and one with which as a Mission we do not interfere. Still it is one, I know, that the native Christians will not be angry with me for answering. The native Christians—not to speak of the Pepohoans—are all Chinese and love China more than they do any other power, more than they do Japan. I should despise them if they did not. But now that the island has been ceded to Japan, the Christians of North Formosa are prepared to submit to the inevitable, and to give their allegiance to their new rulers. Up to the present I have not heard of one Christian who has joined the mobs that are opposing the Japanese troops, while I do know of a number who have had to flee in order to escape death because they refused to join these mobs, and of others who have been put to death for refusing to join in what seem to them foolish and futile riots, yes, sinful under the circumstances.

13.—“Do foreign missionaries want to have any relations with Japanese Christians, etc.?” Foreign missionaries certainly expect to have relations with Japanese Christians; they would be very sorry indeed not to. What foreign missionaries here desire is one, undivided Christian Church. Just what the relations will be must be determined hereafter, and must largely depend on what Japanese Christians are prepared to do, what the Japanese Christians desire. But let us all work hand in hand, shoulder to shoulder, as you yourself remarked in one of your former letters, “All one in Him,” whether aborigines, Chinese, Japanese or British, all with the one aim to advance Christ’s Kingdom in this island, which now belongs to Japan.

Yours in the  
Redeemer’s work,  
W. GAULD.

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### THE YOUNG ASSASSIN.

A free translation by Mrs. FUJII.

(Continued.)

IT was midnight and the overclouded moon shone dimly upon the forest of pines, whose usual stillness was now broken by the clear, sweet song of some one walking lightly along. Suddenly his progress was stopped, and he saw himself confronted by some one, and as the moon at that moment came out clear it shed its mild, calm rays upon the splendid figures of two young men standing face to face,

“Koben?”

“Yes, Seizo.”

They bowed to each other, but Seizo in doubt waited for Koben to speak. Koben humbly lifted his eyes to his friend’s face and said:

“You no doubt think it very strange of me to be here confronting

you at this late hour, but I have a request to make of you. Please have the kindness to listen to me. As you know, yesterday at the castle I refused to do our lord's bidding, and you thought me a coward. I gave my reasons for refusing; but since thinking over the matter more fully I deeply regret that I refused, knowing that as a *samurai* it is my duty to render unquestioning obedience to the will of my master. I stand before you now to request of you the great boon of permitting me to go in place of you, and if I fail in the difficult errand, then you shall take your turn in endeavoring to kill our lord's enemy. If I do not go now, my name will remain that of a coward forever. Oh, have pity, I beseech you, and in mercy permit me to stand as a *samurai* again." His entreaty was sincere and most pitiful, and in agony he awaited his friend's reply. But Seizo was enraged and said:

"Koben, if you want to go so much, why did you speak so disrespectfully in our lord's presence? Now you come and want to take away from me the honor of my mission! Oh, no! I will have nothing to do with you."

"Then, friend, if you will not let me go alone, I entreat you to let me go with you."

"I do not want you to go with me either. I tell you I will have nothing to do with you, you sneaking coward. Go, get out of my way!"

"What? do you call me a coward, and refuse to listen to me?"

"Get away, or you will feel the temper of my blade."

"So? Then beware, Seizo, that you be not worsted."

So saying they both unsheathed their swords and the fight began. They were both skilful swordsmen, and their nimble blades glistened deadly in the light of the fair moon,

and their long flowing sleeves of red and white were swept by the breezes of the Spring night. Seizo stumbled at the root of a tree, and that instant Koben's sword delivered its swift message. The beautiful form of Seizo lay stretched on the ground, and its life ebbed quickly away. Clouds had hidden the moon again, and Koben's form disappeared into the night like a phantom.

\* \* \* \*

It was a very hot summer day, and the lord of Nariha castle accompanied by a few attendants walked to a neighbouring temple by the riverside to enjoy the cool air. The lord bade his attendants open his luncheon and invited the abbot of the temple to join him in his repast. Some young pages of the temple acted as waiters, and the lord Mimura's eyes rested especially upon a splendid, brave-looking youthful page, and he asked:

"Abbot, who is that young man whom I have not seen here before?"

"My lord, he formerly belonged to the castle of our enemy, but he quarreled with his friend and killed him, and had to flee for his life. He came here for protection, and I am letting him stay as a page. His name is Koben."

"Ha, ha! so he was a vassal at our enemy's castle! Well, he is a boy yet, and we need not have any concern about him. Does he know anything to entertain us with?"

"Yes, my lord, he knows a No dance."

"Good, let us see what he can do?"

The *samurai* in attendance raised the song and the fair-complexioned Koben danced with exquisite skill and grace to the delight and admiration of all. The lord was especially pleased and exclaimed:

"Well done, Koben! Come to me and I will give you a present." So



saying he unsheathed a sword and held its shining blade before Koben. Koben without hesitation came before the lord, made due obeisance, and tore off one of his sleeves and spread it on the palm of his hands to receive the sword on it.

"With profoundest thanks do I receive your gracious gift," said Koben. The perfectness of his manners was a surprise to all, and from that day the lord Mimura promised to take him into his castle and use him as a page. Thus Koben had safely entered within the precincts of his enemy.

Days and months had passed by; the Autumn had come, and the lord Mimura with his favorite Koben were in an upper chamber drinking *sake* and enjoying the charms of a glorious moonlight night. Gradually the lord succumbed to drink and fell into a sound sleep, his head resting upon Koben's knees.

"Wake up, my lord, Oh, please wake up, for your enemy is at hand!" cried Koben suddenly. *Samurai* were easily awakened, even the sound of the rings in the bridle of a horse walking by them being sufficient to rouse them from a deep sleep. So, of course, the cry of Koben brought the lord to his feet in an instant glancing around hurriedly for the enemy.

"Where is the enemy, and who, at this hour of the night?" he demanded.

"My lord," replied the page composedly, "your enemy is this Koben who stands before you, and he alone; please prepare to cross swords with me." So saying he handed the lord his sword, and himself made ready to fight. Koben's strokes were so well aimed and sharp and quick that the lord soon found he had his match; yet he did not like to wound the fair boy, only hoping to take him captive. The noise of the scuffle soon brought to

him the help of his *samurai*, who were astounded at the scene they beheld.

"Take this boy prisoner, but beware of wounding him!" cried the lord.

A powerful warrior named Kumagai was soon behind Koben and held him as in a vise. Like a sparrow in the talons of the strong eagle the young man was taken and bound with thongs hand and foot, and placed before Mimura. The lord did not seem angry, but looked intently upon Koben's face.

"Look up, Koben, I have something to ask you," said the lord.

Koben looked up with that same clear, calm look that had so often challenged admiration before, and said:

"You no doubt think me a very wicked and ungrateful fellow; but ever since I have come into your province my purpose has been to destroy you. I have failed, and now there is nothing to say or do further. My one remaining wish and request is, that my life be ended soon." He closed his eyes and said no more.

"Brave fellow!" exclaimed the lord. "But do you know that I have been aware of your intentions and plans? And do you know that Seizo, whom you thought you had killed, is still living?"

In surprise Koben now looked up, and, knowing that his intentions had been known, he was led to unfold the whole tale of his ghastly plans. Then he awaited his fate. But the lord smiling called one of his high vassals and placed Koben under his care, and Koben was imprisoned in the residence of Kumagai from that day.

The beginning of Spring had come, and though Koben had spent several months in prison already, he was daily waiting for the sentence of death. One day the master of the

house, Kumagai, came into his cell and said :

"Koben, you must have been lonely in this gloomy place, and I have often been sorry for you. Now I am glad to say that I have come to announce to you that you are released from your captivity, and are set free."

"Why, Kumagai, for what reason am I set free?"

"Because my lord was greatly pleased with you, and he desires again to make you his attendant, and I am sent to tell you so."

"Is it possible! Can it be possible that after my great crime toward him, the lord Mimura should still trust me as his attendant? He must be indeed kind and magnanimous. And yet, and yet, though he is so unboundedly generous, he is still my enemy. Though I have failed in the errand I was entrusted with by my lord, as a *samurai* I can never be lord Mimura's vassal. It was my dear mother's admonition that I must never do anything to bring shame upon the name of my ancestors. So please respect my sincerity and give me your sympathy."

"What you say is all true," replied Kumagai, "but people will not blame you for entering the service of a new lord, for as enemy you have done all in your power to destroy lord Mimura; you have exhausted your duty to your lord, and, ah, my young man, you have not yet been made aware that your lord of Matsuyama is no more. He was killed a short while ago."

"What do you tell me! Are you speaking the truth?"

"If you doubt my word, go and see his head exposed upon the scaffold where the lord Mimura places the heads of all his slain enemies. And besides, here is a still better proof. See!" Here he had taken a young fair head out of a bundle and held it up to view.

"My lord said to me," continued he, "that this young man fought bravely to the very last; that I should bury his head very tenderly, for though an enemy he was very brave. So now you are at liberty to take a new lord, and I want to ask of you a great favor. It is this: I have a daughter, and though you may not like her, yet if you would be so kind as to let her become your wife, you will find her very true to you and your mother, whom we are ready to call here."

Koben was silent. He thought of his dear mother's future happiness, and of her present circumstances. But his heart was fixed. With tears of regret and sorrow for his mother he said finally :

"Dear Kumagai, I am filled with shame at the sight of my friend Seizo's head. He died for his master. I did not even know of my master's defeat, so far was I from helping him. No, I can never be the *samurai* of another."

"Indeed you are a true *samurai*. This old Kumagai heart of mine is a great admirer of you. I will say no more. Go, free as a bird to-day. Go where you like."

But, Kumagai, suppose that I still have the purpose to assassinate your lord, will you make me free notwithstanding?"

"Oh, yes; my lord says that if you still wish to destroy him, you are free to attempt it; and he has sent you fifty *riyo* (*yen*), as you may need them if you go on a journey."

Kumagai clapped his hands, and soon the sound of light footsteps was followed by the appearance of his wife and beautiful daughter. "Koben," said he, "please permit me to introduce to you my wife and daughter. They have brought you the money from the lord. Please take it and your swords, and go where you like. But I shall be overjoyed to have you

stay in my house as long as you wish."

They went out of the room leaving the door open, and he was indeed free.

The next morning before sunrise it was reported that the splendid young man had committed suicide at the place where the enemies' heads were exposed. He was found at the foot of the post on which his lord's head had been placed.

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Snow covered the ground, and no one visited the hut where a lonely nun was living. But one day there was a call at the door, and a voice asked: "Is this the house of Koben?" Upon receiving an affirmative answer the person requested: "Will you not be so kind as to let us come in? I have brought a daughter of Kumagai, and I am her attendant."

"Oh, then you are from Kumagai, who treated my son so kindly. Do please come in. I have much to ask you about my brave son's last days."

The two women went into the house, and when the faithful attendant removed her young mistress' veil, she displayed a young girl flower-like in her exquisite beauty, dressed as a nun, her jet black hair having been cut off. She had come to share the life of the mother of her dead love.

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### CAN THE SINGLE TAX PRINCIPLE BE APPLIED IN JAPAN?

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By the REV. CHAS. E. GARST.

EVERYBODY knows that the tendency of the Single Tax would be to throw land that is now out of use, into use, bringing idle men and idle land together, to the general advantage of the people. The more land there is to bear the

burden of taxation the lighter will it be.

Now in Japan about sixty per cent of the land is out of cultivation; true, part of it is mountainous, and could not be readily turned into fields, yet on the other hand much of it would be fine for fields and a very large part would be excellent for grazing purposes.

Japan should learn lessons from two countries; one is Switzerland, rising above the clouds, and the other is Holland sunken beneath the level of the sea, both of which countries are nevertheless very rich. The throwing of Japan's unused land upon the market would make a demand for labor and raise wages and increase the wealth of the country, two things much to be desired. The Single Tax, if applied to Japan, would speedily solve problems that will otherwise become more and more troublesome as the years go by.

In this brief article I desire to call attention to two ways in which the ideal tax principle can be applied in this country.

Many of the villages of Japan still own tracts of land which are undivided and which are generally used only in the crudest way for harvesting grass, bamboo and fuel. As a rule when a piece of ground is highly cultivated, it becomes private property. The villages could, instead of simply dividing what nature produces, rent the land, and make the *rent* the property of the village. By this simple device, the land could be used, and the *improvements* be private property, while the land itself could always continue as village property. It seems a pity to see people starving, with so much land lying idle that could produce fine fruit, grain, make fine pastures, etc.

Besides these village commons the Central Government owns vast



tracts of land that at present do not in any way lighten the burdens of the exchequer. If these lands were surveyed and leased to the people, the title always continued in the name of the nation, and no tax levied on improvements, no one's rights would be violated, and the country would be wonderfully benefited.

In the proper use of this estate Japan has an opportunity to teach the nations a lesson in internal justice which would add to her prestige, and at the same time be a great blessing to her own people.

"The heavens even the heavens are the Lord's: but the earth hath he given to the children of men." Psalm 115: 16.

### A BUDDHIST TRACT FOR SOLDIERS.\*

By REIZUI HINO,  
CHIEF-PRIEST OF THE JODO SECT.

**A** FATHER has the duty of a father, a child the duty of a child, a master has one duty, his servant another. Without faithfulness to one's particular duty it is impossible to do well in the world. About three thousand years ago a Buddha, called Shakya Muni, was born in India, and became the author of many religious teachings. His teachings were manifold, but his one sole object in it all was to make us pure in heart and correct in conduct, doing what we ought to do, leaving undone what we ought not to do. In a sacred book it is said: "To avoid every evil, to do every good, and to be pure in heart is the teaching of Buddha." We ought therefore to do everything that is good, even to the smallest trifles, and abhor what is evil. This is the duty of every man taught by Buddha.

\* The tract of which this is a translation was very widely distributed among the Japanese soldiers during the recent war.—EDS.

Of all the good things that men ought to do the most important is to remember the benefactions of others. Ingratitude is the greatest sin. Buddha teaches that there are four kinds of benefactions that we ought constantly to bear in mind; viz., the benefactions of parents, the benefactions of fellow-men, the benefactions of the king, and the benefactions of the Three Treasures, that is, Buddha, his teachings and his priests.

Great is the good that we receive from parents in this life. It is greater than the heavens, greater than the earth. Even the ravens and doves are not unmindful of the merciful kindness of their parents. How much more then ought men to be mindful of the kindness of their parents, and what a being a man must be who is not so mindful! Even where there is neglect on the side of the parents, the children should still show gratitude with all their might and all their heart.

If the benefactions of parents should be remembered, likewise ought other benefactions to be remembered. Human society exists by virtue of the mutual helpfulness of its members. Were there no carpenters, it would be difficult to get a house to live in. Were there no farmers, there would be no supply of food. Were there no weavers, there would be no clothing to protect our bodies. Were there no warriors, a country could not be defended against the invasions of enemies, or the dangers of internal uprisings. Thus every member of society contributes toward the welfare of all the rest. Therefore, do not despise or abuse those whom you pass on the streets. Respect and love everybody, even as you respect and love your own parents. Help the helpless, and be friendly to the needy. To work for the public benefit is to fulfil one's duty toward his fellow-men.

By whose benefaction and favor is it that we can respect and love our fellow-countrymen even as we respect

and love our parents, and by whose favor is it that we can engage in our daily occupations in safety and gladness? Is it not by the gracious goodness of our Emperor, who loves us like children? In times of peace therefore we ought to be faithful to our occupations in order that our homes and our country may become rich and strong; and in times of war we ought boldly and bravely to sacrifice our lives for the sake of the general good. This is the way to respond to the goodness of our Emperor, and this it is the duty of all his subjects to do.

The present war was occasioned by our generous endeavor to help Korea, and to secure her independence. This is, therefore, a righteous war—righteous not only in name but in fact. The war will then surely add lustre to our beloved Empire. And now especially that His Imperial Majesty has condescended to remove his headquarters nearer to the scene of war, ought we not to be more loyal than ever before in response to this great and gracious goodness? Should not military men obey the Imperial mandates and perform their duty as guardians of the country with double faithfulness?

There is nothing more disgraceful in a soldier than the fear of death. Our forefathers were right in saying that "warriors ought to know the way of life and the way of death." Life and death are matters of fate. Human power has no control over them. Even those who remain in their homes may die, while those who bravely go forth and fight amid showers of bullets may be spared. There are many upon the field of battle to-day who took part in the War of the Restoration and in the Saigo Rebellion. No one knows at what hour he may die. A Mount Bandai may explode, or an earthquake like that of 1891 may destroy us in a moment. If the military man understands this, he can face death

with boldness, and stand in the presence of a thousand armies.

Again, if military men lack correct views of life and death, they are apt to fall into doubt as to the future life, and thus hesitate to die for the sake of their Emperor and their country. In such cases they are in danger of dying shameful deaths upon the field of battle. It is therefore very important that soldiers should have a clear conception of the future life. An ancient priest said that soldiers ought to pray. The prayer of *nembutsu*, that is, to think of Buddha, and repeating his name, is the highest of all the virtues and the easiest to practice. It does not require any special time nor any special place. It may be said while working or while resting. It is to repeat "*Namu Amida Butsu*," with a sincere heart. If by means of this practice one has found peace in his heart, and loses his life, whether on the trackless ocean or in the mountain wilderness, will the merciful Buddha forsake him? No, he will instantly come to receive him to the blessed state of the Pure Land, or Paradise. To attain to the future life is not difficult; it is easy, and no one need have anxiety about it. Think of these things, dear warriors. Entrust your future to the hands of Buddha, and sacrifice this present life to the Emperor. This is the military man's duty, and his way of attaining to honour.

It is the duty of each one to be loyal to one's lord, kind to one's fellow-men, and dutiful to one's parents. This is a great law of nature, but one which nobody can understand except by the blessed teachings of Shaka Butsu. His merciful goodness is boundless; nothing can be equal to it. His teachings are not merely moral but spiritual. The sacred books contain them for the benefit of future generations. The priests preach them to the people.

So these two, the teachings and the priests, together with Buddha, are called the Three Treasures of the world. Prince Siddartha said in the second article of the code compiled by him; "Reverence the Three Treasures, which are Buddha, his teachings and the priests. They are the source of human happiness and the best religion of the world." There is no better way of reverencing the Three Treasures than to do one's duty faithfully. Loyalty and dutifulness please Buddha. To help Korea to maintain her independence is a great and heroic religious act.

The duties of men in this world can not be any other than these four. If one is but faithful to his duties, the happiness of human life is his. But these duties are closely related to each other. The dutifulness that makes parents glad also redounds to the general happiness. Loyalty to one's lord is for the best interests of society at large, and manifestations of loyalty are therefore what parents and society in general desire. Thus also dutifulness toward parents, usefulness to society and loyalty toward the lord, please Buddha. Therefore to go forth to war out of loyalty to our Emperor is at the same time a fulfillment of all other duties. The victories of Hoto, A-san, Ping Yang and the Yalu River, were achievements of loyalty to the Emperor, dutifulness to parents, usefulness to society and obedience to Buddha alike.

Dear noble warriors, both of land and sea, great must be the hardships that you have endured since the war began. Some of you have spent restless nights upon the stormy billows, others have suffered the hardships of the mountain paths. Many of you have endured hunger and thirst. And the troubles that are yet in store for you may be still greater. But your brave deeds will shine forever emblazoned upon the glorious banner of His Imperial Ma-

jesty, and your names will be praised the world over.

Thus have I expressed my ideas about loyalty and the future life. I am grateful for your military service, and hope you may be faithful to your duties.

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### THE EXPERIENCES OF A COLPORTEUR.

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By K. YABUCHI.

IN the establishment of God's kingdom various means are employed, some of them large and conspicuous, others humble and obscure. The publication and sale of the Scriptures and other religious books is a humble work, and often less highly esteemed than it deserves. It is an important work, and ranks with that of the direct preaching of the Gospel, or of teaching in schools.

An aged colporteur tells some interesting experiences. He is connected with the Bible House in Yokohama. It was in 1882 that he chose the occupation at the solicitations of a friend, who was then a colporteur, but who is now a preacher of the Methodist Episcopal Church. His friend persuaded him to accompany him on a tour to sell Scriptures. Their main purpose, however, was to do street-preaching. They specially planned to sell their books to priests and school-teachers, because it would be easier to find reasons for recommending their wares to these two classes of men,—to the former, because priests ought to be acquainted with all kinds of religious books, and to the latter, because teachers of the young ought to know the religion that prevails in Western countries. In February of 1882, while the snow still lay deep on the ground the two left their homes in Shinshu. When they got to Arai in Echigo they laid down their heavy loads of Bibles and tracts, and went out into the streets to preach and to recommend what they had to sell. Echigo is one of the



strongholds of Buddhism, and they soon drew upon themselves a storm of persecution from the priests. But they safely reached Takata, another town, where they found about one hundred and fifty temples.

The people here were engaged in celebrating a religious festival called *Taya Matsuri*, which lasted a week. About three hundred booths had been put up, and thousands of people from neighboring towns and villages crowded into the town. Our friends were not slow to improve this fine opportunity. They took their books and arranged them on blankets spread upon the ground, and as the priests passed by they accosted them with the words, "Honored priests, here we have some Christian books for sale. Please buy some, as it is proper that you should know what they contain." But the priests passed hastily by without even turning to the colporteurs, as if in fear. Perhaps they were afraid of puzzling questions about their own religion. The people were amazed at this, their curiosity became aroused, and they came in great crowds around the book-sellers, who, seeing their advantage, said, "You see how even the learned priests run away from us. These books must certainly be very powerful, or they would not cause the priests to be afraid. Will you not please buy some and see what they are?" Many of them bought, and thus it was that Christianity was introduced into this strong Buddhist centre. Our friend went to this town every year after this until in 1888 it was his great privilege to see a church established there under the Presbyterian Mission.

In those early days the colporteurs often had difficulty in getting lodgings for the night. One time our friend entered a small inn to get his dinner after a long and wearisome tramp in the summer heat. The host and hostess gave him a cordial welcome. After a little, however, as the hostess was serving him with a cup of tea, she

asked him what he had in his bundle. "I have Christian books in it," said he. "I am a colporteur connected with the Bible House at Yokohama." "What? a colporteur?" said the woman with a scowl, and then disappeared. Our friend waited for his dinner a long time, but no dinner came, nor any one to entertain him. When he tried to find out what was the matter he found to his great surprise that both husband and wife had fled, leaving their guest to his own devices. Yet such things were not rare in his experience.

At another time, while he was resting at a tea-house on the top of a mountain, he became acquainted with a man to whom he gave a copy of the New Testament. The man was from Azusa in Shinshu. He became interested in the book, and in a little while found peace and joy in the salvation of Christ, and in the face of the persecutions of his relatives and the reproaches of his friends, he confessed his faith in Christ, and received holy baptism. Our friend often called on him to inquire after his faith. At the beginning his wife hated the very sight of a Christian, and when the colporteur came to see her husband she would slip away from the house and not return until the unwelcome visitor had gone away. But the colporteur was patient, and took no offense at the cool treatment, but continued to go to visit his new friend in order to encourage him in his faith. But, God be praised, the obstinate heart of the wife, too, finally yielded to the Gospel. Through the loving endeavor of her husband and his friend she was led to receive baptism about four years ago. This man and his wife were the first in their village to accept, and rejoice in, Christ's free salvation; but now there is a church there, small yet strong, and blessed with many very earnest followers of Jesus.

These are a few incidents in the life of a colporteur during a fourteen years' service. There are from sixty to

seventy colporteurs working throughout the Empire now, and we can easily understand how much this band of

faithful workers are doing in ways secret and unobserved for the good of human souls.

## Woman's Department.

Conducted by Mrs. KASHI IWAMOTO.

### *Some Phases of the Japanese Home and Home-discipline.*

"HOME and native land" is the watch-word of the Westerners. With us the word "*kokka*" (國家) though not the same as the above, comes from the idea of a very close and significant relationship between the two social entities, home and nation. Confucianism in its discourses on Politics and Morality has a great deal to say about the "*ka*" or "*ie*," meaning the home as related to the state. When it says that "a state governed perfectly presupposes homes equally well governed,"—does the word "home" have the same signification as the self-same word in the above phrase?

The English word "home" is suggestive of all that makes sacred the name of motherhood and of the many and varied relations associated with the same. Husband and wife—they lay the foundation, form the character and shape the destiny of the ideal home. When a man and a woman come forward and a clergyman pronounces them man and wife, the public immediately recognizes them as a social unit. However young, they become the acknowledged possessors of just as much social right and independence as home-makers as the octogenarian couple doting on their great-grandchildren.

Not so with the young husband and wife in Japan. When they two are united under one family name, whether that belongs to the husband or to the wife (as it frequently does), they become joint guardians of that ancestral name and family prestige, their individual interests being of secondary importance.

Let us suppose that a young woman thoroughly initiated into all the Western ideas in respect to the conjugal relationship, has been married to a Japanese young man. Let us also suppose that the house of which he is an heir glories in its ancient name, and that it is one of the old fashioned families in the place.

Sooner or later she will make the discovery that as a bride she is an annexation to the home rather than the sole helpmate of her husband. In other words, she finds herself just as much married to the family as to her husband. Her parents-in-law, with whom she will very likely live, will introduce her to friends as "*our bride*," meaning, in a sense, that she is the common property of the house. Hence it sometimes happens that a young wife is divorced, not because she displeases her husband, but because she is deemed uncongenial to the time-honored prestige, or some

of the important usages, of the house. Likewise a husband who has taken the family name of his wife, may be obliged to leave her for the same reason, however happy may have been the union. For the sake of the perpetuation of the family line she is liable to be sent away, if, after a number of years, she fails to give birth to an heir; or, she may be given the alternative of consenting to a concubine. Some barren women have even gone so far as to choose a mistress for their husbands in order that they might not be disappointed in having an heir. A deplorable state of things! our foreign reader will remark, but it is only the sacrifice of petty sentimentalities, or, at least, what are considered to be such, for advantages held to be of weightier consideration.

Another of her discoveries will be that, while her parents-in-law are in power, i.e., before they resign their position as the heads of the home and become "*inkyō*,"\* although married, she is treated as a daughter of the house. That is to say, authority is exercised over her, and she is constantly subject to the criticisms of her mother-in-law, who undertakes to inculcate into her the special customs and usages of the house, just as if she were the daughter. This is done of course in view of the young bride taking her place in the future at the head of the house.

Another of her discoveries will be that the home that she has entered partakes to a very large extent of the patriarchal form. Likely as not, the next brother will marry and live in the same house. It is not by any means an uncommon occurrence for three couples to live together with all their sons and daughters.

When the old people, in consideration of their old age and the growing competency of the younger pair, choose to become *inkyō*, and the younger pair thus find themselves master and mistress of the old homestead, they at once meet with some very imperative duties outside of their own immediate household. They are duties in reference to formal intercourse between the related families. A great part of these duties will devolve on the mistress, and much depends on her tact and good sense. For instance, there will be the sending in of formal presents in midsummer, and at the close of the year. These presents are either accompanied by formal calls or a letter is sent with the bearer, inquiring how the people are during the inclement season. This courtesy must be extended to all the uncles, aunts, and the sisters and brothers that are married, besides the landlord and friends of long standing. In cases of birth congratulations must be extended not only by formal calls, but by the sending in of the customary "*ubugi*," or first dress of the infant. In cases of death condolence takes the form of presents of candles and incense, or their equivalent in money. Sometimes when the families live far apart, much of these formal courtesies are given up by mutual consent, for it must be understood that these observances are all reciprocated. However, the custom is adhered to as a rule, and woe to the young wife who either consciously or unconsciously neglect it!

In the popular code of morals for young women laid down by Ekiken Kaibara, who lived about one hundred and fifty years ago, no greater stress is placed on any point than on the duties of the young bride toward her parents-in-law, who represent the house to which she has sworn life-long devotion. Of course this code, as well as many similar dissertations on like

\* Retired old people.



subjects, has come to be not only ignored, but held in contempt by promoters of the new and more "civilized" form of woman's education. The young and the giddy have sought to throw overboard all that was old simply because it is old. We need hardly add, for everybody knows, that this is the main reason why the current of anti-foreign reaction has been able to make so much headway.

Laying every other consideration aside, when we simply call to mind what our gratitude enjoins upon us in regard to our old people, and again when we recollect that spontaneous affection does not always follow the line of duty, we cannot doubt the necessity of this emphasis upon duty toward parents-in-law. In fact, when we call to mind the many indolent and capricious new-fledged mistresses holding unquestioned and unlimited sway over homes on which depends so much of the nation's well-being, we begin even to admire the wisdom of this very thoughtful writer.

We deplore the many evils that have issued and still do issue from the ancient household system in Japan. There have been many tyrannical mothers-in-law, and many ugly tales have been told about malice and enmity between mother and daughter-in-law. Yet we can not help noting that this has been perhaps the most successful system of discipline ever extant—a discipline productive of the utmost diligence, circumspectness and self-sacrifice. We certainly owe it to this system that indolent, whimsical and selfish women have been set aside, and the noble, self-sacrificing type of wives and mothers was reserved for the old-time Japanese homes and handed down as an heirloom to the present day.

We must not forget to tender our most cordial thanks to the old

mothers-in-law for their most vigorous and salutary administration.

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*Mrs. Shimoda.*

It is two years since the lady superintendent of the Kwazoku Jogakko (Peeresses' School) was sent on a tour through America and Europe to make observations in respect to woman's education. It is reported that she came back very well satisfied with what she saw in the foreign lands. She was especially impressed with what she saw of Christian homes and Christian education. In expressing her sentiments publicly before the students of the school, she said that it was a question in her mind whether patriotism and reverence for the Emperor were enough to take the place of all that the Christian faith is to the Westerners as a life-giving element in education. She was most graciously received by H. M., the Queen of England.

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*The New Minister on Woman's Education.*

Marquis Saionji, the new Minister of Education, has said in a public speech that more attention ought to be given to woman's education. He argued that if the education of one half of the inhabitants be neglected, so that they fail to attain to a complete womanhood, Japan cannot be said to have 40,000,000 inhabitants.

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*Going and Coming.*

During the summer three young ladies—Misses Amaya, Tsukamoto and Sakaki—have been welcomed back from America, after completing courses of education there. Miss Tsukamoto is a graduate of Wilson College, and continued as a post-graduate student there for a year. Miss Takaki took a course in nursing at the Temperance Hospital

in Chicago. Miss Amaya, we understand, is also a college graduate.

About the same time Miss Matsui, a graduate of the Meiji Jo-Gakko, as Miss Sakaki also had been, was seen off to America by her teachers and friends. She will attend a well-known Seminary in Philadelphia.

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### *Ladies' Benevolent Enterprises.*

The solicitations of the Tokyo Ladies' Society in behalf of the soldiers on the field were so successful that the total amount contributed exceeded 40,000 *yen*. This was invested in 6400 magnets and 143,680 handkerchiefs.

The new society headed by Princess Komatsu, whose object is to solicit relief for the bereaved families of soldiers, has already received 20,000 *yen*.

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### *The Brave Wife of a Brave Man.*

Itaru Tanaka is a man who has long made the subject of atmospheric phenomena his special study. He has for years looked upon the summit of Mt. Fuji as a desirable place to make observations. Already he has made nine tours to the mountain-top for investigation, and during the past summer he has been constructing a kind of observatory on the summit at his own expense. His young wife has entered into all his plans, overseeing the cutting of timber from a neighboring mountain, and now she has made up her mind to share his fortunes in trying to pass the winter up there.

The man's family was very much opposed to his plan and much more to the wife's. But seeing how determined she is, they have decided to leave her to do as she sees fit in the matter. She has a very young child who will be entrusted to her mother during her absence.

### *Five Yen in Five Years.*

A lone woman was living in a remote out-of-the-way village in Miyagi *ken*. Years ago when a Christian preaching-place had been opened there, she became a joyful partaker of the living water, for she discovered how she had been thirsting for it all her life. To the little gathering of people who came to hear the Gospel, new attendants were being added one by one, but alas! a sad occurrence nipped the young church in the bud.

The young preacher fell into sin. It was a grievous offense of which he was found guilty, and the highly incensed people would have neither the man nor his religion. It was sad enough that the preaching-place had to be closed, but it was sadder to see the believers turn back one by one from the newly-found religion either in contempt of the same or in fear of the mocking ungodly.

Finally no trace could be found of the thoughtful company that used to wend their way to the pleasantly lighted preaching-place except this one old woman, who refused to give up her God. She somehow believed in her inmost heart that no man could hurt the Bible, however deeply he might err. She earnestly entreated her friends to apply once more for a new preacher. But they only laughed at her credulity, and very soon she found herself slighted and forsaken by every one in the village. Lonely and poor, she was driven at last to seek a humble occupation by which she might earn her living in peace. It was behind the boiler of a public bath-house where it was her lonely duty to feed the fire all day and far into the night.

Living in this way, she was almost forgotten by the villagers, but evidently the sacred flame within her was being kept aglow from a heavenly source. For unknown to

any one, she was devoting her solitary years to gathering together a little offering of love to her Lord. Where so much wood was burnt plenty of red hot charcoal could be had at all times of the day. She made use of this charcoal to bake a certain rude kind of cake called "*koren*," which she sold to the retailers. A child gets half a dozen of these cakes for a *sen*, and, selling to the retailers, her profit must have been as scant as her labor was long.

When she had put away her last earning, which completed the amount of five *yen*, she knew that she had been working just as many years. The sum was put into the hands of a minister in Sendai to be used, the giver pleaded, "in some blessed cause." It warms up our hearts wonderfully to think how abundantly, how *very abundantly*, the dear Lord will bless both the gift and the giver.

## The Woman's Christian Temperance Union.

By Miss MARY F. DENTON.

*For God and Home and Every Land.*

Motto: "This one thing I do."

Prayer Hour: Twelve o'clock, M.

THE *Fujin Shimpō* is the official organ of the Japan W. C. T. U., and is a valuable magazine for Christian workers. Mrs. K. Yajima, 33 Kami Nibancho, Kojimachiku, Tokyo, publishes it at fifty-four *sen* a year, postpaid.

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In America we say that the greatest discovery of the nineteenth century by woman is woman. That woman has only just discovered herself and found that she too may have broadened sympathies, wider interests and outside activities, and that by means of these her mind and heart becomes so enlarged and enlightened that she is the more efficient in that sphere which is considered most peculiarly her own. If this is true in America, how much more is it true in Japan to-day, where until the last decade organizations of women were perhaps entirely

unknown. All the more striking therefore is the course and work of the Tokyo Woman's Christian Temperance Union, which was organized by Mrs. Mary Clement Leavitt in December, 1886, at the Nihonbashi church, with thirty members, Mrs. Yajima being elected president, and Mesdames Sasaki, Hattori, Ebina and Miura assistant officers. Hopeful, earnest and prayerful, the young society soon saw a large field of work before it in arousing the dormant minds of people on the temperance question, to which end they wrote articles for newspapers and magazines and letters to schools and churches, asking influential men in Tokyo to speak their thoughts for them publicly. They districted the city, assigning work to members who held meetings once a month.

Mr. Taro Ando was from the first a great help to the society. Through the influence of his wife (an earnest member of the W. C. T. U.), he



destroyed a large quantity of *sake* at one time, instead of getting gain from it, the moral courage of which action was a great help to the society.

The first Annual Meeting found the Union with two hundred members, when the project was discussed of building headquarters, toward which some two hundred *yen* were contributed. Though the building project was not realized, this earnest work was not in vain. In the spring of 1888 suggestions were made, and plans were made and effected for publishing a magazine once a month. After many difficulties, among which were the financial losses of the man who promised money for its support, the first number of the magazine appeared in April of that year. As is touchingly stated by our informant, "there were many difficulties, but by the help of God, Mrs. Kanaya, Mrs. Takeno, Mrs. Takekoshi and Mrs. Yajima successively worked at it, and it has continued until now under the name of *Fujin Shimpō*." Various individuals of the society have from time to time gone out to different places to explain the objects of the society. Lectures have been given in Tokyo, printed copies of which have been scattered by the thousands.

Rambai, of India, was in Japan and spoke of her work to the Union and money was raised for her.

Constitution Day, in February, 1889, was a great day for the country and furnished a good opportunity for work by the society. It is an old custom in Japan that on all great public occasions rich men set out *sake* which is freely distributed to passers by. The W.C.T.U. previous to this day held a great meeting, the object of which was the presenting of a petition to the Government and high officials to

prevent this public distribution of *sake*. This petition was signed by more than one thousand persons. Good was effected by this, while on the great day two thousand tracts were distributed.

In March of 1890 Miss Jessie Ackerman came to Japan and helped the work greatly.

In times of great distress from floods, earthquakes, or general calamity or sickness, the society has done good work in relief and nursing. Petitions have been repeatedly presented to the Diet, at one of whose sessions permission was granted to women to attend as spectators at its daily sittings. Money has been given to the general world-wide work, and, as one writer puts it, some were saved from heavy sickness and some from the sorrow of sin. The effect was so sweet that even ignorant people acknowledged that Christian work is far higher and nobler than the work of wise and rich "men."

In September, 1892, Miss West, one of the editors of the "Union Signal," came to Japan and breathed new life and eagerness into the society, and helped them to organize themselves more on the lines of, and in accordance with, the constitution of the World's W. C. T. U. Under the efficient leadership of Mrs. Yajima, who has been the main-spring of the work from the first, the society has grown and flourished, and we expect that great and good work is yet before it in opposition to the tide of alcoholic drinks which floods this fair land and in opposition to every form of evil.

Among the "bands of ribbon white" that encircle the world, one fair strand passes through this Woman's Christian Temperance Union of Japan.

H.F.P.

# Children's Department.

Conducted by Mrs. KASHI IWAMOTO.

"Urabon," or the "Bon" Festival.

SOME of you no doubt have heard of the "feast of lanterns," and may have wondered what it was. The general impression that you got is, that it is connected with some fête or general jollification. Very likely you are not aware that the "Bon" festival, to which the foreigners have given this fancy name, is something like your Decoration Day. To many of you Decoration Day has a meaning both sad and sweet, for your memory recalls your own dear ones who have gone on to the other world.

Life after death is a belief nowhere so strong as in the mind of a Buddhist, and I think the *Bon* festival is one of our prettiest observances. Only it is more of a fête day with us. Accounts are reckoned up to *Bon* for the preceding half year, and business men have quite a hot time with their ledgers and "*soroban*" (abacus) during the days preceding the holidays. Long before the approach of the holidays the busy mothers are revolving in their minds what their lads and lasses shall wear, for every one comes out in his or her gayest and best during the holidays. *Bon*, we say, is the time when even the "cauldron of the Inferno" lifts up its lid. So on the 16th of July every hard-worked boy and girl who is hired out or serves as apprentice has leave of absence to go home to fond parents and to waiting brothers and sisters. So we say when anything specially blissful has happened,

"This is like *Bon* and New Year's coming on top of each other."

As a child, I remember the delight with which I looked forward to this festival. For three whole days we were allowed to go about dressed in bright frocks and wearing shiny *geta* (clogs) that followed "*karakoro*" along wherever our wandering will led us and them,—and O! the endless variety of fruits and sweets that were submitted to our disposal! I think we were sometimes obliged to say that we had enough.

How interested we were in all the various preparations for the coming guests! For we were told that this was the only time in the year that we were able to entertain the spirit visitants from the unseen world. All the dead people—our mother's father, our uncle who fell in the war, our dear infant brother, together with all the ancestral dead, were to come on a visit. Every good was to be prepared for them, excepting fish and meat of course, for spirits disdain that kind of food. How pretty the *shoryodana*\* looked with its sweet-smelling green matting, freshly cut bamboo, and the hanging fruits and red *hozuki*.† I must tell you right here in confidence that we were not at all displeased that the spirits left all the nice things untouched on the shelf.

\* A sort of a green bower where the ancestral tablets are placed for the occasion.

† A sort of berry liked by children as a plaything.





The only thing that I regarded with dislike, as well as with a certain degree of awe, was the coming of the priests to chant prayers for the dead. I disliked too the smell of the incense-sticks. For both suggested too keenly the funeral, which was the most dismal of objects to my childish mind. But the priests mumbled over their prayers pretty quickly and the tinkling bell was a relief, telling us that the disquieted spirits were safely put to rest.

I remember too the satisfaction I used to get out of the little red lantern each of us girls used to go swinging about from the end of a stick, in the bright moon-light. For I must tell you that this festival came on the 13th of the 7th month, according to the old lunar calendar. Of course, we towed our mothers and grandmothers on behind—either willing or unwilling—for the little girls had things much as they liked during *Bon*.

We would walk beyond the moon-lit streets and go to see the dancing party performing in a large circle in the temple-yard out in the outskirts of the village. What a merry sight it was! Many of the dancers are in fancy dresses, as that *obaasan* (old woman) yonder in red *furisode*,\* and the sun-browned farmer over here in *kamishimo*.† I was told afterwards that the dance had its origin in a similar performance by rescued spirits, but nothing struck me as weird or uncanny then. The chorus with its queer cadences, the clapping of hands, the wavy motion of the body with the flying up and down of sleeves—all was one dream of delight, while the serene moon-light shone on the innocent amusement of the villagers.

Now if you are not tired, I will proceed to the story of the origin of *Bon* or, more properly, *Urabon*.

There was among the disciples of the great Buddha one named Mokuren Sonja. By special merit he acquired certain supernatural powers, by means of one of which he could gaze into the infernal regions. What was his horror on beholding his own mother there—condemned as she was to suffer eternal hunger for her sins. What could the saintly son do but instantly offer her a bowlful of rice. The hungry spirit eagerly turned to it for relief. But, alas, when she tried to raise it to her lips, it suddenly turned into burning embers. Sorely grieved, he cast himself before the all-merciful Buddha to help him ease his mother's sufferings. Thereupon Buddha gave him a plan by means of which not only his mother would be relieved, but multitudes could be delivered from a state of calamity. "Get together the priests from all the ten directions. Have them read prayers for thee and for thy ancestors up to the seventh generation, and when thou hast set a bountiful repast before the priests, the condemned among thy ancestors shall be able to partake of thy provisions."

With Buddhist disciples, the three days beginning with the 14th of July are a special time for meditation and prayer. An imposing ceremony is performed then for the relief of the "*gaki*" or hungry spirits.

So this is the origin of the *Urabon*. Emperor Saimi, the 37th from Jimmu, commanded the rite to be performed all over the empire, and to a large degree the fête is observed to this day.

The rite is most strictly attended to in old homesteads, where there is a family "*butsuma*," or alcove, where the ancestral tablets are placed. Many families besides the church-going ones have put away the custom, as well as the tablets themselves. But out in country places it is a familiar sight to see the burning of

\* Full dress of a maid in her teens.

† A *Samurai's* court-dress.

the hemp sticks on the night of the 13th, welcoming the invisible guests. The hanging out of lanterns, leaving smouldering incense-sticks on the road from the graveyard, placing tubs of water at the entrance to the houses, and the cucumber and egg-plant horses and oxen are all for the accommodation of the spirits. After being feasted, each one behind his or her own tablet, they are lighted back again the same way they came. The green bower with the lotus flower lantern, the cucumber and egg-plant horses and oxen are all thrown into the river. Straw boats by the hundreds with lighted lanterns and burning incense used to be seen floating on rivers and harbors after these festivals. These are to light up the homeward journey of the spirits. But this practice was forbidden by the present Government.

I am sure there were many boys and girls this year who wished their brave soldier fathers who died in China to come back for a short visit on these cucumber and egg-plant horses. Aren't you?

I could tell you a lot more about *Bon* and the different customs about it. But this is certainly enough for this time.

Our artist has tried to give you some idea of the *Shoryodana* and the *Bon odori* (dance).

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*Some Noted Japanese Students and Webster's Dictionary.*

Like many self-made men in the world, some of our noted public characters were very poor when they were students. Of course, English books were as scarce as they were dear during those early days. Mr. Fukuzawa, Japan's first great educator, was the possessor of the rare treasure of a Webster's Dictionary. It is said that he bought it by selling his mosquito net, and sleeping in a

*nagamochi*\* covered over with a cloth. It seems that he made diligent use of his dictionary all day and till about ten at night. The late Senator Nakamura, perhaps one of the greatest men in Japan so far as book-learning goes, was a fellow student, and had permission to use the dictionary at night after Mr. Fukuzawa was done with it. The patient man made use of the time to copy—yes, really to copy, the bulky thing. Will you believe me if I tell you that he succeeded in making two copies of it? One he sold, but the other remains as a precious heirloom in the family.

He was not, however, the only one who undertook this tremendous task. Count Katsu, who was a very poor *Hatamoto*† during the days of the Shogunate, also made two copies, one of which he parted with for 30 *yen*.

Of course these men are held up as examples to easy-going, lazy students.

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*It is Like Telling a Lie.*

"*Kami-sama yo, warera kodomo wo megumi tamae,*" (O God, please to bless us, Thy children). So a mother prayed for her boy and girl while they knelt down beside her. When they rose, the little girl asked, "Mother, what does (bless) (*megumi tamae*) mean? I don't understand." The mother tried to explain, and the little daughter was very attentive to what was told her. The little boy, three and a half years old, looked up. He was struck with a bright idea. "Why," he said, "*megumi*" is something like taking care. Don't you know, mamma, when you say words that people can't understand, it's like telling a lie?

\* A long narrow box for storing away clothing.

† Rank next to that of *Dainyo*.

*Caged Singers that Are not Birds.*

Little Masa had a wee bit of a bamboo cage given him. It was only three inches by two. The inmate was an ebony-colored little insect with white feelers commonly called *suzumushi* (bell-insect). It was to be fed with slices of egg-plant and dainty bits of pear. Of course, Masa was delighted with the gift and waited for the dusk when, his mother told him, the little captive would begin to hum. What would it say? Why, some people think it hums "*chinkororin! chinkororin!*" But of course people's ears are different, his mother said. Because, for instance, the foreigners say that bees buzz and we say that they go "*bun, bun.*"

Well, Masa was very anxious to hear him. The cage was hung over the big green mosquito net under which Masa sleeps every night. It began to grow dark and the maid brought in the pretty lighted lantern to hang from the veranda. It threw a weird, uncertain light into the room. Masa hoped that it would not scare the little dear.

The little dear was evidently not frightened, for it very soon began to sing—"chinkororin! chinkororin!" right along. At least so it sounded to Masa, and of course he was delighted. Very soon Masa's bedtime came and he went to sleep listening to the little bell. He did not know that it sang all night, for he slept soundly all through the night.

Early the next morning, before it was quite light, Masa opened his eyes. The little bell was ringing away. But when a loud-voiced cock living next door began to cock-a-doodle-doo, the *suzumushi* hesitated; stopped. He thought it was perhaps time for him to shut up.

Masa thought it was a naughty cock to frighten his little pet, and he

took pains to impress it upon his mother that she should be very quiet when she got up.

Well, it continued to entertain its youthful owner every evening. In the daytime it was fed with slices of egg-plant and pear, and it was a wonder to Masa with how little, how very little, it seemed satisfied.

Three evenings passed, and on the fourth morning Masa found the little cage empty. It had gone, nobody knew where. Perhaps it had grown tired of the cage and went to pay a visit to its numerous relations humming all around the place. Perhaps they invited it to come out and enjoy a jolly time with them. Any way, Masa and his mother tried to listen and recognize its peculiar, bell-like song, but none could be heard.

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### THE JAPANESE WEDDING CEREMONY.

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By Miss L. MEAD.

EVERY country, whether barbarian or civilized, has its own peculiar form of solemnizing the marriage vows. It may be the superstitious incantations of the South Sea Islander, or the weird dance of the American Indian; or the woman may be bound to a life of wretchedness by the clasp of a jeweled chain about her neck, as is often the case in India; or the full assurance of faith and constancy may be plighted in the presence of God.

Marriage in Japan is legalized by changing the name of the woman, at her office of registration, to that of her husband, unless the young man is adopted into the bride's family, in which case he takes her name.

But there are many ceremonies connected with the nuptials in Japan.



One of the most important personages in the matter is the *nakodo*, or go-between, who makes all the arrangements, even to finding a suitable mate for his friend, and he becomes a sort of guardian of the twain throughout their wedded life. He is chosen from among mutual friends, and usually is of the same family rank as the contracting parties. Although no stipulated sum is given him for his services, he expects many valuable presents. His duties are often quite arduous, for he must choose a mate of the same family rank, and the family history must be thoroughly investigated. Moreover the conduct and circumstances of the person in question are of great importance.

As soon as an eligible person has been fixed upon, the *nakodo* arranges for a meeting—the *mi-ai*, or “mutual seeing”—which may take place at the house of a friend, but more frequently is arranged for at a temple or theatre, or sometimes an excursion is made to some place noted for its beautiful scenery. Sometimes also they go to see the cherry-blossoms together. If both parties are agreed, the go-between immediately attends to the *yuino* (agreement to the contract) which is in the form of an exchange of presents, usually consisting of a wadded silk garment, or a fine fish; often also a kind of edible seaweed is included.

This *yuino*, has a meaning similar to that of the engagement ring, and if not legally binding, is made virtually binding by custom. The go-between never carries these presents but sends them by a trusted servant, who is well feasted at the house of the recipient.

One of the most momentous questions is, when shall the wedding take place? If an auspicious day be not chosen, who would dare insure the new couple against

the ills that would surely befall them?

One must not be married on the day of the month on which a grandfather or grandmother has died.

And each month has at least one unlucky day. If possible one of three very auspicious days is fixed upon, chosen from a calendar made to conform to the lunar month, viz., the *tensha nichii* or “forgiveness-of-sins day,” the *tenmon nichii*, or “bestowal-of-blessing day,” and the *gattaku nichii*, or “giving-of-prosperity day.”

The engagement is announced by giving a feast to the near relatives, at which the *yuino* presents are displayed, and the whole matter is well talked over, for this is not a personal, but a family, affair. So all the aunts, uncles and cousins have a part in the discussion.

The parents, if they truly love their daughter, will not fail to give her the following thirteen rules:

1. You are no longer our child, but must obey your father-in-law and mother-in-law.
2. You must be perfectly obedient to your husband, for obedience is a great virtue.
3. Be kind to your mother-in-law and sisters-in-law.
4. Do not be jealous of your husband, for that will make him angry.
5. Do not talk much, do not gossip to your husband, and never tell him a lie.
6. Get up early, and stay up late, and never lie down in the daytime.
7. Never go alone into a crowded street till you are fifty years of age.
8. Do not consult the fortune-tellers.
9. Be a good and saving house-keeper.
10. Do not associate with other men, not even if they are your relatives.
11. Dress modestly.



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WEDDING CEREMONY.



12. Don't boast of your family wealth or position.

13. Treat your servants kindly at all times.

A bride makes four changes in her personal appearance. She always changes her girlish dress for a more modest style, and she must now dress her hair like a married woman. She shaves her eyebrows, and sometimes blackens her teeth—an emblem of constancy.

The wedding dress is generally of pure white, such as the dead are dressed in, the meaning of which is that till death she will not leave her husband's house. Upon her head she wears a covering of white silk wadding which completely covers her forehead.

As she leaves her home the attendants often scatter salt in the streets, or build a fire at the gate just as they do when a dead body leaves the home. The bridal procession is headed by the go-between's wife, who acts as guardian of the bride, the latter following after her. Then comes the go-between, and he is followed by the parents and near relatives. Last of all comes a box-like frame suspended from two poles carried upon the shoulders of two men. In this are carried the various small articles to be given as presents to the groom's household. Even the servants must have something to give.

Frequently the party distribute cakes to the crowds as they pass along.

The young lady finds great preparations made for her coming. The home has been thoroughly cleansed, and is beautifully decorated, the chief decorations being placed in the *tokonoma*—a small recess in the parlor with the floor raised a few inches above the rest of the room. Here is always placed the *horai-shimadai*. *Horai* is a fabulous mountain rising from the sea where

men reside in immortal youth and happiness; *shimadai* is a stand on which are arranged branches of bamboo, emblematic of endurance; of pine, which conveys the idea of fidelity; and of the plum, signifying patience; also figures of the crane and the tortoise, together with that of an old man and woman, suggesting long life.

As the bride arrives at the door, she finds waiting for her a woman who acts as her guide, and to whom the go-between's wife presents a bag of charms which she has brought for that purpose. She leads the bride and her guardian into a private apartment, where the bride's garments and hair are carefully adjusted. After this the guide conducts the bride and her guardian into the presence of the go-between and the bridegroom, who are silently waiting alone in another room. The blushing maiden moves slowly and gracefully forward and sits on the mat opposite the grave-looking young man. Then is placed before them a table one foot square and about one foot and a half high, upon which are placed three lacquer bowls, very shallow, and of different sizes, and a jar decorated with paper butterflies, emblematic of happiness. The maid in waiting fills the smallest cup with *sake*, pouring it very slowly from the decorated jar, and passes it to the bride, who daintily sips from it three times, then slowly and gracefully offers it to the bridegroom, who does exactly the same. The bowl next in size is then taken, and in the same manner the third. This ceremony, called the "*san san kudo*," or "three times three, or nine fold, ceremony," is really the marriage ceremony. In the cup they pledge themselves to share each other's joys and sorrows. During the process of the ceremony a wedding song is sung in an adjoining room. One of them expresses the blessed-



ness of the wedded life in the words : "Hail, hail to the pine tree that grows in two branches from one root." As soon as the ceremony is over the bride and groom leave the room in order that the bride may change her dress, and the go-between announces to the guests, who are waiting in another room, that the ceremony has been properly performed. The friends then enter the room just vacated and wait for the bride and groom, who soon appear, the bride dressed in a dress her parents gave her. Congratulations are extended, not to the newly-wedded pair, but to their parents.

A very elaborate feast is then given ; the bill of fare may differ in minor details, but there must always be served a clam soup, emblematic of unity, as the shells are identical and joined. There are also a congratulatory soup made of *mochi* (a dumpling made of glutinous rice so made by pounding), fish and vegetables.

After the couple retire to their room, the *san san kudo* is drank again with only the go-between and his wife present as before. At the first *san san kudo* ceremony the bride drank first, indicating that she was a guest ; now the groom takes the cup first, indicating thereby his mastery over his own home. The next day the bride sends a letter to her parents, and on the third or seventh day she goes to stay at her old home, wearing a dress given her by her new parents.

The husband goes also, and the bride's father makes a great feast and introduces his son-in-law, who has brought presents for the entire household. After the new pair have gone back to their home, the bride must go with her mother-in-law to call upon all who offered congratulations to her on her wedding night, and she must send a little present to each one who gave her a present.

There is so much expense attending the wedding ceremony, that there is a saying, that though a man having three daughters be rich, he will in marrying them off become very poor.

With all this ceremony it would seem as though the vow should be lasting. But, it requires no ceremony to get a divorce.

God speed the day when the vow will mean more, and when all homes will be places of peace and equality and love.

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### CURRENT RELIGIOUS THOUGHT.

#### I.—PRESENT SHINTOISM.

ON May 30th of the current year the Minister of Home Affairs issued the following instruction to Shinto and Buddhist priests :—

"Priests of either Shinto or Buddhist sects, charged as they are with the grave duty of propagating religious doctrines, ought to combine both learning and virtue, so as to command the respect of the people. Hence the processes pursued for testing their qualifications should be specially scrupulous and exact, everything savouring of partiality being carefully avoided. It is nevertheless commonly reported of the priests now in holy orders that not a few are distinguished neither by learning nor by virtuous conduct, and entirely unfitted for their posts. Not only do these defects disqualify them to discharge their duties, but the evil also tends to bring about the decline of religious tenets and of general morality, even to the extent of causing the decay of sects and encouraging the spread of false ideas throughout the country. The causes of this misfortune are numerous, but it must be chiefly attributed to defects in the law of organization of sects and in the provisions relating to the licensing of priests. The time has fully come for each sect to take

prompt steps to amend the above provisions.

Since the Common School Law was issued in 1890, children between the ages of six and fourteen are required, with the exception of those that fall under Art. XXI. of the Law, to receive ordinary education in either Common Schools or similar scholastic institutions. Consequently, priests that have to preach religious doctrines to these people can not be said to be qualified for the duty unless, in addition to being thoroughly versed in religious tenets and doctrines, they possess scholarship at least equal to the standard of Ordinary Middle School education. In accordance with the above considerations and the undermentioned standards, chief priests should amend or supplement the rules relating to the organization of each sect or the provisions pertaining to the licensing of priests; or should frame detailed regulations in a corresponding sense, and should further, in accordance with notification No. 19, issued by the *Daijokwan* in 1884, submit, before September 30th of the current year, such amended or re-enacted rules or regulations for the sanction of the Minister of State for Home Affairs."

This mandate from the Home Department has called out much discussion on the part of the Shintoists as well as of the Buddhists during the past few months. Undoubtedly the decree will exercise a marked influence upon the religions mentioned. Already both Shintoists and Buddhists are changing the courses of instruction for their priests. Evidently the Government is taken to mean all that it says and more. Meanwhile, however, each religion is trying to saddle the other with the responsibility of calling out the decree. The Shintoists claim that their priests are all up to the standard, and that the instruction was meant

for the Buddhists. The Buddhist periodicals say the reverse. Impartial observers say that it was meant mainly for the Shintoists, on account of the superstitious and fanatical sects that have recently sprung up among them, such as *Tenrikyo*, *Remmonkyo*, etc.

The mandate from the Home Department is interesting from another point of view as indicating the relations still existing between the old religions and the Government. A branch of the Department of Home Affairs has a voice in matters pertaining to the organization of the Buddhist and Shinto sects. The election of every chief-priest of a sect must be ratified at the Home Office in order to be valid. So also the regulations of a sect must receive the same approval before they can go into effect. Christianity is not yet recognized as one of the religions of the country, and hence is not subject to the Government in the same way.

The *Jitsu* (Monist), which best represents the newer, more progressive Shinto, expresses itself as follows in its August number:—"Kamatari Fujiwara, an ancient statesman, said: 'Shinto makes the heaven and the earth its books, and the sun and moon its evidences. Shinto is a religion that is simple and clear, yet a knowledge of Buddhism, Confucianism and Taoism may be useful to the believers of Shinto.' These should be the fundamental ideas of Shintoists. The doctrinal knowledge, not only of Shinto, but of other religions is very important. The glorious victories of the recent war were due to three things: the brave Japanese spirit, the power of the Emperor and the help of the gods. Therefore, because Shinto is the basis of the Japanese spirit and the power of the Emperor, and honors the gods, it is of all re-

ligious the one in which people should believe.

Scientific knowledge coming to the aid of the Japanese spirit will be able to elevate our nation to the highest state that is attainable in this world.

It should be the aim of every Japanese to strengthen the Japanese spirit, and at the same time acquire all secular knowledge, so that he may be truly useful to his country. This should be the spirit of our progressive people. Especially should priests and educators keep this purpose firmly in mind. Shintoists should not be conservative, but acquire a thorough knowledge of science and other religions, so that they may glorify their faith."

A new magazine has been added to the comparatively small number of Shinto magazines. It is the *Makoto* (Truth). From its introductory article it would not seem that it has anything specially new to advocate. It emphasizes the necessity of reform both in the construction of the doctrines and in the ceremonies and practices of Shinto. On the other hand it is filled with hope as to the future of the religion, believing that it may become the foundation of the morality of all nations.

#### II.—WITH THE BUDDHISTS.

There have been three sources of trouble to the Buddhists during the past few months. One of these is the critical study of the history of Buddhism now going on. The Buddhism that prevails in Japan is the Buddhism of the Greater Vehicle. Now the recent critical investigations of Buddhism have led many scholars to the conclusion that the Greater Vehicle is not the form of the Buddhism of Shaka; that the Greater Vehicle is the result of many accretions to the Lesser Vehicle, which was the original form of Shaka's

teaching. So prominent a personage even as Professor Inouye of the Imperial University has gone further than this, and has been giving lectures based on the assumption that Shaka was not a historical personage at all. In reference to all this the *Rikugo Zasshi* says that many especially of the younger and more advanced Buddhists give countenance to these views and as they progress in their studies constantly find increasing evidence against the authenticity of the Greater Vehicle. But if it be conceded that the Greater Vehicle is not the original form of Buddhism, then the immediate result will be that the Lesser Vehicle will be considered the original form. But still further study will soon lead to the conclusion that even the Lesser Vehicle is not original, but had its source in still earlier religious ideas, and so what are now considered the teachings of Buddha will be found to be the result of many years of development in religious ideas. The final result will be the destruction of Buddhism, at least of Buddhism as founded upon Shaka.

Another source of trouble is criticisms of the present doctrines of Buddhism. These criticisms have emanated mainly from Mr. Hiroyuki Kato, ex-president of the Imperial University. This eminent scholar is an evolutionist, and a firm believer in the theory of the right of the stronger as universally applied to all phenomena of human and sub-human existence. From this standpoint he lately wrote an article on the law of cause and effect, which occupies so central a place in Buddhist doctrine. He criticises the form in which it is held by Buddhism as being very defective. To teach, as Buddhism does, that rewards and punishments are meted out to men according to the law of cause and effect is utterly irrational. There



are no rewards and punishments in the ordinary sense, just as there is no right and no wrong. The same writer in another article applies the *reductio ad absurdum* to the Buddhist prohibition against taking life. He claims that even the highest and holiest priests are guilty of the violation of this law. Though many of them scrupulously abstain from killing and from eating flesh, yet they violate the law by eating even vegetables; for vegetables have life as well as animals, and to eat them is just as truly a violation of the law against taking life as eating flesh is.

A third source of discussion is the realization of the fact that Buddhism has been too exclusive, too much apart from the people. Soyen Shaku, who attended the World's Parliament of Religions, says that Buddhism has many things to learn from Christianity, and one of them is the necessity of coming into contact with the people. Buddhism ought to come nearer to the people. Preaching-places should be established along the more frequented streets, and the remote, out-of-the-way temples should be turned into monasteries.

A writer in *Dento*, speaking in the same line, says that the temple grounds ought to be opened as parks, so that people might make them a place of pleasant and wholesome resort, and thus also at the same time come more or less under the influence of the religious atmosphere of the sacred edifices. The temples should be of more use to the daily life of the people.

Since the close of the war the *Zen* sect has become very popular. The adherents of the *Zen* sect are *par excellence* the mystics among the Buddhists. The practice of *zen* (contemplation, or getting understanding by direct intuition, independently of teaching by word) has become strangely prevalent.

Scholars, statesmen and military officers are trying it. The editor of the *Kokumin-no-Tomo* (Nation's Friend) explains the interesting phenomenon by making it a result of the relaxation and mental languor consequent upon the sharp excitements of the war. Mr. Iwamoto, the editor of the *Jo Gaku Zasshi*, interprets it as a desire to find peace and rest for the heart. But however it may be explained, the movement is significant, and challenges attention. Already a number of new magazines, such as the *Zenshu*, the *Zen*, and the *Zengaku*, besides many books and pamphlets, are the outcome of the new tendency.

The study of comparative religion is earnestly advocated among Buddhists.

In respect to practical work, the necessity of speedily beginning operations in Formosa is urged. It is argued that the Christians are already turning their attention in the same direction. Work in Korea and China can be postponed for a while. Temples should be built as quickly as possible, for the barbarous people of the Island will be influenced more by the presence of the temples than by preaching. Priests should make themselves useful by teaching the Japanese language to the natives, and by working for the prohibition of the use of opium.

### III.—ALONG THE CHRISTIAN CURRENT.

A controversy has recently been going on mainly between the *Uchu Shinkyo* (Universalist), the *Fukui Shimpō* (Presbyterian) and the *Kirisuto Kyo Shimbun* (Congregational) on the question of the reform of Christianity. The Universalist magazine calls loudly for the reform of the old orthodox doctrines; the Presbyterian weekly defends them, and the Congregational paper occupies an intermediate position. The latter periodical is the well-known

champion of a "Japanese Christianity," that is, of the Christianity of Christ, as distinguished from that of the apostles and of the Church in the West.

Many of the periodicals recognize signs of a new awakening for Christianity in Japan. There is a feeling of confidence all along the line, and a disposition for bold aggressive work. In this connection the mission schools receive a suggestion. It is represented that in past years the mission schools have conformed too much to the narrow, conservative nationalistic spirit of the nation, thus obscuring in a measure the fundamental precept of Christianity, which is that of universal love. Now, however, that Western ideas are welcomed again, there is no excuse for not coming out boldly with the true principle of Christianity. These latter sentiments find expression in the *Aoyama Hyoron* (Methodist).

For several years past Christian believers have been much occupied with reflection on the Christian faith and doctrine. This for the time being withdrew them from active work for the conversion of others, but at the same time has strengthened them for the time when an awakening may come. So says the *Kirisuto Kyo Shimbun*.

It is the opinion of many writers that the spirit of church unity has made much progress during the past year, a result that has been brought about by undenominational effort in behalf of the army. Chaplains were sent to the field by the aid of the contributions of all denominations. The *Doshikwai*, a society organized in the interests of the soldiers, is also undenominational. The same is true of other similar organizations.

The position of independence assumed by the Home Mission Board of the Kumi-ai churches receives a large share of attention from the

Christian press, and most of the sentiments expressed are sympathetic. The enlargement of the Home Mission Board of the Church of Christ in Japan, effected at the last meeting of its Synod, also meets with much general approval.

The arrival of the Salvation Army has called forth much comment. In general the attitude of the Christian press is favorable to the new-comers. It is believed that the Army will greatly help the work among the lower classes, provided they are careful and prudent in their methods. The Japanese are a thoughtful people, and will not be much moved by the noise of tambourines.

Concerning the Deputation sent out by the American Board of Foreign Missions the *Kirisuto Kyo Shimbun* writes under date of October 4th:

"The American Board, the oldest and one of the largest foreign mission boards of America, has sent delegates to inquire into the state of missionary work in Japan, and to devise plans for the future. They arrived at Yokohama last Sunday. We welcome them heartily, and thank them for their trouble in making the long journey hither.

Twenty-six years have passed since the American Board began work in Japan. This was about ten years later than the Episcopal and Baptist Churches commenced, but in results achieved the American Board is second to none. No one can question the importance of the place held by the work of the American Board in the history of Christianity in Japan.

The American Board was not a denominational body in the beginning. Congregational, Presbyterian and other churches contributed to its treasury. Later, however, it became practically Congregational, as other denominations organized boards of their own, though it still

retains its undenominational constitution. There are still in its service members of the Presbyterian and Methodist Churches. Consequently there has never been much concern on the part of the missionaries of the American Board about denominational distinctions; they rather left the young Japanese Church to work out its own form.

The *Kumi-ai* churches are undergoing a great change at the present time. The independence of the Home Mission Board, which had been so serious a problem for several years previous, was resolved upon by a unanimous vote at the last conference and every individual church is now earnestly striving to become self-supporting. This change does not indicate merely a change of outward circumstances; it indicates a change in spirit also. What will be the relation henceforth between the foreign missionaries and the *Kumi-ai* churches and Japanese Christianity in general? The country itself has undergone great changes. The Japan of to-day is no more the Japan of twenty years ago. The present is an epoch in which to make plans for the future, and we are glad that the delegates from America have come at this opportune time.

Some may think that the delegates have come to adjust differences between the missionaries and the *Kumi-ai* churches. This is a mistaken conjecture based upon a misapprehension of the nature of the *Kumi-ai* churches. The individual churches were started in a spirit of independence, and were never interfered with by the American Board as regards either government or doctrine. The Home Mission Board has now made a declaration of independence, and has communicated its decision to the American Board. As for the doctrinal views of the Church no member of the American Board has a right to its judgment upon them.

Yet we will be as friendly toward the missionaries as ever, and may seek their counsel and inspiration. What is to be done about the schools connected with the Board? is an important question to be settled. Another equally important one is, what will be the attitude of the missionaries toward the *Kumi-ai* churches? Our hope is that the plans which the delegates may make will be in accordance with the principles with which the American Board began here, so that the growth of a distinctively Japanese Church may be fostered."

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#### WORK AMONG THE SOLDIERS AT HAKONE.

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By the Rev. T. T. ALEXANDER, D.D.

THE opportunity for beginning the work at Hakone seemed quite providential; at any rate, it was wholly unexpected by those who undertook and carried on the work. There is in Hakone a very plain but neat little chapel belonging to the Church of Christ in Japan, built two or three years since by Mrs. Pierson, of Yokohama. There is also in the village and neighborhood a little handful of believers who assemble there for worship. I arrived in Hakone on the 1st of August, and was asked to preach in the chapel the following Sunday morning. When the hour for service arrived, I was surprised to find an audience of forty or fifty persons present, about one-half of whom were soldiers. Here I may say that invalid and wounded soldiers began to be sent up to Hakone toward the end of July and continued to come at intervals all summer. When I left there on the 20th of this month there were said to be more than one thousand in the town and in Moto-Hakone together. The number was constantly changing, owing to the



fact that those who improved in health were returned to Tokyo from time to time and others sent up in their places.

After service on the Sunday referred to above it was decided to hold a meeting again in the evening. Mr. Kumano, *Kanji* of the Meiji Gakuin, took charge of the evening service, but the number of soldiers present was small. We then learned that they were not generally at liberty to go out at night. It was therefore decided to hold meetings in the chapel every afternoon at 2 o'clock. Mr. Kumano inquired of the military authorities there on the ground whether there would be any objection to the soldiers attending the meetings, and got a very favorable reply—being assured that they would rather be encouraged to attend. Daily meetings were continued from Aug. 4th to Sept. 19th without the omission of a day, two meetings being held on Sundays. There was usually an attendance of from thirty to forty—often as many as sixty or more. The attention was at all times most respectful, and very great interest was manifested by many. Mr. Kumano could remain only a few days after the beginning. The Rev. J. C. Brand frequently, and the Rev. Mr. Cleveland occasionally, lent efficient service in the way of preaching. But most efficient and most helpful of all were the Misses Bosanquet, Howard and Jackson, C.M.S. ladies from Osaka. Too much cannot be said in praise of these ladies for the earnestness and patience with which they labored to bring the soldiers to Christ. They are to be commended also for their thoroughly evangelical spirit and their forgetfulness of everything of a purely denominational character. Their personal influence over the men was very strong, and without their efforts the meetings could hardly have been sustained for so long a time.

But what about results? Of course we cannot say definitely how much of the seed sown will bring forth fruit. But this much can be said: some hundreds of men were brought under the impression of Gospel truth for the first time. Among these I should say as many as fifty or sixty were brought to a determination to study carefully for themselves the truth they heard and to accept it. Many hundreds of Scripture portions, as well as books and tracts, were distributed and eagerly received. Sometimes those who attended the meetings would ask for books or tracts to carry to their friends who were sick and unable to attend. Altogether those of us who were permitted to engage in the work felt that we had met with an exceptional opportunity, and we availed ourselves of it with thankful joy.

I cannot close this hasty letter without a word of admiration for the Japanese soldiers. Although there were so many in Hakone, the village was quiet and orderly. The men were as unobtrusive and inoffensive as it is possible for men to be. I did not hear of a single act of rudeness or impoliteness toward any one during the whole summer.

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#### KOBE CONVENTION.

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A FEW months ago, at the suggestion of some missionaries, the Rev. B.F. Buxton, of Matsue, of the C.M. Society, announced a gathering, of the character of the famous "Keswick Convention," to be held in Kobe, at the Methodist Church.

This convention met several weeks ago and continued for four and a half days, with two daily sessions. The attendance, from the first, was very good, frequently being as much as a hundred. Some came from a distance to be present. Among the places represented were Nagasaki, Osaka, Yoko-

hama, Tokyo and Sendai, besides those from the nearer vicinity and several missionaries from China. A number of English speaking Japanese were also in daily attendance, together with several prominent pastors from Osaka, Kobe, and Hiogo.

The convention was in charge of Rev. B. F. Buxton, who conducted the services to the eminent satisfaction of all and in a way that made them very helpful spiritually. Mr. Buxton's Bible Readings were both instructive and impressive, and his application of the truths presented cut their way home to the hearts of many of his hearers. Few of those who heard them will soon forget the lessons drawn from the story of the Transfiguration of Christ, Peter's Walking on the Water, Jacob's Wrestling with the Angel, or Isaiah's Vision.

Several helpful talks were given by Dr. T. W. Gulick, of Miyoshi, Bingo, the Supt. of the Christian Alliance Mission. Two or three English speaking Japanese Christians gave brief talks, which showed that they had obtained a grasp on the spiritual truths of Christianity far beyond the average Christians.

Rev. J. Hudson Taylor, M.D., Founder and Chief Director of China Inland Mission—the largest Mission in the world—was present at most of the sessions of the Convention, speaking five or six times to the great delight and edification of all who heard him. Dr. Taylor is a man of decided ability and, in many respects, a remarkable personage. Perhaps his most striking characteristics are his implicit faith in God, and his unswerving belief in the Bible as the revealed will of God. Added to this, there is a naturalness, a simplicity, and a childlikeness about the man that make him both interesting and attractive to a remarkable degree. His expositions of Scripture showed a spiritual insight into the meaning of the Sacred Text that made luminous passages the mean-

ing of which had been dark and obscure to many of his auditors. In several instances, a few words of explanation of a verse, or of some aspect of Christian truth, removed difficulties in a minute that had troubled sober, serious students of the Bible for years. Nothing more helpful than Dr. Taylor's Bible Reading has been heard in Kobe in many years, at least in the judgment of many. The commands, "Have faith in God," "Abide in me," "Be filled with the Spirit," and the statements—"I am the vine, ye are the branches," "I am the bread of life," etc., have new meanings now to many and are vital with life and power, as never before.

The Convention this year was of the nature of an experiment; but so successful was it that it was decided, without any hesitation, to announce another for September, 1896. It is proposed to hold it at the same place, the Kobe Methodist church, as the one just held. Due announcement thereof will be made.—*The Japan Mail*.

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## NOTES FROM THE MISSIONS.

### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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##### PERSONAL ITEMS.

REV. and Mrs. C. M. Severance and Miss C. Judson left Yokohama on Aug. 24, by the "*Empress of China*," returning to America for a greatly needed furlough. They were accompanied by Miss Ilse Atkinson, second daughter of well known Kobe missionaries. She goes to Boston to take a course in Kindergarten training.

Miss Talcott remained at her post in Hiroshima, working for sick soldiers in the military hospitals, until the middle of August. She and her Japanese associates found great satisfaction in their work, and were

unhindered in this special form of Christian service.

Rev. W. W. Curtis and family have moved from Sendai to Sapporo and the long talked of station of this Mission in the Hokkaido is opened at last with workers on the ground. Mr. T. Tanaka accompanies Mr. Curtis and will act as evangelist for this new *Kumiai* movement, which starts with about twenty members, not calling off any who had already formally connected themselves with the Sapporo Independent church, the mother of all Christian work in that city and region. Aside from Sapporo, there is already established *Kumiai* work at Nemuro, Shibecha, Urakawa, Ogifuse (*Sekishinsha* Colony), Iwanizawa, Ichikishiri, Kamekawa, and Immanuel, in each of which places there is a pastor or evangelist; and also at Utashinaye, Bibai, Yubari and Poronai.

It is feared that Christian work in the Hokkaido has received a check in the recent change of Superintendent of the Government prisons, Mr. Oinue, an unusually broad-minded progressive man having resigned. Under his patronage wide-awake Christian chaplains had been secured for five prisons. Following Mr. Tomioka's contagious example, Mr. Otsuka, the chaplain at Kushiro prison, has just gone to America for further study. His place is taken by Mr. Mizusaki. Last March Mr. Makino took charge of the work in the new prison at Obihiro, Tokachi province, and Mr. Yamamoto has just entered upon his duties at Abashiri prison. All these men are old Doshisha students and are proving efficient workers.

The pioneer chaplain in this Hokkaido prison work is Mr. Hara at Kabato. A devoted Christian, denominational ties hold him lightly. He works with any body of Christians and under any banner that Providence directs. Originally a Presbyterian, later a *Kumiai*, and still retaining connection with that body, he is at

present associated with the Methodists.

This Hokkaido prison work has proved a great blessing both to individuals and the general Christian cause.

Mr. T. Hara, who for seven years has done efficient evangelistic service at Shibata, Echigo, has accepted a call from the Akashi church, near Kobe, and has just begun pastoral work in that progressive town of Central Japan.

#### THE OKAYAMA ORPHAN ASYLUM.

Although this well known institution has no formal connection with the Mission, its close association therewith is a sufficient excuse for reporting it here. The orphanage has passed through trying experiences during the summer. The death by cholera of one little girl; the steadily failing health of Mr. Watanabe, one of Mr. Ishii's most efficient helpers during the past four years; the very grave illness of "Mother Ishii," her life being despaired of at one time, and, last and most serious of all, the nearly fatal sickness of Mr. Ishii himself—all these trials, added to the heat and cholera and hard work of the season, have severely tested the grace and grit of the inmates of that Okayama Home.

It is doubtful if Mr. Watanabe will be living when this appears in print. He is an ex-convict, converted years ago while in the Kobe prison, and used of God for a remarkable personal work among convicts at the Matsuyama prison and later among the orphans at Okayama. A thoroughly converted and reformed man, with a simplicity and sincerity of faith hardly excelled by Mr. Ishii himself, he has been a tower of strength to the humble but glorious work to which he devoted the last years of his life.

Mrs. Ishii is sick with consumption, but the latest word is slightly encouraging of a longer lease of life and useful service.\*

\* Mrs. Ishii died since the above was written. See "Notes."—Eds.



On August 16th, Mr. Ishii was seized with cholera and a few days later was taken to the hospital for infectious diseases. The doctors, despairing of his life, advised one of his most intimate Christian friends to take his verbal will. Mr. Ishii's message was so characteristic of the man that I give it both in Japanese and English, though, as all who understand the language of this country will see, the translation—my own—utterly fails to do justice to the terseness and simple beauty of the original. *Yo ni ideshi mo watakushi no chikara de nashi yue ni, yo wo saru mo watakushi no chikara de nashi yue ni, ichi wa no suzume mo ni sen nite urareru neuchi naki tori demo mikokoro ni kanawaneba chi ni ochimu yue ni, Kami Sama to ekisha ni Kojiin no koto wa makasete oru yue anshin seyo; nanimo iu koto nashi.* “Since both the coming into, and going out of this world are not through my own power; and not even the falling to the ground of a sparrow worth less than a penny is without the Divine approval, have no anxiety, for I commit all the affairs of the Asylum to God and the workers, and have nothing whatever to say.” Mr. Ishii's life has been mercifully spared, and he is slowly regaining health and strength. He brings back with him from the threshold of the unseen a rich spiritual experience which can hardly fail to prove of great service to those so dependent upon him.

Friends on Mount Hiei, in Sapporo, Karuizawa, Arima and elsewhere have stood by the orphanage this summer most nobly, and their prayers and contributions were never more timely nor appreciated. The children work hard all day and are doing what they can to support themselves. It is impossible, however, for them to do so entirely. Occasional outside help is a sheer necessity, and, though not asked for by Mr. Ishii and his plucky associates, will be gratefully

received from those who are in sympathy with the aims of the institution, one of which is self-support, and who take this practical way of expressing that interest. No such “loans to the Lord” will be declined, provided there is a real necessity above the fruits of their own industry, and such there is sure to be for some months yet to come. Judging from the large number of inquiries recently received, this much of an explanation seemed called for. J. H. P.

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## II.

### BAPTIST MISSION NOTES.

Our “most holy faith” has not lost its power. The following instances are full of witness to this fact, and of encouragement to those who believe in its power. They are gathered from the columns of *Gleanings*.

One of our number writes: “Not long ago an old lady who was baptized wished on the day of her baptism to make an offering, but had so little to give that she asked one of the Christians if it would be very ridiculous to give so small an amount. It was only ten *sen*, she said, and had been saved up in *go-rin* ( $\frac{1}{2}$  *sen*) pieces.” If all our believers showed such earnestness, there would be no question regarding self-support. It would be solved.

Another writes: “While walking in the street (of Shibetsu, Hokkaido,) one evening, I heard Christian singing in a brother's house and I called to see if there was a meeting in progress that I knew not of. But no, the family, which is large, was simply gathered about the fire-place singing the songs of Zion. A new force this in family life! What a change will be wrought socially here in the Hokkaido through Christianity no one can tell. But if Christ becomes the centre of interest in the family, many customs now prevalent will have to go.”

Still another writes of how a poor discouraged jinrikishaman was saved from suicide by the services at a way-side preaching-place. He listened long to the sermon and on its close lingered about. The evangelist spoke to him of salvation through Christ, explaining to the poor fellow as clearly as possible. His only reply at first was: "It can't be done! It can't be done! Yes, I understand, but it can't be done!" so cast down and hopeless was he. But gradually the light came to him, and he told his story of disaster brought on through drink, of despair, of the tearing up of his license to draw a jinrikisha, of his determination to leave his wife and children and take his own life, when attracted by the gospel services. He was induced to give up his plan and return home. The next morning the preacher visited the home of the man and found him and his wife shedding tears of joy on account of the words of hope they had heard, and reading together a Testament which they had secured with the evident determination to find out and embrace the truth as soon as understood. Well does the one who pens this incident add: "What a ground for rejoicing that ours is a religion of hope. There is nothing too difficult for God. What a joy there is in holding up such a Gospel!"

One writes of the particularly encouraging condition of the Yokohama church, the first Baptist church to be organized in Japan. "At our last Friday evening meeting, for instance, not only were the attendance and general spirit remarkably good, but, in their eagerness to take part, two or three of the members were usually on their feet at once, and it was practically impossible to bring the meeting to a close until half an hour after the ordinary time."

Our Kobe missionaries are rejoicing over an open door in Hiogo. Though Hiogo and Kobe are side by side, no foreign residence is allow in the former

place. It is, moreover, very strongly Buddhistic, which makes Christian work there more than ordinarily difficult. Many a time had attempts been made to rent a preaching-place in the town, but negotiations were invariably broken off immediately on hearing that the house, if rented, was to be a centre for the preaching of Christianity. Now, however, success has attended efforts again made, even though the house-owner knew the object for which the house was desired, and a fine place on one of the main streets has been secured. The opening meeting was a grand success, and hopes are high that a good work has begun.

In Himeji also there is rejoicing, for permission has been received from the Government to re-open the Girls' School lately closed by the man in whose name it was registered.

The earnest of re-inforcements expected this fall has come to us. Rev. and Mrs. E. H. Jones, with their family, have returned to their old station, Sendai, much to the joy of the Sendai contingent. We hope soon to record the coming of more, some returning from furlough and some coming out for the first time.

S. W. H.

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### III.

#### THE MISSION OF THE EVANGELICAL ASSOCIATION.

The past summer has not been void of interest in evangelistic work. In the city of Tokyo, as well as in the country, particularly at the principal preaching-places, the work was diligently continued despite the warm weather and the scourge of cholera. Some of our native pastors were successful in gathering, here and there, some of the lost sheep into the fold.

The work in Saitama, Kanagawa and Shizuoka *Kens* is moving on. In the latter *Ken*, in the city of Shimoda, Idzu-no-kuni, the Presiding Elder of

our Conference dedicated an elegant stone church, in July, to the service of the Triune God. We have a good class of people in this place which form the nucleus of an, to all appearances, important work. In fact the field is a vast net-work of appointments from Numadzu on the north, at the entrance of the Suruga Bay, to Shimoda on the south, including the greater part of the west side of the peninsula. This vast field was served by one man a few years ago; now we have three stationed, respectively, at Numadzu, Madzusaki and Shimoda.

The work in Osaka under the immediate supervision of Rev. F.C. Neitz promises a fairly encouraging future, though Osaka is said to be a difficult field for religious work. Let this be as it may, a beginning has been made, and, with the aid of an experienced and deeply pious native pastor who labours there at present, the prospects may not be disappointing. This is the terminus of our work in this direction. The great need all along the line is for consecrated, thoroughly religious and fearless men of God.

The delegate to the next session of our General Conference, elected at the session of the Japan Conference in June, Rev. F.W. Fischer, took his departure with his family August 23rd, and arrived in Vancouver on September 3rd. The General Conference to which he was elected meets on the third of this present month of October. Matters of considerable importance to our work in Japan, especially those of a financial character, will receive careful attention at the hands of those who are in authority. Representation without taxation, power to make and increase expenses without any great responsibility in the payment of the expenses made, receiving workers and appointing them to work, fixing their salaries to some extent, etc., etc., without any great responsibility in accumulating funds from which these expenses are to be paid is becoming

a "burning question" in more than one Mission. May it be hoped that the day of true self-support is not far distant?

The Theological Seminary of this Mission opened its eighth year on the 16th of September with seven students in attendance. The course of study for the future has been enlarged and the work necessary to be done occupies the full time of the students. Besides the students present in the Seminary, three are in the field as student evangelists and will complete their studies next year.—G. S. D.

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#### IV.

#### HISTORICAL SKETCH OF THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

This Mission had its beginning in the year 1879, when the Rev. A. D. Gring was sent out as the first missionary. Mr Gring located in Tokyo, where he was joined by the Rev. J. P. Moore and wife, who were sent out as the second missionaries, in the year 1883.

About this time the first congregation was organized at Moto Daiku-cho, Tokyo, with a membership of some twenty persons. Several years later the Rev. J. P. Moore organized the second congregation at Bancho, Tokyo, which afterwards was united with the Rev. M. Uyemura's church in the same locality, the church thus formed becoming a self-supporting body under the name of the IchiBan-cho church, and under the pastorate of Mr. Uyemura, has been one of the most prosperous and influential churches in the Capital.

Along with this work in Tokyo, the Mission employed several evangelists to work in the country, and as a result of their labors several points were opened in Saitama and Chiba *Kens*. Two of these congregations, Iwatsuki and Koshigae in the former *Ken*, are still under



the care of the Mission, as also the one at Moto Daiku-cho, for which recently ground has been leased, and a new church is about being built.

The Rev. W.E. Hoy was sent out in the winter of 1886-7, followed by two lady missionaries in the same year who were to open a girls' school at some place to be decided upon by the Mission. At this time overtures were made to the Mission to join the Council of Missions operating in connection with the United Church of Christ in Japan. So the idea of working independently was abandoned, and the Mission, with its already organized work, became a part of this union Church.

Entrance into the union led to a change in the location of its work. The centre of its operations was transferred from Tokyo to Sendai, where the Rev. Mr. Hoy had located, and where the ladies referred to had organized a girls' school. Later all the missionaries removed to Sendai, and at the present time this is the only place where the members of the Mission reside.

The girls' school, carried on for several years in a Japanese building, is now centrally located, and housed in a large foreign building, where, under the name of the Miyagi Jo-Gakko, it continues to do a good work for the education of women in Japan, and it may be said to be in a prosperous condition.

The Rev. Mr. Hoy, soon after his arrival, engaged in teaching some young men with a view to training them for the work of the ministry. This work led to the establishing of a theological training-school on a small scale, which for several years continued under the care of the Rev. Mr. Hoy, and the Rev. D.B. Schneder, who, with his wife, had been sent out in the meantime, with whom was associated the Rev. M. Oshikawa. This school of so humble an origin, after having continued for several years, was subsequently re-organized, and received the name

of the Tohoku Gakuin, with the Rev. M. Oshikawa as its honored and highly esteemed President. The scope of the school was greatly enlarged, so that now its curriculum embraces four departments or courses, viz., Preparatory, Academic, Scientific and Theological Courses. Under the able leadership of its popular president, the school is becoming widely known, drawing its students not only from the locality where it is situated, but from all parts of the Empire. The present number of students is about 140, of whom some 21 are preparing for the Christian ministry. For the use of this school a two-story brick building has been erected in the centre of the city, but as it is no longer able to accommodate all the students who seek entrance, a memorial fund of \$25,000 is being raised in America, the half of which has already been secured, for the purpose of erecting an additional school hall, so as to furnish ample accommodations for the growing demands of the school.

The evangelistic work done by this Mission outside of Tokyo and vicinity, already referred to, is confined to the Miyagi *Chukwai* [Classis] and is about co-terminous with the same. For a while all the money from the foreign side was paid out by it, and at the present time, with the exception of some work done by the Mission of the Reformed Church in America at Morioka and several other points, and by that of the Presbyterians in the Hokkaido, the work in the bounds of this Northern *Chukwai* receives support from this Mission only and is carried forward either directly by the Mission, or indirectly by the *Chukwai's* Committee. The Mission employs some twenty evangelists and pastors, working at some twenty-six different places. Besides this direct work, it furnishes the bulk of the money used by the *Chukwai's* Committee, of which Committee several of the missionaries are members.

When our Mission came to Sendai, it entered an open and wide door, and the

success which, under the blessing of God, has attended its efforts, must be attributed to this fact, and also to the readiness with which the home Church has supplied the necessary men and means to meet the increased demands. —J.P.M.

### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

LAST year's statistics give the Greek Catholic Church in Japan a total membership of 22,073.

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It is said that the Red Cross Society in this country now numbers among its membership over 170,000 Japanese.

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One of the vernacular papers states that it is proposed to increase the standing army of Japan in time of peace for 70,000 to 160,000 men, or from 160,000 to 540,000 on a war footing.

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From purely patriotic motives and regardless of considerations of price, etc., the Japanese, it is said, are showing a preference for American over Russian petroleum.

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Rev. M. Oshikawa, of Sendai, has decided to decline the honorary title of Doctor of Divinity conferred upon him last June by Franklin and Marshall College, of Lancaster, Pa., U. S. A.

\* \* \* \*

Christian laborers in the employ of the Kwansei Railroad Company maintain an association, organized Feb. 9, 1895, and known as the Industrial Temperance Society.

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Modern Shintoism is said to be divided into eight sects. Recently ten leading priests of the Jikko sect organized themselves into an association for

the purpose of purging Shintoism of its errors and vices.

\* \* \* \*

Official statistics refer to the fact that in villages and provincial capitals there is a deficiency of educational facilities, whereas ordinary towns are pretty well provided for.

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Of all Buddhist sects in Japan the *Nichiren* is the most bigoted and active in propagating its doctrines and making converts. The latest statistics give this society 4,066 priests.

\* \* \* \*

Mr. Sadajiro Hongo, the well known and self-denying superintended of the orphanage at Nasunogahara, has made arrangements to visit America this month in the interests of his special line of work.

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Dr. N. Whitney has resigned his position as Japanese Secretary of the United States Legation in Tokyo, for the purpose of devoting his time fully, it is believed, to missionary work. Mr. R. S. Miller is likely to be his successor.

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A Japanese gentleman living in Tokyo is said to have contributed 3,000 *yen* to the Meiji Jo-Gakko, a Christian girls' school in the capital. This contribution was made as a result of the efforts put forth by the graduates to raise money for the school.

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Rev. A. McLean, LL.D., Foreign Secretary of the Christian Foreign Missionary Society, is now on a year's tour around the world, inspecting the work carried on by his Church in various countries, beginning with Japan, where, however, the time at his disposal has been very short.

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The Gospel Union has secured permission from the War Department to send three Christian chaplains to Formosa. Accordingly arrangements have been made for the dispatching of Revs. Takeda, Hosokawa and Yoshikawa, representing

respectively the Methodist Episcopal Church, the Church of Christ in Japan, and the Baptist Church.

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Members of Standing Committees and others connected with the *Kumiai* [Congregational] churches propose holding a meeting in Sakai, Izumi prefecture, Oct. 22-24, for promoting Christian unity and conferring with the deputation of the American Board of Commissioners for Foreign Missions now in Japan.

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A vernacular paper states that the military authorities have decided to distribute among the primary schools throughout the country certain trophies captured in the late war. The object of this procedure is to produce upon the minds of the future warriors of Japan a vivid realization of the recent struggle. The Japanese are nothing, if not patriotic.

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With much sorrow we record the death of the Rev. George Edward Woodhull, A.M., a missionary laboring at Osaka under the auspices of the Presbyterian Church. He died of typhoid fever at 1.30 o'clock, a.m., October 11th, at the home of the Rev. Prof. H. M. Landis, of the Meiji Gakuin, Tokyo who has promised to furnish. THE JAPAN EVANGELIST a biographical sketch of the deceased for the next number.

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Recently the Doshi Kyoiku-kwai (Christian Educational Society) celebrated its anniversary. It was decided to issue its organ, the *Christian Educator*, every month, instead of bi-monthly. The members of the Society have subscribed certain amounts for two years towards defraying the expenses of publishing the magazine, by the end of which time it is hoped the periodical will be self-supporting.

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It requires some 2,000 *yen* per year to run the Young Men's Christian

Association at Tokyo. Next year the regular contributions from abroad will be discontinued, and at a recent meeting the question was considered as to how the expenses were hereafter to be defrayed. It was decided that the members of the Association must raise the necessary funds, both by personal subscriptions and by soliciting contributions from their friends.

\* \* \* \*

Mr. Sawayanagi, a teacher in a Buddhist school, attributes the slackening of progress in the spread of Christianity in Japan to the growth of nationalistic conservatism, which followed as a reaction against the rage for things European. Now that this reaction shows signs of abating, and since Christianity has to a surprising degree accommodated itself to national manners and customs, he thinks Christianity will regain its former influence.

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A native paper is authority for the statement that at present in Japan there prevail: 1. Murder and suicide. The smaller papers are full of accounts of these crimes. Over eighty military men have made away with themselves within recent times. 2. Card-playing, principally among men belonging to the higher classes. 3. Study of the doctrines of the Zen sect of Buddhism by many politicians and business men. 4. Theatre-going, mostly on the part of the students.

\* \* \* \*

Last Sunday afternoon a man while praying at the prayer ground of the Fudo shrine at Fukagawa, Tokyo, poured upon himself several buckets full of cold water, as is the wont of many devotees, and suddenly fell senseless and shortly afterwards expired. Police and doctors were sent for and on medical examination it was proved that death had been caused by congestion of the brain consequent on this out-of-the-way method of worship. The



"Gazette" observes that the Fudo's mercy for which the man was praying was sadly misapplied in this case.—*Kobe "Herald," August 23th, 1895.*

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Count Inouye, formerly Japanese Minister to Korea, brought with him upon returning to his own country thirteen Koreans, some of whom are said to be of higher official rank than their own Minister in Tokyo. They are now staying at Mr. Fukuzawa's famous college, the Keio Gijiku, where they will study Japanese reading and conversation. Afterwards "they will be distributed among the different Departments of State to receive practical training in the conduct of official business." At the Keio Gijiku there are now nearly two hundred and thirty Korean students.

\* \* \* \*

The head priest of the Buddhist temple named Kohokutsu, of Tokyo, has founded a new sect, which is to be called the Shaka Sect. Thus the multiplication of Buddhist ecclesiastical organizations goes on. Denominationalism and sectarianism are by no means confined to Christendom. The divisions and sub-divisions of Japanese Buddhists testify emphatically to the existence here of that human nature from the peculiarities, if not necessities, of which sects originate. We fear that this fact is conveniently forgotten or ignored, when it is on occasion given out that here in Japan denominationalism is neither needed nor desired.

\* \* \* \*

Last April, Rev. J. H. Pettee, of Okayama, published in the *Mail* a tentative list of Christian charities in Japan. It gave the name in both English and Japanese, location, date of opening, name of founder, name of present superintendent, object, manner of support, expense, number of inmates, and denominational affinity of a large number of institutions, such as orphanages, homes of refuge, asylums, hospitals and schools for the poor. He is intending

shortly to publish a revised and fuller list, and asks all, whether foreigners or Japanese, who are interested in securing a reliable list to send him at once any additional data for such a table.

\* \* \* \*

The International Missionary Union, held June 12-19, at Clifton Springs, N. Y., passed the following in reference to missionary work in Japan:

"Since it has pleased God in the order of His providence to bring the Empire of Japan into such a position of prominence and influence as she occupies to-day, this International Missionary Union deems it advisable to urge upon all the Evangelical Churches the necessity of taking advantage of the present crisis in the history of Missionary effort in eastern Asia, and would beg especially to emphasize the following points:

"1.—That no pains be spared in the development of an efficient native ministry.

"2.—That the present staff of foreign missionaries be not only continued, but increased when necessary.

"3.—That those who are sent out to Japan as missionaries should be persons of superior equipment, and that they should go with a determination to acquire the language and give their lives to the work.

"4.—That increased attention be given to Christian educational work."

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Some time ago the superintendent of the Okayama Orphan Asylum, Mr. Juji Ishii, made up his mind to refrain from making any direct appeals for money. His plan was to make the institution depend for its support on its own produce and earnings and the unsolicited contributions of friends. However the cholera scourge invaded the orphanage, attacking the superintendent himself and also a number of inmates. The consequent interference with the usual operations reduced the institution to such straightened circumstances that Mr. Ishii felt obliged to depart from his rule for once, and he accordingly sent out an appeal for relief last summer. Close upon the heels of this trouble, followed the heavy blow of Mrs. Ishii's death, whose decease, however, was not due to cholera. Instead of succumbing to his multiplied afflictions, the devoted man is said to be "in a splendid frame of mind and heart." Mrs. Ishii's lamented

death is being used of God for a rich spiritual blessing."

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In 1873 thirty Chinese boys were sent by their Government to America to be educated. One of these, Choy Ting Kon, afterwards rose to the rank of Captain and during the recent war with Japan had command of the torpedo service at Wei-hai-wei. The fortunes of war made him a prisoner of the Japanese, who would probably have released him if he had not declared it to be his intention to fight his country's enemies again in case he were set free. While Rev. H. Loomis, in his work of Bible distribution among soldiers, was in Hiroshima he met Capt. Choy and soon became fast friends with him. The Chinese Government, listening to certain charges of desertion brought against him, ordered that Choy be beheaded upon his return home. On this account he was exceedingly anxious that the Japanese release him, but the terms of the treaty of peace stipulated for the exchange of all prisoners taken in war. In some way, however, the Captain effected his escape. Not long ago Mr. Loomis baptized him, and he is now working for the Bible Societies' Committee for Japan. Dressed in foreign clothes and with his queue cut, the young Chinaman closely resembles a Japanese, and constantly passes for one.

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A curious example of Buddhist and Shinto opposition to Christianity occurred recently in the town of Yamagata. It came about in this way: The Chief of Police of the town, a man from Choshu, has become a Christian and was baptized in July. This step on the part of a high public official had the effect of exciting the priests and adherents of the old religious, and on the evening of the day on which the man was baptized a Buddhist and Shinto indignation meeting was held in a large theatre. The meeting was

called for the purpose of denouncing Christianity in general and the act of the Chief of Police in particular, and also of forestalling the effects of a Christian lecture-meeting which was to be held on the following evening. A large crowd was present, but the meeting was confused and noisy. The result of it all was, that the Christian lecture-meeting held the following evening was an extraordinary success. A large audience was present who listened with the utmost quiet and respect to the addresses of the missionary and Japanese speakers, and frequently showed their appreciation by hearty applause. Many who attended the Christian meeting said that they purposely attended both meetings so as to be able to compare, and were perfectly ready to favor whichever side seemed best to them.—D.B.S.

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The Christian Summer School was held this year in the Theological Hall of the Doshisha University. It opened on July 4th, and continued in session for ten days. The president was President Kozaki of the Doshisha, who in his opening address expressed the hope that the School be of a deeply spiritual character, like Mr. Moody's summer schools at Northfield. The subjects of some of the addresses were, "The New Theology in England and America," by Rev. Mr. Mashino; "Old Testament Quotations in the New," by Dr. Asada, of Aoyama Theological School; "The Religious Views of Kant," by Dr. Morita, of the Doshisha; "The Evolution of Religion," by Prof. Ukita, of the same institution; "State and Religion," by Rev. Mr. Ebina; "The Establishment of the New Theology," by Rev. Mr. Mashino; "The Work of Socrates," by Dr. Onishi; and "Recently Discovered Ancient Manuscripts and Their Bearing on the New Testament," by Prof. Albrecht of the Doshisha. The two Saturdays of the session were observed as "field-days," on one of which a boat-race on Lake

Biwa was much enjoyed. On the Sundays earnest sermons were preached, one by President Kozaki, and the other by Rev. Mr. Miyagawa, of Osaka. The highest number of students in attendance at any one time was 280, representing nearly all the Christian schools in Japan and some Government schools. Dr. Honda, President of Aoyama Gakuin, is to be president of the next School, which is to be held at Okitsu.—D.B.S.

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The reading public in the East just now is being treated to a quantity of writing, favorable and unfavorable, upon the fertile subject of foreign missionaries and their work. Not a few foreign residents in the East have for reasons perhaps best known to themselves come to look upon the missionary with disfavor and in some cases even with dislike. A representative of this magazine once solicited advertising from a well known book-store in Yokohama, that enjoys no small amount of patronage by missionaries. As soon as the character of THE JAPAN EVANGELIST became known, the gentleman who waited upon our representative promptly refused to place any advertising in its columns, intimating at the same time in effect that he had little or no use for missionaries. Some one who signed himself "Observer" contributed a communication to an English paper published in China, in which missionaries in Japan were charged with acting in bad faith in regard to the conditions under which they hold passports. Rev. Dr. M. L. Gordon has felt himself called upon to send in a warm disclaimer to these charges. Col. John A. Cockerill, correspondent of the *New York Herald*, in response to certain inquiries addressed to him, published some time ago a letter in his paper, in which he, confessedly without thorough investigation, records a number of unpleasant things reported to him

about missionaries. His letter seemed to us to be a result of an attempt to carry water on both shoulders, as it contained uninvestigated charges, and also other statements that seemed to indicate a disposition to do the missionaries justice. On the whole it may be said to bear the marks of the ordinary newspaper correspondent, whose power to write with facility far surpasses his capacity for painstaking examination of a great subject. One of his statements concerning the missionaries who sought refuge in Newchang during the late war has called out an emphatic denial from Dr. M. E. Paul, the special correspondent of the *London Times*, who happened to be in Newchang for several weeks, and found the missionaries then in that city anything but "querulous" as reported by Col. Cockerill. So it appears that the missionaries have both accusers and defenders. In our judgment the fraternity can well afford to pursue the even tenor of their way, honestly striving to do their Master's will to the best of their knowledge and ability, and at the same time taking the criticisms to which they are constantly subject for what they are worth.

#### BOOKS AND PERIODICALS.

"FUKUIN no Dai Genri" is the title of a 613-page translation into Japanese of Dr. Joseph Agar Beet's thirty-nine lectures under the general title of "Through Christ to God." This new contribution to Japanese theological literature is the joint-product of the Rev. T. M. MacNair, A.M., and Mr. Yaroiku Izumi. As a specimen of work done at the Aoyama Industrial Press, the book is very creditable. "Of late," the Translator's Preface begins, "an appeal has been made to the Christian World to return to the personal teachings of Christ for a verification of its faith and a justification of its hope." Mr. MacNair claims that "one



of the many excellences of this volume is that it welcomes rather than deprecates this appeal to Him who 'has the Words of Eternal Life'—welcomes it more heartily because of the 'remarkable agreement underlying wide differences in thought and expression' which characterizes the New Testament, and which is revealed by a faithful study of its various books; and further because the Christology of the Gospels is found to be not only the Christology of the apostolic writers, but that of the creeds also, and to be germinant in the writings of the Old Covenant." The subject matter of the book is discussed in five Parts, the first of which is devoted to "Preliminaries," the others being on "Justification through Faith," "The Death of Christ," "The Son of God," and "The Resurrection of Christ."

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The official organ of the Japan Mission of the American Protestant Episcopal Church is "the Church in Japan," an attractive magazine issued bi-monthly under the editorial direction of the Rev. Joseph M. Francis, of Tokyo. Besides the usual departments designated "Editorial," "The Bishop's Column," and "Mission Notes," the August number contains two timely articles of general interest on "The Social, Political, and Religious Conditions in Japan" and on "Formosa."

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We extend our greetings to a newcomer among our exchanges—*Nihon Shukyo*, or "The Review of Religious Reviews." It is what its English title implies, viz., a review of current religious literature in Japan. It undertakes to give its readers an intelligent and comprehensive grasp of the contents of the forty-four Christian, fifty-eight Buddhist, and four Shinto periodicals in Japan. It professes to be impartial in its reviews, though its editor, Mr. Nunokawa, is a Christian. It is published monthly, in Tokyo.

Among our other exchanges there are two whose July numbers call for special notice. They are *The Korean Repository* and *The Baptist Missionary Magazine*. The former of these magazines is, if possible, more than usually full of interesting matter pertaining to the little nation about which so much political interest centers to-day. It is a comfort to learn that beneath the intrigues and faithlessness which still are rife in political circles, and of which the world hears most, "the new life is manifesting itself in more ways than one," and that "hope has sprung up, even in the Korean's heart." The magazine is conducted by men who have been on the field for years—a fact that gives it a trustworthiness to which much of the current writing about Korea can by no means lay just claim. The July number of *The Baptist Missionary Magazine* contains a report of the Eighty-first Annual Meeting of the American Baptist Missionary Union. It is nine times the usual size of the magazine, and is an inspiring volume on the current history of one of the most venerable, consecrated and successful missionary societies in the world.

The August numbers of these periodicals are also to hand.

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The official "Minutes of the Japan Conference of the Methodist Episcopal Church, Twelfth Session," held at Aoyama, Tokyo, July 11-20, 1895, has reached our table. This large pamphlet has been issued under the editorial supervision of the English Secretary, the Rev. H. B. Johnson. According to the statistical report the present full membership has increased during the year by 93, while there as 60 less probationers; infant baptisms show a gain of 33, while there was a falling off in adult baptisms by 126. There are 5 more Sunday schools and 739 more scholars than at the time of the last report. On the whole the contributions have largely increased.

# The Japan Evangelist.

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## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUUCHI.

(Continued.)

### CHAPTER XII.

#### THE SIEGE OF SHIMABARA.

AT this time the siege of Shimabara, which is one of the greatest events in the history of Christianity in Japan, took place. Shimabara, in the province of Hizen, was quite a centre for Christians. Many of them lived there even after the laws proscribing Christianity were passed. Iyeyasu Tokugawa saw that the *daimyo* [lord] of Shimabara, Naozumi Arima, was not powerful enough to crush the Christians and therefore transferred him to Nobeoka, in the province of Hyuga. Three years later Shigemasa Matsukura, lord of Gojo in the province of Yamato, became *daimyo* of Shimabara. He bitterly hated Christians and tried to crush them by force. He passed severe laws against them. Those who were not easily frightened by threats and did not give up their faith were taken to Onsen Dake to be thrown down into a sulphurous cave or drowned in the sea.

This is very minutely described in the letter sent by Nicholas Kokebackle, who was at Nagasaki from 1634 to 1638, to the governor at Batavia. "The subjects of the former lord of Arima have been robbed of all their property. They are poor and work hard. Yet, unlike common laborers or peasants, they understand how to use swords and spears. The present lord imposes heavy taxes upon them. And in case any one neglects to pay, he is arrested and a straw coat called *mino* is put on him. His hands are bound, and then the straw coat is set on fire. Thus the poor people are burnt. This tragic performance is called *mino odori*, or 'straw coat dancing.' This cruel lord had women stripped naked and hanged head downwards, and tormented the people in many other ways."

The persecution was intolerably severe, but none of the Christians recanted. About two hundred peasants pretended to have recanted, but soon repented, and gave notice to the *daimyo* that they would continue in the Christian faith. This made him very angry. He had them arrested and their limbs cut off with bamboo saws. The Christians, though greatly excited, were kept quiet through fear of the

military force. Shigemasa died in November, 1630, and his successor, though young and inexperienced, was as cruel as his father. Many of his faithful retainers left him, and some lost their lives.

Now of the retainers of Yukinaga Konishi, the former *daimyo* of the province of Higo, Matsuyemon Oyano, Zenyemon Senzuka, Genyemon Oye, Soi Mori and Ashizuka were earnest Christians. They preached the Gospel in such places as Amakusa and Shimabara, after their *daimyo*, Yukinaga, fell in the battle of Sekigahara. In 1637 they circulated a report to the effect that twenty-five years ago there was a priest who had left a prophetic writing, called *Suye Kagami*. According to this prophecy an angel was to come to this world in the year when red lightening shone in the sky and cherry blossoms bloomed out of season. They also said that the time thus foretold had come, and that the angel's name was Shiro Amakusa, and that he was to be revered by all. Shiro was Tokisada Masuda, son of Yoshitsugu Masuda. He was a very handsome youth sixteen years of age. The people believed him to be the angel sent to save them out of their distress. This gave them great encouragement, so that they were not afraid of the governor any more. They determined to give their lives for the sake of their religion. It thus came to pass that only a few tilled the ground and worked.

The siege of Shimabara began in the following way. The first outbreak took place on October 23rd, 1637. On that day Sankichi and Kakunai, two farmers belonging to the village of Arima, invited their neighbors to their house to join them in the worship of the image of the Virgin Mary, which they had kept in secret. They also spoke very highly of Shiro Amakusa. As a

result of this meeting many returned to their old belief in Christianity. Next day, when this news reached the castle at Shimabara, ten officers were sent to arrest these two farmers. They were apprehended and put into prison. On the 25th the people, thinking that the farmers had been beheaded, held a funeral service in honor of them.

Then the mayor of the village chanced to pass by. The cruel hands of the enraged people did not allow him to pass unmolested. They caught him and, knocking him down, beat him till he was dead. Then they determined to throw off allegiance to their lord. They sent word to different villages urging the people to join them. They killed the governors and destroyed the temples and shrines. Kokebackle writes in his letter:—"A few days after the tumult took place, the Christians of Arima joined the peasants there in destroying the temples and shrines. They built new churches and worshiped the images of the Virgin Mary. Their soldiers carried crosses as standards, and were eager to fight for God's cause and to die as martyrs."

Mobs rose up in several places and made an assault upon the castle at Shimabara. The Shimabara people were greatly frightened, and the officers were kept busy quieting them. On the 26th, Okamoto, a high official, came out with three hundred soldiers to attack the insurgents, and defeated them. About three hundred anti-Christian peasants entered the castle. The insurgents followed them close up to the castle, and fought a severe battle for about three hours, in which sixty were killed. But the insurgents, seeing that the castle could not be easily captured, retired to Matsukiyama and other places and set fire to the town of Shimabara. There were about thirty in the



castle who tried to join the insurgents, but they were detected and killed.

At this time the *daimyo*, Matsukura, was at Yedo. On the 27th his Ministers sent messengers to him, and asked neighboring clans to send soldiers to help them. Hosokawa and Nabeshima tried to send soldiers to Shimabara and applied to the local representatives of the Tokugawa government for permission. But in those days it was strictly prohibited by the Tokugawa government for any one to send troops out of his own dominion without its order. The representatives could not give their consent. The *daimyo* Hosokawa then asked to be allowed to send weapons. This request was also denied. They, therefore, had to wait for an order from the Tokugawa government. In the meantime, the soldiers in the castle were very few, and provisions were running short.

The insurgents sent a messenger to Amakusa on October 28th, asking Shiro Amakusa (Tokisada Masuda) to become their leader. Shiro took written oath from them, and consented to become their general. He soon went to Shimabara. By this there were over five thousand Christians at Amakusa who followed Shiro. On the 30th the insurgents tried to take the mother and the older sister of Shiro down to Shimabara, but failed.

The island of Amakusa was governed by Katataka, the lord of Karatsu, in the province of Hizen. When the lord heard of the insurgents, he sent on November 5th a force of two thousand soldiers in sixty boats, which arrived at Tomioka on the 10th. Shiro came to Amakusa with fifteen hundred soldiers, in compliance with the request of his followers there. The Karatsu troop divided itself into three parts, and was badly defeated

in the battle of the 14th. A general named Namikawa and many others were killed on that day. On the 19th the insurgents attacked Tomioka castle, but without success, and about two hundred were killed. Three days later they attacked the castle again. They made shields of bamboo, but these were burned by the soldiers of the castle. Over six hundred of the assailants were killed, and for a time the insurgents at Amakusa and Shimabara became quiet.

In the letter of Kokebackle dated January 10th, 1638, the following record is found: "The insurgents increased daily till they amounted to eighteen thousand men. There were forty-three Christians who tried to set fire to the castle of Arima in order to kill the nobles therein. But they fell under the suspicion of the soldiers, and at last one of them was arrested and tortured. He confessed everything, and as a result every one of them was beheaded. As a notice to the Christians outside, their heads were impaled on poles planted on the castle walls."

The news of the tumult reached Osaka on November 4th; and Masaaki Abe, who had charge of the castle there, thought it would take too much time to wait for an order from Yedo; so on his own responsibility he ordered the *daimyos* of Kyushu to subdue the insurgents.

It was on November 8th that the news reached Yedo. The Ministers held a conference, and Shigemasa Itakura and Sadakiyo Ishigaya were appointed generals. Shigetugu Matsukura was ordered to return to his fief and the neighboring *daimyos* were ordered to render assistance. In the orders issued by the Government the insurgents were referred to merely as a "mob," but one of the Ministers, Nobutsuna Matsudaira, not wishing to have

facts disguised, afterwards changed the term to "Christian mob." Shigemasa Itakura was the lord of a small territory yielding annually eleven thousand *koku* of rice, and Ishigaya was an officer of low rank. They possessed neither ability nor rank sufficient to entitle them to command the *daimyos* of Kyushu. This fact shows how lightly the Ministers of State regarded the affair, and to this underestimation must be attributed their failure at first. On the 11th General Itakura and his associate left Yedo and arrived at Kokura, in the province of Buzen, on the 27th. There they were surprised to learn of the unexpectedly formidable character of the enemy. They promptly ordered the *daimyo* Hosokawa to send troops to Amakusa, and the *daimyos* Hosokawa, Tachibana and Arima to send troops to Shimabara. They themselves reached Shimabara on December 4th.

The insurgents were greatly frightened at the army sent against them and retreated into the castle called Hara-no-jo, formerly the residence of the *daimyo* Arima. They gathered together a great quantity of weapons and provisions. Repairing the walls, and deepening the trenches, they resolved to fight to the death. Shiro was their commander and had several assistants. Plans were laid for defensive and offensive operations. There were over twenty thousand men and women in the castle. Some say there were thirty-seven thousand.

Many accounts of this battle disagree as to the number of the people who were in the castle. The *Kirishitan Shimatsuki*, *Kirishitan Monogatari*, *Tsukan Ichiran*, and *Seikyoshi* agree in placing the number at thirty-seven thousand. The *Nambanji Kohaiki* puts it at a little over twenty thousand, and the *Gaiko Shiko* at forty thousand.

The *Matsukuraki* gives it as twenty-three thousand, eight hundred and eighty-eight; some say eighteen thousand, and still another says ten thousand. Kokebackle says in his letter that the insurgents at Arima numbered nine thousand, and at Amakusa thirteen thousand, and that those who were in the castle numbered thirty thousand.

The insurgents set up on the walls many small red flags inscribed with the sign of the cross, and also many wooden crosses. They read the Scriptures daily, and Shiro preached twice every week and thus kept up the faith of the people.

The insurgents were very powerful and were not to be easily subdued. On November 27th Nobutsuna Matsudaira and Ujitetsu Toda were appointed generals and were invested with special authority by the Shogun. They immediately started for the front.

On December 8th the Government forces laid siege to the castle, but their bullets did not hit their mark, and they lost many lives. Their army now numbered about thirty thousand, and repeatedly attacked the enemy, but without success. The news that Nobutsuna and Ujitetsu had been appointed generals of the army reached Arima on December 28th. The older brother of Shigemasa and others wrote him that unless he could subdue the enemy before Nobutsuna and Ujitetsu reached Arima, it would be a great disgrace to him. Shigemasa was greatly irritated and excited by this, and two days later commanded the whole army to make an assault upon the castle all at once. On January 1st, 1638, the whole army attacked the castle, but was defeated, and Shigemasa was shot to death. Six hundred soldiers were killed and thirty-two hundred wounded on the Government side. When the news of this defeat and of the death of

Shigemasa reached Yedo, the Shogun was very angry because of Shigemasa's fatal carelessness, and because the other generals did not help him.

In the letter of Kokebackle it is written that "there were fifty-seven hundred and twelve soldiers killed by the insurgents before the Government army started from Arima. A good many were killed before and after January 1st, which was the date of the general attack. But there were eighty thousand soldiers capable of fighting left. They had been trained in a different manner from that of western countries, but were in good order."

Nobutsuna Matsudaira and Ujitsutsu Toda arrived at Arima. They saw that the castle was strongly fortified, and concluded it would not be wise to make a sudden assault; so they planned to lay siege to it and wait till the garrison become short of provisions and ammunition. They built high mounds and towers from which to look down upon the castle and to fire into it. Messengers were often sent from Yedo advising against the risk of losing many soldiers through impatience to capture the castle.

Here the fact that the Government forces asked the help of the Dutch must be mentioned. Previous to the battle, Suyetsugu Heizo, the magistrate of Nagasaki, wrote a letter to Kokebackle, telling him that if he would furnish powder and weapons to the Government forces, it would help him much in his business in the future. He accordingly sent six bushels of powder and five guns to the head-quarters at Arima. When Nobutsuna came, Heizo advised Kokebackle again to lend his ships to the army. Nobutsuna came to Arima and saw that the Japanese ships were too small to carry the guns, and asked for two Dutch ships. On January 11th Kokebackle came to Arima on a

ship called "De Lip," and arranged for another ship, the "De Petten," to come there too. At the request of Nobutsuna he went about the castle and directed the firing of the guns. On the 25th a Dutch officer, Girris by name, was killed by the explosion of a gun.

On January 16th a note fastened to an arrow was sent from the castle, blaming the Government army for receiving aid from the Dutch. "Japan has no lack of loyal warriors. Why do you seek the help of the Dutch?" was the question. On the 26th Tadatoshi Hosokawa told Nobutsuna that it was a great disgrace to the country to ask the help of foreigners in subduing the traitors. Nobutsuna thought this was reasonable, and, finding out that the Dutch ships were of no use, he told the Dutch they might return to Nagasaki. Though glad at heart to be thus relieved, they still requested that they might continue their service. Nobutsuna thanked them, and sent them back. He also sent back the Chinese boats which he had been using.

The magistrate of Nagasaki advised the Dutch to lend assistance to the Government, saying that it would benefit their trade, but he probably was serving his own interests thereby. He was afterwards punished for violating the foreign trade regulations.

In his letter Kokebackle writes as follows: "Mr. Heizo advised us to take the ships to Nagasaki, as the high officials had not seen large ships. We followed his advice, even though it cost us much inconvenience.

"They were quite well pleased with us for our ready compliance. Mr. Heizo advised us kindly to be gentle and submissive. He said that it was a fault of ours to speak so much about gains and profits, and not to care about moral considerations.



We examined the places where we were to set up our five guns, but soon found that they could not be used, for the roofs of the houses in the castle were thatched with straw, and the walls consisted merely of piled-up stones. But the generals said that they would be satisfied whether we fired from sea or land. While we were engaged in this service, every night sentinels were sent by Mr. Nobutsuna or Mr. Ujitetsu. This was too much of a bother to us." "Mr. Nobutsuna and Mr. Ujitetsu seem to have thought it would be an easy task to conquer the enemy if they could use these two Dutch ships and four more. But we could not provide so many." "The fact of asking aid from the Dutch makes one doubt whether the Japanese army was strong enough to subdue the insurgents. But Mr. Nobutsuna says that he did it only because he wanted to know what the sympathies of the Dutch were. Perhaps he wanted to know whether we would join them in fighting the Christians. But the officers were greatly pleased that we served them so willingly."

Nobutsuna Matsudaira was a very clever man. He ordered his men to send letters to the enemy advising them to surrender. But they answered that they preferred to die for their faith and that worldly renown or pleasure was not what they sought. Then he summoned the mother and the older sister of Shiro, whom they had captured, and caused them to write letters to the enemy advising them to surrender. But they were answered in the same way.

In the beginning of February Nobutsuna ordered Hosokawa and Nabeshima to dig an underground tunnel into the castle. They ordered miners from the province of Hyuga, and on the 11th of February they penetrated to the wall. But the enemy learning of this by means of

the sounds made in digging, made a hole and thrust into it spears and burning hay in order to prevent the miners from working. Nobutsuna seeing how difficult the work was, ordered the tunnel to be filled up. The soldiers of the Hosokawa family did not like to see this.

Ammunition and provisions became scarce in the castle. At midnight on the 17th of February the enemy came out of the castle to attack the Government forces. Seventy-five were killed and two hundred and seventy wounded on the Government side. About two hundred and ninety of the enemy were killed, and seven captured. The Government forces built a mound and high tower, which were finished by the end of February. From the top of this they fired at the enemy.

Nobutsuna held a council of his staff officers at which it was decided to attack the castle on the 28th in full force. But a day previous to this, some troops advanced and began fighting. The battle lasted till evening. Next day early in the morning the whole army marched against the castle and, after severe fighting, they defeated the enemy. At noon fighting was ended. A soldier belonging to Hosokawa, Sasayemon Jinno by name, killed a youth and cut off his head. There were many heads marked as Shiro's, so they called upon his mother to find out which was the true one. The mother believed that God would help and save her son, but when she saw the one which Jinno had cut off, her face suddenly turned pale and she cried bitterly. Thus it was found out. A terrible massacre ensued, and over twenty thousand were burnt to death. Kokebackle writes: "The number of the insurgents was forty thousand, and every one was killed. About the same number lost their lives on the Government side."

On March 1st Nobutsuna ordered the castle to be entirely destroyed, and exposed the heads on posts. It is said that the bamboo poles used for fencing round the camps did not suffice for impaling a head on each. The head of Shiro was exposed on a special stand, and a few days after it was sent to Nagasaki, where it was again exposed at Deshima with the heads of his older sister and his brother-in-law. Three thousand and three hundred heads were buried at Nishizaka in Nagasaki, where there is a grave called *Kubizuka*. Many were punished and rewarded according to their deeds. On the 7th of March Nobutsuna returned to Yedo. Shigetsugu Matsukura was degraded and ordered to commit suicide for causing such an insurrection through his despotic administration.

During this war the money sent from Osaka amounted to three hundred and ninety-eight thousand *ryo* in gold, and that sent from Nagasaki was one hundred and eleven *kwan* and six hundred and ninety-three *momme* in silver. Besides these every lord who took part in the war spent a great deal. So the whole expenditure must have been about three million *yen*, if estimated in the present currency. This was a great event in the history of the Tokugawa government.

This war was caused, as has already been mentioned, by the *daimyo's* oppressive government, and his persecution of the Christians. Several subjects of Konishi and other lords who were hostile to the Tokugawa dynasty joined the insurgents and urged the Christians to join the rebellion. But on the whole, this war demonstrated the great power of the Tokugawa government and added to its dignity and prestige.

(To be continued.)

## REV. S. R. BROWN, D.D.

By the Rev. THOS. C. WINN, A.M.

ALL who had the pleasure of an acquaintance with Dr. Brown were unanimous in their high regard for him. Those who knew him intimately *loved* him. The accounts which appeared in many papers on both sides of the Pacific when his decease was announced bear testimony to the unusual affection which many in both hemispheres had for him.

What better eulogy could be desired than that which was pronounced by the *spontaneous lament* which arose at the death of Dr. Brown! This good man was born June 16th, 1810. A few days later (June 29th) the formation of the "American Board" took place. The mother of the new-born infant was a woman of fervent piety and had long prayed for the lands of the earth which were still in ignorance of the Gospel. Learning that organized efforts were to be made to send messengers of God to those nations, she rapturously took her babe in her arms, and *then* and *there* dedicated him to the work of a foreign missionary. Dr. Brown, whether as a boy informed of that dedication or not I do not know, has left on record this statement, which agrees with what the writer has frequently heard him say: "Somehow I had always, from the time I was able to forecast the future, felt assured that it was my destiny in life to acquire a liberal education, to study for the ministry of the Gospel, and then to become a missionary to the heathen in some distant land. I contemplated no other course. I desired nothing else." This decision on his part may have been the result of the influence over him of that mother, for of her he writes in unusual language: "The memory of my mother has

always cleaved to me as a power for good, stimulating to high endeavor and holding me to my work through life. If I have accomplished anything for the cause of God and man, I attribute it mainly to the mother who bore me, so far as human instrumentality is concerned. She who loved to steal awhile away

' From little ones and care,

' And spend the hours of setting day

' In humble, grateful prayer.'

has always seemed to be holding me by the hand and bidding me go forward in the path of duty with her own courageous and cheerful spirit."

But as is often the case with boys of noble aspiration it was most difficult for young Brown to get a start in his most useful career. He "must go to college," but how to obtain the means necessary thereto he knew not. His father, a carpenter and house-painter, was too poor to render him any assistance. Indeed the son's labor along with the father's seemed needed for the humble maintenance of the family. His parents, determined to give their children the best advantages possible, had moved to Monson, Mass., where there was an excellent academy which fitted young men for college. After having finished that school and being ready to enter college, young Brown was left behind by two or three successive classes, because he had no money to go any further with his education. At this time he talked for the first time with his mother about his future hopes, and received encouragement to try and go on to their highest fulfilment. His father, though desirous of seeing his son carry out his plans, discouraged him, as there seemed to be no way for him to do so. The son promised his father that if he would allow him to try, he would use his first earnings after graduation from college to pay

off the mortgage on the little house occupied by the family. But the father thought that that would be a hard promise to keep; he would need all his earnings thereafter to pay *his own debts* incurred in getting through college! Thus hindered from pursuing his chosen course, he yet thought there was a more excellent way for him than to continue with his father at work as carpenter; so laying aside tools and paint-brush for part of the time, he taught school two or three seasons. At the close of every such engagement *he brought home and presented to his father every dollar of his earnings.*

On returning from one of these places where he had been teaching school a glad surprise was awaiting him. A little while before his return his mother had devoted a day to prayer and fasting and spent it in the solitude of the forest. "With Hannah's faith she made known her request to God. With strong crying and tears the devoted mother besought the Lord for her son, laid the whole case before Him; told her poverty and the desire of her heart; and appealed to Him whose is the silver and gold, for means to educate her only son, whom she had given to the Lord. Soon after, a letter came from an acquaintance whom she had not seen for many years, announcing that he had selected *her son* as one of the young men he desired to assist in their education!"

Having the way thus provisionally opened before him, the young man went to college having six and one half cents in his pocket on arriving at New Haven. When he graduated, he had paid most of his own expenses by teaching music, and had forty dollars in his possession. This only illustrates what was a matter of frequent comment among Dr. Brown's friends, viz., he was never in want of any good thing in after life. "If men did not









Rev. S. R. BROWN, D.D.





provide for him, he looked to God and was never disappointed."

He was gifted with superior musical talent, as may be inferred from what is said above. He was always in demand at social gatherings because of his wonderful power of song. He also inherited something of his mother's poetical genius. After the death of his oldest sister he wrote a poem entitled, "The Sister's Call," for which he composed the music. Of this an old friend says: "Who that ever heard his fine voice in 'The Sister's Call' can ever forget the melody and pathos of that wonderful song! His very soul seemed to soar heavenward as with uplifted eyes and trembling tones he sang:

'A voice from the spirit land,  
'A voice from the silent tomb,  
'Entreats with a sweet command,  
'Brother, come home.'

The tune "*Monson*," found in most hymn-books of the present day, was written by Dr. Brown for his mother's hymn, "I love to steal awhile away."

After graduating from the theological seminary, Dr. Brown offered himself to the American Board to be sent to China. But the financial difficulties of the Board that year prevented it from sending him. While waiting for the way to China to open, he taught in the New York City Institute for the Deaf and Dumb. While in that position, where he proved himself very efficient, an invitation came to teach in the first Christian school in China, "opened by Christian merchants, Scotch, English, and American, resident in China." They founded the "Morrison Education Society." In this school first at Macao and afterwards at Hongkong, Dr. Brown taught for eight years. At the end of that time he returned to the United States on account of Mrs. Brown's ill-health. Those years

spent in teaching Chinese youths were cheerfully given to that work in the belief that even in that time of the beginnings of missionary labor there, the results would justify the effort. Dr. Brown was always attractive to the young. To the end of life he had the heart of a young man, and his influence over young men was very great.

During his residence in China his house was one night attacked (as was supposed) by pirates. Hearing a disturbance he went to the door to ascertain its cause, when a sabre was thrust into his side. In some way the family were able to escape into the yard and conceal themselves. There they waited for day, while the wounded father grew faint from loss of blood and the wife was distracted, not knowing how dangerous the wound might be. Moreover, should the babe in her arms cry, their place of hiding would become known, and they would all perish. The pirates ransacked the house, taking what they fancied, and mutilating the rest. The Lord however delivered them from falling into the hands of the murderous men. It was always difficult to get from Dr. Brown an account of the events of that awful night. He had no disposition to glory even in his infirmities. He was always a *very modest, non-self-asserting man*.

On returning from China he took three Chinese lads home with him to educate and train. Obligated to leave his field of missionary operations, he would even at home do something for that land. The success of the experiment was most gratifying. Those three boys became very useful and eminent men. One of them, Hon. Yung Wing, was for a time Chinese Minister at Washington. It was he who induced his Government to send young men to the United States to be educated and fitted to become

public servants. Believing slanderous reports about the Educational Commission, of which Mr. Wing was the chief, the Government gave it up. But now, as China lies defeated and chagrined, this loyal son in the spirit of a humble Christian, has come over from the United States, where he resides, to give aid and advice to his Government. He has gone to China "to try and do some good."

It would make too long a story to relate here in full the history of all of Dr. Brown's former pupils in China. But one incident deserves to be given a place in this brief sketch. A year before his final departure from Japan, Dr. Brown went as guest on a United States man-of-war to Hongkong in search of health. He was there met by some of his pupils who fitted up a house for his temporary occupancy and provided him with every comfort and delicacy that an invalid could desire. Moreover they presented him with valuable silver plate and a cheque for five hundred dollars in gold. Thus they tried to show him, "that all they had and were they owed to his early teaching and influence."

During the twelve years which intervened between his leaving China and his coming to Japan, Dr. Brown's work was of a twofold nature, preaching and teaching. At Owasco Outlet, N. Y., he established a private academy of which he was the principal, while doing duty also as a teacher in it. At the same time he was pastor of the Dutch Reformed Church at that place. Here he labored with indomitable zeal, having these two enterprises to carry on, either of which would have been enough for one man. From his school there went out many men and women who were ever ready to rise up and call him blessed, because of the good which he did them as

young people. The church and parish were ardently attached to their pastor, and reluctantly gave their assent to his leaving them when in the Providence of God he again felt the call of duty to go to a distant land.

Being (I think) the very first to receive appointment as an American missionary to Japan, Dr. Brown thanked God as he was led again to leave native land and enter an unknown and untried field. Most men would have shrunk from the undertaking as too great for a man of fifty years of age! But he *rejoiced in the privilege* of coming to Japan as a messenger of the glorious Gospel of Jesus Christ.

He and Dr. Hepburn had been acquaintances and more or less associated as missionaries in China. Without any conference between them they were appointed pioneers of their respective Boards in Japan. The years spent in China had been a preparation for life in Japan. A knowledge of Chinese literature meant ability with very little labor to read Japanese also. The study of Chinese in former years now stood him in good stead. As far as my information goes, Dr. Brown never did a great deal of preaching in the Japanese language. One of his chief endeavors was to exert an influence over the young men of this land and lead them to devote their energies to the spread of the truth.

He was a born teacher and hence he had no difficulty in gathering around him as many pupils as he could teach. To such young men he gave his best energies during the time he spent with them. From this work he would turn with equal delight, for the remainder of the day, to the other work that was accepted as his from the earlier years of his life in Japan, viz., the translation of the Holy Scriptures. Before his



visit home in 1867-9, he had made a beginning in the translation of the Gospels, when fire destroyed his residence. His loved translations were the things he most prized and sought to save from the devouring flames. In the smoke and danger he was able to put his hand upon one copy only. Thus in an hour the results of many months and years of labor were destroyed.

Of the results of his training of youths in this land, it is not necessary to speak to any one who is at all familiar with the history of the "Church of Christ in Japan." His pupils have been and are to-day its leading spirits. Four or five of them are Presidents of Christian educational institutions. These are all ordained ministers of the Gospel. Besides these there are others in the regular work of the ministry. Some have been, or are, occupying high civil positions. I believe these men would agree in saying that one reason why they fill their present posts of honor, was because they sat at Dr. Brown's feet to learn of him, and imbibe his spirit. Under God, he was the instrumentality of leading them to become men of influence for good to their countrymen.

In the work of New Testament translation he was one of the three to whom the honor of that work principally belongs. Without in the least detracting from the high praise deserved by others, both Japanese and missionaries, the translation of the New Testament with its excellencies and faults must be assigned to Brown, Hepburn and Greene. Of this committee Dr. Brown was chairman, and his last act as member of that committee was to hand over his translation of Revelation to the others for their revision.

During the last few years Dr. Brown's work in Japan was accomplished while suffering greatly,

much of the time from an acute disease. He bore this with fortitude, seeming only to lament what proved to be true, that he probably had but a short time to continue his efforts for Japan's welfare. He was so feeble that he could not take part in the preparations for the home-going after that was decided to be necessary. But to those who visited him during those days, his words were a real inspiration. He often expressed the wish that he were young again and had another life to live. If he had, he would be glad to give it for the evangelization of Japan. It was a sore trial to him to turn away from the land of his adoption and the people for whom he would fain do more than ever.

He left Japan accompanied by his wife and daughter, in July 1879. That winter was spent in Orange, N. J., but his health did not improve. In the following spring he removed to Albany, N.Y. During these months old friends flocked around him, delighting to do him honor. His Mission Board expressed to him special appreciation of his distinguished services.

According to promise he started for New Haven to attend a reunion of his classmates and relate to them the story of his life. On the way he visited Monson, the home of his youth—a place peculiarly dear to him. He went to the graves of his parents and saw many old friends. As the night which followed that day of great happiness began to dawn toward the Sabbath, he suddenly and quietly "entered in through the gates into the City" above. Thus "the Lord gave His beloved sleep." "Seldom indeed can the story be told of a life so modest in its beginnings—nurtured by motherly faith and prayer—so useful in its course, and so peaceful in its end."

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## A PUPIL'S ESTIMATE OF DR. BROWN.

By the Rev. M. OSHIKAWA.

DR. S. R. BROWN was a great man. Of all the missionaries that have come to this country I consider him the most worthy of reverence. I do not think that he was so earnest in direct missionary work, but this was only because he understood so well the true secret of successful missionary effort in Japan, and worked accordingly. He always said to us: "I believe that the best plan for the evangelization of Japan is to educate Japanese young men. Just think!" he would say; "twenty Japanese preachers educated in my school! That means twenty Browns sent out into the world. How much better and greater a work will they perform than I could. They will understand the habits and customs of the people, and can speak in their mother-tongue, while I have an imperfect knowledge of the people and of their language. For these reasons I educate young Japanese." The Japan of twenty years ago was much different from the Japan of to-day, and it would have been impossible for Dr. Brown to see these things so clearly, if he had not been a truly far-sighted man.

Dr. Brown was very careful in speaking Japanese. He was not fluent in the language, but he took great pains to avoid all mistakes in speaking. This solicitude on his part saved him from offending through the use of awkward or uncouth expressions—a snare into which foreigners using Japanese are so apt to fall. No one who heard him would despise him on account of language.

He was a man profoundly impressed by the grace of Jesus Christ. As I have said, he was not a fluent preacher, yet his sermons were powerful, and made a deep impression on his audience. Often when he spoke of Christ tears rolled down his cheeks.

In educational work he was exceedingly earnest and thorough-going. He

never neglected to make careful preparation for the lessons he gave in the school-room. He was very painstaking in his teaching, never permitting a mispronounced word to pass until the student could pronounce it correctly. No student was allowed to pass over a lesson without thoroughly understanding it. He appreciated the importance of learning, and endeavored to impress his students with the same idea. Once there was among his students one who was so deeply impressed with the necessity of at once engaging in evangelistic work that he proposed to give up study and go out and take hold of the work. Dr. Brown knew the necessity of work too, but he calmly said to the young man: "Do you know what evangelistic work is? It has a deep meaning. It may be compared to the sowing of seed. No farmer who has no seed can sow any. Japan, though small, has thirty-five million souls, and these are the soil for the sower. But an ignorant man like you can not sow anything on this spiritual soil; you would be like a poor farmer looking upon a fertile soil with an empty basket in his hand. Were he to try to sow without any seed in his basket, would he not be a fool? Stay in the school a while longer. A man who tries to do a great work must have good preparation. I admire your spirit, but your plan is not wise."

Dr. Brown was very humble. When I determined to go and work in Niigata, I called on him one day to bid him good-bye, and he gave me many kind parting admonitions. At the conclusion I said to him: "You have been a Christian for a long time, and you must have had many experiences that give you inestimable joy." "No," he said; "you may think so, but I have made only a beginning in the Christian life, and there are many things to be studied and understood yet." When students went to him with difficult words or expressions in the Bible, he often confessed frankly that he did not

understand them either, and did not attempt to explain what he did not know. He would say: "I do not understand these expressions, but I believe that they have a deep meaning which I hope to study with you; moreover, important truths sufficient for salvation are found in the more easy teachings of the Book, so that it is not necessarily important to study the more difficult parts. Please do not give up the study of the whole book because there are difficult things in it."

Dr. Brown knew the comparative value of things. Once the supported students determined to decline to receive support any longer. So they went one day to their teacher to make known their request. He told them that their decision was the result of their inexperience and thoughtlessness, and advised them to change their minds. The students were touched by his kindness, but persisted in their request. Then Dr. Brown with a solemn look and tone said: "If that is your real desire, why do you receive my instruction? If you decline to receive support, why do you decline to receive a greater thing? Which is more important, money or men? If you do not like to be supported by foreign money, why do you receive spiritual instruction from a foreigner?" All were affected by his kind yet solemn words. Yet after knowing our hearts more fully in the matter, he granted our request. His pure and noble character had an unspeakable influence over us.

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### DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAPTER XXVIII.—*The Best Patrons of the Cheap Eating-houses and their Food.* Those in the higher walks of life would be surprised to find what kind of food these laborers eat.

They eat standing, and even so they cannot afford to lose any time; so they keep a watch on the street with one eye and on their food with the other. In case they secure a good job, they even leave off eating a meal and trot away. So it not unfrequently happens that we find a jinrikishaman perhaps two miles away from the eating-house in front of which he was standing a few minutes before. By hard work after this fashion they manage to earn a little money, but not otherwise.

Eating-houses and grog-shops are very numerous in the Shiba, Kanda and Asakusa districts. They do a rushing business from early in the morning till ten or eleven o'clock at night. The best customers of these eating-houses are jinrikishamen and unmarried laborers of other kinds. The money which these men earn on the street, they also spend on the street. They obtain their food at these shops from the first to the last day of the year. Their income is always limited, but most of them have no desire to wear fine clothes, and know no other higher ambition. They are always busy working, eating and drinking. They are satisfied if they can keep themselves from starvation.

The waiters employed at these shops are very quick at guessing about how much money a customer has, and how much he can be made to spend. For example, a jinrikishaman may enter a shop very early in the morning. The waiter immediately makes a guess as to what work he has done and how much money he has. When the jinrikishaman sits down, wiping the sweat from his brow, he sees that other laborers have finished their breakfast and are going out. On the seat in front of him is a man who has ordered *sake*\* and fish. Next to him is a woman with a child, the latter eating without charge. In one corner is an old man wrapped up in a blanket,

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\* A liquor brewed from rice.—Ebs.



eating quietly and shyly. He is feeble and looks like a sick man. The jinrikishaman who has just come in orders soup and vegetables, and begins to eat his breakfast. The waiter, knowing that he has money, tells him that boiled or raw fish can be had for two or three *sen* per dish. He remains silent. After a moment, another jinrikishaman comes in and sits down next to him. The waiter says aloud what the establishment can furnish, and the jinrikishaman orders raw fish. Then comes another and orders boiled fish. The first jinrikishaman, thus surrounded with raw and boiled fish, cannot resist the temptation, and finally also orders fish. The bill for his breakfast thus amounts to, say, five *sen* and eight *rin*. Having spent so much for breakfast, how much will he likely spend for his dinner and supper? Now think a moment. Unable to find work till very late in the evening, he earned only two *sen*; so his dinner consisted of only two bowls of rice, and his supper of a piece of rice-cake.

CHAPTER XXIX.—*Waiting-girls at Eating-houses*.—These are ordinary servants, just like any others. But their work is two or three times harder than that of ordinary servants. They are from sixteen to about twenty years old. Those working in the kitchen are very strong. They are allowed only one holiday a month, and they must always work hard preparing food and washing dishes. Ordinary women could never endure such hard work. It is hard especially in cold weather. Their hands and feet become chapped and they suffer from chilblains. Hence they cannot do their work neatly, so that the kitchen utensils, the dishes, cups and everything else become dirty. Their own homes are dilapidated and filthy, and their only associates are miners and other laborers. There are some who are very feeble and sickly. A majority of these servants are orphans or foundlings. Their beds are hard and

dirty, and sleeping in cold beds prevents their bodies from developing properly. Some are short and stout, while others are tall and thin. Moreover they eat their food irregularly, and their rooms are damp and gloomy. Wearing dirty clothes and bare-footed, they simply work like machines from morning till night.

CHAPTER XXX.—*Statistical Reports*. If it is proper to compile statistics of the business done by bankers, it is proper to do so also in the case of jinrikishamen. The former employ clerks at high salaries, while the latter employ none at all. But there is really no difference between them, regarded as businessmen. Investigations must be made of both classes impartially. The author has made certain investigations, the result of which are recorded in what follows, and it is his humble desire that his readers will not look at them as though they were without meaning and value.

*First class jinrikishamen*—those of from eighteen to about thirty-five years of age. The following is the result of an investigation made in the case of a young unmarried man who was healthy and strong:

WAGES.	DISTANCE.	CUSTOMER.
8 <i>sen</i> .....	22 <i>cho</i> .....	A country man.
12 „ .....	30 „ .....	A merchant.
20 „ .....	60 „ .....	A lady.
5 „ .....	20 „ .....	A business man.
20 „ .....	45 „ .....	(at night) A gentleman.

Total 65 *sen*.....177 *cho*.

But such good jobs can be secured only once or twice a month, and the average daily earnings are almost one-half of the above amount.

*Jinrikishamen of the second class*. These are from thirty to about forty-five years old, and most of them have wives and children. Though they are not very weak, yet they cannot work as hard as first-class men. The following report is made of one of them.

WAGES.	DISTANCE.	CUSTOMER.
5 <i>sen</i> .....	20 <i>cho</i> .....	A merchant.
3 ".....	10 ".....	A lady.
8 ".....	28 ".....	A business man.
4 ".....	15 ".....	A young lady.
10 ".....	33 ".....	{ A Government official.

Total 30 *sen*.....106 *cho*.

Such earnings occur only once in about three days. The average daily income of a man of the second class is less than this amount.

*Worn-out jinrikishamen.* These are old men sixty years of age, or others too weak to do hard work.

WAGES.	DISTANCE.	CUSTOMER.
3 <i>sen</i> .....	10 <i>cho</i> .....	A workman.
2 ".....	8 ".....	An old lady.
4 ".....	20 ".....	A farmer.
2½ ".....	14 ".....	An old man.
3 ".....	13 ".....	A lady.
2 ".....	6 ".....	A merchant.

Total 16½ *sen*..... 71 *cho*.

Such is the wages of old men. They cannot secure paying customers, as do young men, and even though they do occasionally secure a good customer, yet are they unable to make high wages. They secure only those jobs that remain after the younger men are provided for. Whenever, therefore, they are paid a *sen* or so more than was agreed upon, they bow very low and are profuse in their expression of gratitude. How they are to be pitied.

The author has also made an estimate that in every thousand jinrikishamen there are 200 strong, 500 ordinary, and 300 old and feeble ones.

(To be continued.)

### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By Dr. L. BUSSE.

Translated by the Rev. Henry K. Miller, A.M.

(Continued.)

KATO'S deductions have elicited a number of replies in Japanese literature which antagonize his

fundamental principle from the most varied points of view. But Kato himself evidently has been little edified by his critics, for in the *Tensoku* VI., No. 2, he complains about them and challenges his assailants to oppose him on scientific grounds. To this again Hajime Onishi, in the *Tetsugaku-kwai Zasshi*, No. 39, 1890, replies very sharply that he has no right to make such a demand, as he himself has not yet fixed his own point of view in a scientific manner. No one really knows what he wants. Meanwhile a scientific criticism of his point of view can therefore not be given. According to the discussion of Kato's theory which I have given above, I cannot subscribe to this judgment of Onishi's, unless I have completely misunderstood Kato's deductions. Onishi then raises against Kato the further objection that the consideration of morality according to the history of evolution is not sufficient, but needs to be supplemented by means of a critical treatment. But in order to this, he also remarks, there is needed a criterion, an absolute standard of measure, without which all judgment in general, and Kato's in particular, is impossible, but by means of which Kato's absolute relativity would be negated.

Of interest is also another reply which Zenji Iwamoto, President of the Meiji Jo-Gakko and editor of the *Jogaku Zasshi*, makes in the same journal. Zenji Iwamoto is a Christian and an earnest advocate of the cause of the emancipation of woman in Japan, to which also his journal is devoted. He is an ardent opponent of Kato in the matter of brothels, which he would abolish, whereas Kato, on the contrary, would retain them as an "unavoidable evil." And from this question Iwamoto's opposition arises. He remarks, and indeed with full justice,

that from the point of view of Kato's evolution a "necessary evil" is a *contradictio in adjecto*, since what is unavoidable is at any rate unquestionably adapted to its conditions, therefore strong, and, according to the right of the stronger, also good. He then further accuses his opponent with confounding good with useful. For the rest the reply is made too much from the specifically Christian point of view to allow us here to enter into it any further.

Yujiro Motora, a professor in the Imperial University and author of a book on Psychology (*Shinrigaku*, 1891), also attempts to base ethics upon natural science and induction. He does not himself wish to set up a system of ethics, but only to give directions as to how one must begin in constructing a scientific ethics. Such treatises as to how a person must set about his work, *in case* he wishes to accomplish anything, instead of doing this something one's own self, are at present in high favor in Japan. Everybody is writing "Prolegomena." Meanwhile Motora consoles us with the book on ethics which he has in preparation.

Now these directions are contained in an essay entitled "Is Ethics a Philosophical or a Scientific Discipline?" (*Rinrigaku wa Tetsugaku ka hata Kwagaku ka?*), which appeared in the *Rikugo Zasshi* (No. 117, 1890). In it Motora distinguishes between philosophy and science. The former is deductive and dogmatic, the latter inductive and scientific (critical). Ethics, which at present is still always treated philosophically, must be based upon science. Ethics is *Shu-kwangaku*, the science of manners and customs. It must be constructed upon a comparative study of the manners and customs of all peoples and in all ages, and therefore upon a basis of the widest experience. The first requisite, consequently, is the

gathering together of a comprehensive mass of facts as material to work upon. This material, according to Motora, includes as well customs having reference to externalities of conduct as those practices which regard religious views, the instinct of self-preservation and feelings such as sympathy and a sense of right. Now out of this material the ethical is to be derived, according to the approved and highly prized maxim: "Prove all things; hold fast to that which is good." But the author himself admits that the bringing together of material is not sufficient, and that, for the purpose of working up this material scientifically, transcendental ideas are also necessary. As examples of these, he cites Plato's "ideas," Kant's "noumena" and Buddha's "nirvana." In the schools Motora would have good manners taught principally, in addition to duties and maxims.

An instructive criticism of Motora's point of view has been made by Hajime Onishi in the *Tetsugaku-kwai Zasshi*, No. 44, Oct., 1890. In opposition to Motora's distinction between philosophy and science, he justly remarks that in all sciences the deductive, as well as the inductive, method finds its application, that there is no *purely* inductive science. Comparative study of manners and customs in all times and among all peoples, he further maintains, shows us merely how people *do actually* conduct themselves, but not how the *ought* to act. Here the whole question hinges, and only the knowledge of how people ought to act makes it possible for us critically to judge and estimate the mass of collected facts. The transcendental ideas which the author so vaguely refers to cannot take the place of this criterion.

I must acquiesce in Onishi's criticism so far as I also find that



Motora, by introducing "transcendental" ideas, merely touches upon a thought which, if more sharply thought out, would have radically changed his point of view, a thought, moreover, which in Wundt's "Ethics," to which the author in part inclines, finds an incomparably clearer expression (Wundt: "Ethik," Stuttgart, 1886, pp. 12 and 13), viz., that even the most comprehensive material is of no service to us, if we have no means for separating the good and evil in it. A standard of judgment is necessary, and this we cannot derive from mere facts, but must apply it to them. As in theoretical knowledge every induction presupposes fixed laws of thought, which do not permit of being themselves derived from induction, so also all practical judgment presupposes criteria of judgment. These are not, in the case now under consideration, transcendental ideas, but moral conceptions of right and wrong. To extract these criteria by induction out of a mass of facts is impracticable; the misleading appearance that such a proceeding is possible arises, as has been shown, from the fact that people in the course of their thinking unconsciously insert knowledge which they already possess. In No. 45 of the *Tetsugaku-kwai Zasshi*, Nov., 1890, Motora has published a counter-reply to Onishi, without, however, weakening the main objection that without presupposed moral criteria there can be no critical judgment of facts.

The series of the more philosophical attempts I shall begin with the *Rinri-sho*, a text-book compiled in the Educational Department by order in 1888 of Arinori Mori, a former Minister of Education, for the use of the higher classes in the Gymnasias and Normal Schools. This book must not be passed by un-

noticed here, as it contains the points of view according to which at one time the Government, so far as it was represented by the Educational Department, desired to have moral instruction imparted. It gives the ethics at that time officially sanctioned, the ethics of the *Mombusho*.<sup>\*</sup> The fate of this text-book accurately represents the turn in affairs since 1889. This text-book, at the time approved by, in fact issued by, the Educational Department, contains a philosophically intelligible system of ethics based upon European philosophy, especially that of Spencer, whose admirer and personal friend the late Minister Mori was. The old Japanese virtues were of course skilfully woven into this system. However, the text-book was a still-born child, since it appeared at a time when the high-tide of enthusiasm for European civilization had already passed, and the retrogressive movement was felt to be coming to the front. With Mori's assassination (Feb. 11, 1889), which itself was a result of the reactionary tendency, this text-book disappeared from the schools. This conservative reaction denounced the new morality so vigorously that, as a result, even Japanese of philosophical training declare for a national ethics based upon old Japanese principles. At present the *Mombusho* "Ethics" has completely disappeared as a text-book from the schools. Its place has been taken by the *Rongo* (*Lu-yu*, the "Analects of Confucius"), the *Shogaku* (the "Lesser Wisdom," by the Chinese philosopher Chu Hi) and the *Dai-gaku* (*Ta Heo*, the "Greater Learning," by *Tsang Sin*, one of Confucius' disciples), that is to say, by the Confucian ethics. Minister Mori's *Mombusho* "Ethics" now serves merely as a reference book

<sup>\*</sup> Educational Department.—Eds.

for the use of teachers, and indeed very seldom at that.\*

In itself it is not to be regretted that the Mombusho "Ethics" has now disappeared from the schools, since it was not adapted to its purpose. It is an excellent book in its way, and scientifically able, but it suffers from two defects which make it unsuitable as a text-book. In the first place, as dare not be the case with a text-book, the scientific and the pedagogic, the theoretical and the practical sides of ethics, moral teaching and moral preaching, constantly run into each other. Then also in the attempt to set forth the subject scientifically, totally irreconcilable things are brought together without the least scruple. Evolutionary and utilitarian points of view, referable to Spencer and Mill, change places with intuitional ones, with appeals to conscience and the sense of duty and exhortations to virtue. This is done in such a way that one receives the impression that the book was written, not by one, but by several authors. As a matter of fact, indeed, the work was prepared by Ei Nose under a commission from, and under the supervision of, Minister Mori. Ei Nose had to subordinate to the philosophy of Spencer and Mori his own views, which we have mentioned in the Second Part, but he may have tried to work in as many of them as he could. Then before the book was published, it was submitted to scholars like Shigeno, Nakamura and Kencho Suematsu for criticism, and it is quite within the range of possibility that these also made additions to it. In this way, at any

rate, it is not difficult to explain the conglomerate character of the book.

The work begins with a definition of good and evil, which are defined in the Spencerian sense as adaptability or the contrary to a definite end. Then a distinction is made between nearer and more remote ends, and a final end is postulated to which as the *summum bonum*, all others are to be subordinated. Now by this is meant the perfect man, acting entirely according to reason; the rational mode of living. This end, then, is purely formal and must derive its material definition from some other source. But the book declines to say in what the good consists; it is the function of ethics merely to show how the good can be realized. In reality, however, content is given to the idea of the good, while the means for its realization is left to the power and insight of the individual. From the fact that man is a social being the conclusion is drawn that men must mutually assist each other. The individual but promotes his own welfare when he works for the common weal, for upon this latter does his own welfare depend. Hence arise division of labor and co-operation as rational principles of conduct. Subsequently the book departs from the thorough utilitarianism here unfolded, and makes conduct in the service of the general good a duty. In the second chapter it is asserted that a person ought to strive, not after happiness, but after reason, ought to sacrifice himself for the sake of the universal. So, then, a man is to strive after reason, not after happiness, while, as previously unfolded, it is just for a requirement of one's own welfare that the rational life arises. The third chapter, which contains many subtle and excellent thoughts, deals with instincts, which are physical, and desires, which are psychical, and

\* We might here yet add that the following works are chiefly employed as books of reference: FRANCK: "Éléments de Morale," translated by Komatsu; JANET: "Éléments de Morale," translated by Okada; FRICKE: "Text-book of Ethics," translated by Matsuda; and Ei Nose's "Practical Ethics" (*Jissen Dotokugaku*.)

says that in themselves they are neither good nor evil, but rather become evil only when they transgress their proper limits and interfere with the preservation of life (whether one's own life, or that of others, is not stated). The general good is specified as the aim of these impulses, and the conception of duty is again introduced quite unexpectedly. In the discussion of the feelings (sympathy and love), exposition passes over into exhortation and the reader's duty to love and obey the Emperor is set forth. The moral feelings, which are distinguished from the intellectual and the æsthetic, are declared to be man's natural endowment, inborn as intuitions, and then from this is derived the obligation to altruistic conduct, which does not accord with the utilitarian substructure in the first chapter. Then, after treating, in the fourth chapter, the will with but little thoroughness, and merely touching upon the problem of the freedom of the will, in the fifth chapter conscience is again denied to be the foundation of ethics and a return is made to the utilitarian point of view: preservation and promotion of one's own life and welfare as conditioned by the promotion of the general welfare; and finally, in the Appendix on Mill and Spencer, it is asserted that this standpoint includes intuitionism. To be sure, it must be admitted that at present things are different, since in these days virtue and happiness are not coincident. This however is due, as likewise is concluded in the Appendix on Spencer, to the present as yet imperfect social conditions. Ethics sets up an ideal of the future. Society will in the future be so perfectly organized that in it virtue and happiness will always occur together, and striving after happiness will be identical with striving after virtue.

(To be continued.)

## REPORT OF AN ARMY CHAPLAIN.

By the Rev. C. AOKI.

ON February 24th, 1895, after singing and praying upon the beach with brethren and sisters who had come to bid us farewell, we left Ujina harbor on the ship *Oyo Maru*. At Wei-hai-wei we saw Admiral Inouye, the commander of the Japanese fleet, and had a pleasant talk with him about religion and other subjects. The masts of several Chinese men-of-war that had been sunk in the recent battle were still visible. At Port Arthur many Chinese fishermen came in their little boats to gather such offal as might be found on our ship. It was a pitiful sight to see them hustling each other and fighting to get what little remnants of food might be found here and there. At Talien we had much difficulty in landing on account of the ice. From there we travelled to the various places where Divisions of the First Army were stationed.

At night we were obliged to sleep in abandoned Chinese houses, or in houses in which Chinese were living. Generally it was very cold, but fire was made in a kind of stove called "*ondoro*," the heat of which passed under the floor and kept the house somewhat comfortable as long as the fire lasted. But some rooms had no *ondoro*, and sometimes we slept too far away from it to receive any benefit from it. As we were accorded the treatment of officers, we nowhere had to sleep on the bare ground.

All our food was supplied by the provision department. Sometimes however our lunch was frozen, and when provisions were scarce we were obliged to fast. We had to be thankful for rice so poorly cleaned that we found little pieces of stone in every mouthful. When we got beef, chicken or pork, we were obliged to cook them ourselves.

The snow was melting when we travelled from Kinchow to Haicheng, and travelling was exceedingly difficult.



There were no roads to speak of. What were called roads were really rivers when the snow melted. So we had to cross the fields, and as the rivers had no bridges, we had to cross them on foot. When the rivers were frozen over, it was easy to cross in safety, but when the ice began to melt, it was very dangerous. Once I broke in with my right foot, and as soon as I had withdrawn it my boot froze stiff on my foot. We never experienced such cold before.

On our trip we met General Oyama, Commander-in-chief of the Second Army, General Nozu, Commander-in-chief of the First Army, Lieutenant-General Katsura, and many other prominent officers. We had the opportunity of addressing many soldiers, sometimes speaking to whole battalions at a time, sometimes to smaller groups.

At Haicheng we saw Cho Giyen, the Korean Minister of War, and had interesting talks with him. We also met many Chinese Christians. At one place we stopped at the house of a Christian named Wo Seido: Several Christians from the neighborhood assembled, and we held a prayer-meeting with them. Of course we could not talk with them, but we could communicate by writing. We had another experience of the same kind at Haicheng.

Among our own officers and soldiers we found many Christians. We prayed and worked with them. At Hojo an officer was converted, and I baptized him in the name of the Father and of the Son and of the Holy Ghost.

When I recall our journeys over the scene of warfare and the good we were enabled to do for our soldiers, my heart becomes filled with gratitude to God for His boundless grace and ceaseless care.

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#### MY EXPERIENCES AS ARMY CHAPLAIN.

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By the Rev. Y. HONDA, D. D.

**A**FTER the declaration of war against China by the Emperor

on August 1st, 1894, the Japanese Christians formed several organizations in order the better to meet the demand upon them by their country during the great and trying occasion of war. Of these organizations the largest and most influential was the *Nihon Kiri-sutokyo Doshikwai*. This society sent circulars to the various churches asking them to coöperate with it in its efforts, and also appointed delegates to travel all over the country to promote righteous and healthy sentiments in reference to the war, chiefly among Christians, but also to a large extent among others. Afterwards another strong association, called the *Senji Gunjin Irokwai*, was started at Hiroshima. As Hiroshima was the head-quarters of the Imperial Army, this new society had many advantages. Toward the end of December, 1894, this society made application to the military authorities for permission to send Christian delegates (*Imonshi*) to the army on the field. At the same time they asked help from all Christians in the Empire, both native and foreign, for funds sufficient to send such delegates. They obtained favorable responses to both of their requests, and on February 12th, 1895, sent Revs. T. Miyagawa and T. Fujita to the Second Army, and twelve days later, Revs. Y. Honda, H. Yamanaka, and C. Aoki to the First Army.

Thus a grand opportunity presented itself to the small and comparatively insignificant community of Japanese Christians to leave a mark upon the history of this greatest event that ever took place in the Orient. No one who believed in the providence of God could coldly overlook this opportunity. Indeed, it was a very special Providence that permitted the Japanese Christians to take part in promoting the interests of their country in the conflict of civilization with barbarism, and to work in the name of their faith among those who took an active part in the drama of the great event. The difficulties that had to be encountered were

as nothing when compared with the responsibility and glory of the work.

### *The Route of My Travels.*

We left Ujina on February 24th. On the 28th we espied the snow-clad mountains of the continent, and about noon our ship cast anchor at the western entrance to Wei-hai-wei. Just two weeks before, the bullets had rained on these shores and the billows had been red with blood. The wrecks of several Chinese men-of-war appeared above the water and told their sorrowful tales. Without landing we sailed to Port Arthur that night. After being detained there for three days we reached Talien; but it was only on the following day that we were permitted to land, by walking over the ice to the shore. Starting from here we had by March 22nd reached Kaiping, having travelled 180 miles and stopped at several places along the way. Kaiping is the most important city of the peninsula. As the head-quarters of the First Army were here, we remained two weeks visiting different divisions every day. On April 4th we moved on to Newchang, about thirteen miles west. A great battle had been fought here four weeks before. From there we went to the place where the Third Division was encamped, and where we spent eleven days, after which we returned by ship to Port Arthur. Just before leaving the Third Division we learned that the First Division at Kaiping was not visited by the delegates to the Second Army, as had been arranged, and when at Port Arthur it was decided that one of our party should go there, I was the one appointed. I went directly to Kinchow, but on arriving there found the First Division stationed about seventy-five miles farther north. I immediately set out for this place, but was quarantined for five days along the way. On the 30th of April I finally reached the First Division, and found it scattered over an area of twelve or thirteen miles. I

remained here until the 16th of May, visiting different parts of the Division every day. On May 19th I sailed from Talien for Ninsen, which place I reached on the 24th, and went to Söul the next day. I left Ninsen on June 4th by the *Shirakawa Maru*, and reached Tokyo on the 15th of the same month, bringing my travels of four months to a close.

### *My Companions.*

My company during these travels was of a varying character. During the first two months I was accompanied by Revs. Yamanaka and Aoki. Sometimes we travelled with Buddhist chaplains, sometimes with newspaper reporters. Sometimes I slept with soldiers and dined with merchants. Every day I came into contact with a variety of people.

### *Modes of Travel.*

The greater part of our journeying was by sea, which became more rough as we approached the continent. Our ship was a freight vessel, which, nevertheless took us safely to our destination. The roads of the Liaotung Peninsula are primitive and exceedingly rough. When it rains they become rivers. The only means of conveyance was rude carts drawn by oxen or donkeys. On the journey from Kinchow to Kaiping we used one of these carts. We put our luggage on in front and in the rear, and three or four of us sat down between. But when we visited different divisions of the army we went around on foot, and when I travelled alone afterwards I walked all the time. Sometimes I had the offer of a horse, but I invariably declined, preferring to keep on a level with the soldiers.

### *Lodging-places.*

The first night on the continent we spent in a house furnished for us by the military authorities. It was a small house nine feet by twelve, only

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### *Lodging-places.*

The first night on the continent we spent in a house furnished for us by the military authorities. It was a small house nine feet by twelve, only

half being floored. There on the floor we spread out our blankets, overcoats and furs, and spent the night. Throughout our journey our lodging-places were in general no better. Sometimes we slept in large abandoned houses with windows all out and doors broken. Sometimes we stopped in houses where Chinese were living. In such cases we hired them for a few *sen* to draw water or bring fuel. At the same time we had to keep watch over our luggage, as the people crowded around us. I spent the most comfortable night of my whole journey sleeping on a pile of empty rice-bags in the corner of a cook's room. We fared best when we were made the guests of certain divisions of the army, for then we could sometimes occupy the same rooms with the officers, though often we slept with the soldiers.

#### *Climate.*

As it was the 4th of March when we arrived at Kinchow, we already felt the signs of approaching spring. But the sea was frozen over a distance of three miles from the shore. It became colder as we proceeded northward. We could hardly sleep on windy, stormy nights, partly because we did not have enough clothing, or because the houses in which we lodged were wretched, but chiefly because of the piercing character of the cold. We saw many Chinese coolies with black spots on their faces, and upon inquiry found that these were caused by the severe cold of January 31st. Such having been the effect upon the natives, it is no wonder that the Japanese suffered so much. By the latter part of April, however, it became a good deal warmer.

#### *Garments.*

My own outfit was a vest lined with fur, a coat thickly wadded, fur trousers and a reindeer fur overcoat, a common overcoat, heavy flannel under-wear,

together with other articles of clothing. I can never forget the feelings I experienced when I saw the soldiers and officers of the Third and Fifth Divisions of the First Army for the first time. Their uniforms were soiled and worn out. Most of the men had come through Korea, wearing the same uniforms throughout the entire campaign, and no pen can describe the wretchedness of their appearance. We had been wearing our own clothes day and night for about a month, and of course looked shabby ourselves, but when we compared our appearance with theirs, we felt qualms of conscience, and secretly hoped that our outfit would soon become as ragged and dirty as theirs.

#### *Food.*

Generally we went by turns to the provision department, which was usually quite a distance off, to get the meals for the party. Sometimes a coolie was sent to assist us, and sometimes we ourselves hired a Chinese coolie.

We usually had Japanese rice, but for a week we had to subsist on poor Chinese rice mixed with beans. Salted fish, canned beef, dried mushrooms, salted plums and a few other things were given to eat with the rice.

Often we were obliged to take enough for three meals, occasionally even enough for two or three days. Sometimes the fuel was scarce, and sometimes the water. When we were made the guests of some division of the army, however, we fared better. The main comfort of the soldiers while resting was their food, and they did their best to make as much out of this source of cheer as possible.

#### *Our Procedure in Visiting.*

Our first duty was to go to the highest officers of any division we proposed to visit, present our credentials from head-quarters at Hiroshima, and ask for permission to visit and ad-

dress the soldiers. Then our lodging-places were appointed for us, and a written permission given us, and sometimes also notice was sent to the commanders of the different battalions. The time for meeting the men was fixed to suit their convenience. The authorities at Hiroshima seemed to be afraid that if it were made generally known by the delegates to what religious sect they belonged, the influence upon the soldiers might be bad; so in the credentials given us they carefully distinguished between chaplains, (*fukyoshi*) and delegates (*imonoshi*). But in the field there was no such fear. The officers in command of some of the divisions in their note to the regiments and battalions explicitly stated that certain representatives of Christianity would come to visit, and preach to, them.

#### *The Conduct of the soldiers.*

The experiences of war are rough and exciting, and the conquering side is apt to be proud and overbearing. But this was not the case with the Japanese soldiers whom we saw in the field. They had fought many battles and endured many hardships. But their experiences seemed to have taught them to be gentle and kind to others. The officers praised the soldiers for their bravery, and the soldiers loved their officers and rendered them implicit obedience. It was a grand and wonderful thing to see thousands of men together, every one faithful to his duty, none shrinking from any danger.

The Japanese soldiers are from twenty to twenty-four years of age. Some of the reserves are older, but not many. No wonder that an army of men so uniform in age, activity and discipline, easily defeated the unorganized Chinese forces. But it is a wonder how a host of high-spirited, active youths could be brought to control their passions and become so completely subject to rigid discipline.

The Japanese army is a civilized army.

To us personally the soldiers were most considerate. They would accompany us quite long distances to show us the way to places. When they saw us put up somewhere at a deserted house late in the evening, they would pick fire-wood and bring water for us. Especially when we were staying with the army as its guests would they treat us kindly. It gave us a strange sensation to receive from men who had participated in the fight of Ping Yang and the capture of Port Arthur, such kind and warm-hearted treatment. They were gentle toward the Chinese too. They showed no hostile feeling, and often were seen talking as best they could with Chinese. The undisciplined coolies sometimes acted rudely, but the people of the northern part of the Liaotung Peninsula mistook them for Koreans.

#### *Mode of Meeting and Addressing the Soldiers.*

The commanders of the various regiments usually informed the battalions of the time and place of meeting, and our addresses were delivered before a whole battalion, or smaller numbers, according to convenience. The audiences therefore numbered from one hundred to one thousand. The officers came with the soldiers, and gave orders. There were of course no benches or chairs. The men formed in the shape of a semicircle or a square, and listened to our addresses standing. Sometimes the addresses lasted two hours, yet all listened attentively, and without manifesting any impatience. When they became interested and affected they would show signs of appreciation, and would often reward the speaker with the clapping of hands. It was exceedingly difficult to get houses to meet in, and in most cases the meetings were held in fields, in forests, upon hill-tops, at whatever place was most convenient. Our most interesting place of



meeting was when we addressed the sanitary department at Kaiping. It was at a Confucian temple situated on the top of a hill. After climbing a flight of stone steps we got to the gate, inside of which was a spacious yard, and at the further end the stone steps leading up to the temple. The audience were seated on the steps, and we addressed them standing in the yard. At another place the soldiers were seated on a hill-side green with willows and other trees, and we addressed them standing at the foot of the hill. We met our most trying experience once when we talked standing on top of a hill in the centre of a camp pitched in circular form on the surrounding plain below. The east wind was blowing hard, and it was exceedingly difficult to make ourselves heard.

#### *Presents.*

The Buddhist chaplains took charms and amulets with them which they distributed among the soldiers. Such a thing of course we could not do. Nor could we make presents of things used in camp, both on account of expense, and on account of the difficulty of carrying such things with us. But we took two kinds of gifts. One kind was tracts. We had the tracts entitled "Soldiers and Religion," "True Courage," "Soldiers and Temperance," and "Principles of Truth." We also took circular letters explaining our object, envelopes with words of Christ printed on them, postal cards and postage stamps. But as the amount of baggage we could carry was limited, we were not able to take much. Envelopes were very scarce in the field, and those we gave were received with great thankfulness. Many of them were used to inclose letters to friends at home and thus became the medium of scattering the seeds of truth very widely. The tracts too were received very gladly; for the soldiers were hungering for newspapers and books, and were thus ready to welcome any kind of literature. Some

tracts were read by from five to ten different persons.

*(To be continued.)*

### HOSPITAL WORK IN HIROSHIMA.

*Editors of THE JAPAN EVANGELIST:—*

**Y**OUR letter asking for particulars of our work in the Hospitals is just received.

We have been greatly blessed in gradually finding favor with the directors and nurses so that we can visit the wards at hours in which the relatives even are denied. We are grateful that they have come to consider us as coadjutors rather than intruders, and we try to take care that their confidence is not lost by our wearying the patients with long talks. Frequently, the sick man can talk for fifteen or twenty minutes, when he could not listen quietly for five minutes without real fatigue.

From the first, we have found the soldiers glad of the relief from *ennui* which our visits afforded them, and ready to take and read the books we offered to lend. Often the patient is too ill for anything but a few words of sympathy and cheer, at the first visit, and in any case we take care not to seem to press the subject of Christianity upon them.

If they are able, they are glad to tell their experiences in the army, and by listening to them, we get acquainted with them and win their confidence, so that when we broach the topic that is uppermost in our own hearts, we find ready listeners, the books they return to us often suggesting the topic of conversation. In some of the Hospitals the directors have forbidden the introduction of novels as injurious to the morals of the men, and we hear of their encouraging the patients to read our books. A few flowers, put in an empty bottle furnished by the nurse in charge, are often more comforting than any words from a stranger.

Recently, as we were saying good-by to some acquaintances in a company of convalescents who were leaving for Tokyo, one young man said: "That bouquet which you brought me that first time I saw you I verily believe saved my life. I was friendless and discouraged, and thought I was going to die, but that gave my thoughts a new direction and I took fresh courage."

He was months convalescing, and I think found the secret of Eternal Life before he left us.

Yesterday, we found the flowers we had carried a week ago still cherished. I am sure it is not always for their own beauty alone, but for the assurance that somebody cares for those who have given their lives for their country.

At first there were four large branch Hospitals, making five in all. Now one is closed, and in each there are empty wards, yet even now there are probably fifteen hundred patients, and more are constantly arriving. One of the directors said the other day that there were seven thousand waiting to be sent from Formosa.

At first, we only attempted to visit two Hospitals, those in which most of the Red Cross Society nurses were employed, but as the men are transferred from one Hospital to another according to the form of disease developed, we soon came to have acquaintances in all, and now go to each in succession, though we can by no means visit more than three or four wards in one day, and often not more than one or two, each ward containing, when ordinarily full, from 40 to 50 patients. It is not uncommon for a man to come from a ward we have not visited with the request that we pay them a visit, and in the convalescent wards a foreigner's presence at one of the beds frequently brings together a curious crowd, eager to listen and sometimes to ask questions.

A few kind words were spoken one day by one of the Japanese ladies when

no foreigner was present, to a poor man who was too ill for more than that, she offering to write to his home friends. Not a word was spoken about Christianity. The next time the visitor went, the mother had come to care for her boy, and he called her to his side, saying, "Come and thank this Christian woman for her kindness to your boy a few days since." We are continually hearing of the cheer which the visits of the *Imonshi* (chaplains) who visited the army in China brought to the men, and feel sure that much was thus done to recommend Christianity to the soldiers.

When the stay in the Hospital is short, or we have but a few opportunities of seeing the men, it seems like scattering seed to the winds, but we feel sure it will fall upon the waters, and though it may be after many days, the Master will find and nourish it. Among the men who have stayed longer, not a few have become earnest students of the Bible, and have expressed their gratitude that they have found a priceless treasure, and have been led to a decision to be henceforth soldiers of Christ. I wish all who, not seeing yet believing, have all these months been coöperating with us in this work, could share with us the joy of seeing new hope and courage and new purpose in life awakened by the Gospel Message. But full of interest as the work is to all who for a longer or shorter time have been privileged to take an active part in it, you will see that there is not much to tell.

This letter will, however, testify to our grateful recognition of a wide-spread interest in the work, and will bespeak continued prayer that the seed sown may bring forth fruit an hundred-fold.

Very truly yours,

ELIZA TALCOTT.

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## HOSPITAL WORK IN SENDAI.

By MRS. ANNIE M. MOORE.

SOON after our return from America, some two years ago, Toki Ishii, one of the graduates of the Girls' School of Sendai, became my helper. She was a shy, retiring sort of girl and, at first, some little push was required to get her fairly launched into work. But while she was gentle and unobtrusive, she was willing and observant, and it was not long before she was at home with me and the work. She was lady-like in her manners and quiet of voice, and these qualities made her very helpful in our visits to the sick. She has lately told me that when we commenced visiting the Civil Hospital of Sendai, the odor of the rooms and disinfectants disturbed her considerably, but of this she said so little at the time that I was not aware how trying the situation was to her. Gradually, however, she became accustomed to the sights, sounds, and smells of hospital wards, and came to be much interested in the people there, while they, in turn, became attached to her and looked forward with pleasure to her visits. She had an unusually sweet voice for a Japanese girl, and would frequently go alone to the hospital and play and sing for those who desired to listen.

During the time that we were in America I made requests for several things which it seemed might be useful here, and one of these requests was for a baby organ. A number of friends responded, one of whom was a minister of the Reformed Church. His wife had died not long before, and in loving memory of her the gift was given. If those who have gone before can see and know what is being done here, and if their happiness in the spirit world is increased by pleasure given to the suffering ones of earth, her joy must surely be greater at the sight of heavy eyes brightened, pain-drawn faces relaxed, and weary bodies rested by

the sound of the soft sweet strains of music as they echo through the dreary rooms of those hospital wards. That little organ has been a friend and helper and we trust that it will continue to be such for many a day to come.

A year ago last November, on the anniversary of the Emperor's birthday, we went to the hospital and covered some forty beds in the poor-ward with bright, patch-work quilts which had been made by loving hands at home. If any of the donors of those spreads read this sketch, their hearts will, we think, throb with pleasure at sight of those to be seen in the picture. How strange it must seem to persons so far removed to see the work of their hands in connection with a hospital ward in an Oriental country.

The room here pictured is a part of the woman's department, and is sufficiently large to accommodate ten or twelve patients. Many of the sick have members of their own families to wait upon them, and there are *tatami*, or mats, in the room where these, or the regular hospital nurses, can sit in Japanese style, or where they can rest at night. The tablets above the door have written on them the names of the patients. The man and boy sitting on the verandah are not inmates of this room, but belong close by. The Miyagi Hospital can accommodate one hundred, or more, persons, and most of the rooms are fairly well filled the greater part of the time, so there is opportunity for a considerable amount of Christian work.

The spirit which pervades this place is kindly towards missionaries, and we have been allowed to go there whenever we felt so disposed, talk with, or sing for, the sick, loan books and games, distribute tracts and cards, and decorate the rooms with flowers. A few of the attendant physicians are Christians and this has helped to make our visits easy and pleasant. While we have been careful not to weary aching heads with









WARD IN SENDAI HOSPITAL.





long talks, nor to press unbelievers to believe our creed, we have tried both in song and conversation, to tell the story of the Cross, and there have been many earnest listeners and some believers. How much of the seed sown will bear fruit cannot now be known, but we do know that in this and in other hospitals where we have been permitted to go freely, the general effect has been to draw not only inmates but their friends nearer to us and to our religion, for they cannot but see that there must be something more than ordinary sympathy to cause strangers to spend hour after hour in dreary hospital wards, when they might be out in the bright sunshine enjoying themselves in a more cheery way. It is the love of Christ in the heart which prompts his followers to spend so much time in visiting hospitals, prisons, asylums, and reform homes, and which fills people's hearts with pity for suffering, whether it be of mind or of body. There are, here and there, philanthropic persons, not believers in, nor followers of, the Saviour of mankind, who delight to do this kind of work; but the mass of humanity *outside of Christ* does not trouble itself about the trials of the sorrow-stricken and the down-trodden. To the "Man of Sorrows" alone can we look for spiritual help in time of need, and to His followers must the suffering ones of earth look for temporal help. Not until Western civilization, hand in hand with Christianity, came to Japan were there homes for the aged, the blind, and the homeless, nor were there comfortable hospitals such as are now to be found in all parts of the land. To Christ and to His religion must we look for the source of these rivers of good, and the people of Japan are beginning to realize this fact. There are now many open doors where a few years ago bolts and bars jealously warned off all approach of Christianity.

Toki Ishii, the partial subject of this sketch, has finished her work in this

part of the country and has returned to her home where, instead of cheering the sick in hospital wards, she is engaged in waiting upon and cheering the heart of an invalid mother, who needs all of her care and attention, and who has patiently awaited her coming. Her pathway in life may not be strewn with roses, but we believe that her life in the world to come will be the brighter for the sacrifices she has made here and the happiness she has given to many of the sorrow-stricken children of earth. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

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#### THE YOKOHAMA BAND.

By the Rev. K. Y. FUJII.

THE Christian public has given the appellation of "Yokohama Band" to a company of young men who, from the year 1872 to the year 1877, studied under Rev. Dr. S. R. Brown, in a little room appended to his lodging at No. 211, Bluff, Yokohama. There were usually about twenty students in Dr. Brown's school, but the term above mentioned is applied only to those of the number who afterwards devoted themselves to active Christian work.

In order to comprehend the process of the mental and spiritual development of these young men, it may be best to take a glance at the condition of affairs prevalent at the time. The light of civilization that streamed forth from the heart of Christianity was never intended for Western nations alone. Thus in the providence of God our hermit nation was led, through the medium of the United States of America, to open her doors to foreign intercourse. The introduction of the new elements of civilization, however, threw the country into a state of turmoil, and the War of the Restoration completed the work of razing the long-

standing structure of feudalism down to its very foundations. The minds of the people thus became emancipated from the old order of things, and their attention now became directed toward the improvement of their national institutions, and the development of intercourse with foreign nations. Owing to the threatening attitude of foreign powers, however, unjust treaties were concluded, the extra-territoriality clause, or rather the imposition of the settlement system, and the enforced reduction of customs duties to a mere song, having been especially subversive of the nation's rights. But realizing that the foreign powers were more than a match for the country, the more intelligent of the people decided that it was wise to "suck gall and lie on coals" for a while, and bide their time for the recovery of their rights. In addition there were the circumstances of the overthrow of the old order of things and the opening up of new avenues to fortune and position. Most of the daimyos selected promising young men from among their vassals and sent them to the metropolis, to the open ports, or to foreign countries, for study and equipment for future service. Thus bright young men and the sons of far-sighted fathers swarmed into Tokyo and Yokohama. They all looked upon foreign nations with jealous eyes. Foreign powers and Christianity were synonymous terms to them, and, remembering the old Jesuit fathers in their efforts to spread Christianity and their machinations to bring the country under papal sway, they were suspicious of both. Moreover, they were young men burning with patriotism and consumed with the ambition to become prominent figures in their nation's future history.

It was just about this time that Dr. Brown was teaching in the *Shubunkwan* (Government school)

in Yokohama, and winning the esteem of promising young men. At the same time also Rev. and Mrs. James H. Ballagh had an English school for young men in their own house. All these young men of course shared the prevailing spirit. They wanted to learn foreign languages and to become acquainted with foreign affairs, but about Christianity they cared to hear nothing. If they attended Bible instruction, it was only because they were obliged to do so. While they were studying, however, they could not help being struck with the sublimity of character displayed by their teachers, and the keen scrutiny of some of the students soon discovered to them the truth in the teachings of Christianity. It was not long before these, in the face of fierce opposition and threatening on the part of their lords and parents, professed their faith in the new religion. At the time, the opinion prevailed universally that Christianity was an evil religion, and especially destructive of patriotism. To profess faith in such a religion therefore meant nothing less than a complete forfeiture all fortune and worldly hope, and in some cases even it involved danger of death. Consequently for these young men, who had been dreaming of bright futures, who were seeing the young leaders and heroes of the Restoration already promoted to the positions of Ministers of State, or to other high government offices,—for these young men to profess faith in Christianity meant the utter sacrifice of their dearest hopes. They were called upon to choose between the prospects of worldly position and honor on the one hand, and the humble service of the crucified Christ on the other. But they chose the latter; they sacrificed precious hopes, parents, rights of inheritance—all.

Thus their fortunes underwent a sudden change. Their support was



withdrawn by their lords and parents. Some of them were summoned home. But they faced everything with calmness and decision, giving thanks to God and rejoicing that they were accounted worthy to suffer for His sake.

When Dr. Brown opened a training-school for ministers at his house in 1872, these young Christians came under his care. Their names were Maki, Oshikawa, Honda, Shinozaki (deceased), Yoshida, Ibuka, Kumano, Uemura, Ito, Igashira (deceased), Kawakatsu, Yamamoto, Amenomori, Sugo (now Furusawa), Fujiu, and several others. Those who were ordained afterward were Messrs. Maki, Oshikawa, Honda, Ibuka, Uemura, Ito, Kawakatsu, Yamamoto, Furusawa and Fujiu.

They were Christians, but they belonged to no particular denomination. Indeed the existence of denominations was unknown to them. The converts of missionaries sent out by the Dutch Reformed Church, or by the Presbyterian Church, or by the American Board, all mingled together unconscious of any ecclesiastical distinction between them. All they thought about themselves was that they were Japanese Christians. The truth, however, was gradually revealed to them that there were different denominations in America, and that, as they had been converted under the influence of missionaries of different Churches, they should each belong to the American denomination under whose missionary they were converted. This threw the young converts into a state of consternation. There were several older Christians, such as Messrs. (now Revs.) Okuno and Ogawa, who were much respected by the younger believers. With these they consulted as to whether they should submit and become members of a foreign denomination, or whether they should organize an in-

dependent Church, free from sectarian coloring and spirit. A number of meetings were held and the matter was thoroughly debated. Finally the decision was reached to organize an independent Church of Christ in Japan, and a constitution was drawn up. The Church was named "*Nihon Kirisuto Kyokwai*." It would be too much to say that the members of the "Band" were the sole movers in this action, but it is certain that they constituted the predominant factor in it. Messrs. Shinozaki, Honda, Maki, Oshikawa, Kumano, and Yoshida, being the seniors in age, represented the "Band" in this matter.

In addition to this step toward the founding of an independent Church, the students under Dr. Brown declined any longer to receive support from the Mission. Having no other means of livelihood, they were thus reduced to the necessity of engaging in manual labor in order to maintain themselves. Some became door-keepers, some, night-watchmen, some, pullers of weeds in gardens, while a few were so fortunate as to find positions as language teachers to foreigners. It was a strange sight—that of the once proud and ambitious young men engaging in such lowly occupations for one half of the day, that they might study for the ministry the other half.

When finally the relation between the foreign Missions and the young Japanese Church became satisfactorily adjusted, the new organization appeared before the world under the title of "*Nippon Kirisuto Itchi Kyokwai*" (The United Church of Christ in Japan). It was hoped that this "United Church" would at an early day be a union of all the different denominations already founded in Japan.

While the young men were studying under Dr. Brown, they also received instruction in the Bible and the Biblical sciences from Rev. J. H.

Ballagh and Rev. E. R. Miller, at their respective houses. Besides these, tributes are due also to Miss Hallie Brown, the daughter of Dr. Brown, and Miss Winn, his niece, both of whom took indefatigable pains in teaching us uncultured boys. How did these high-spirited and unruly youths turn out under the care of Dr. Brown and the others? Their hearts melted under the influence of their venerable teacher. He used to ask, "What can come out of empty bottles?" These empty bottles became filled with the inspiration of his noble character, and with the zeal of their future manhood.

Some left the school earlier than the rest. Mr. Honda (now Dr. Honda), the President of the Aoyama Gakuin (Methodist Episcopal), was recalled by his former lord to take charge of the famous Toogijiku, a school established at Hirosaki under the lord's patronage. The school was carried on in coöperation with the Methodist Episcopal Mission, and thus Mr. Honda became a member of that Church. He is the first Japanese upon whom has been conferred the honorary title of Doctor of Divinity. Mr. Oshikawa also left the school in 1874 in order to work with Dr. Palm, a medical missionary of the Scotch Baptist Church located at Niigata. He did a good work there, but the scene of his chief usefulness has been Oshu. Single-handed and alone he began work at Sendai, and laid the foundations of Miyagi Chukwai. He also established the Tohoku Gakuin in connection with Revs. W. E. Hoy and D. B. Schneder, and he is now the much-honored President of that institution.

The rest of the young men studied under Dr. Brown until the summer of 1877. Then the Union Theological Seminary having been established in Tokyo under the auspices of the Missions coöperating with the United

Church of Christ, they were transferred to that school. Messrs. Maki, Kumano, Yoshida and others, however, did not go to the new Seminary. Messrs. Ibuka, Uemura, Ito, Yamamoto, Amenomori and Fujiu entered, and are numbered among its first students. Mr. Kawakatsu went over to the Baptist Church and assisted Dr. Nathan Brown in Bible translation. The ones who entered Union Seminary established and carried on two preaching-places, one at Kojimachi and one at Shitaya, both of which have since become organized Churches.

Rev. Ibuka never severed his connection with Union Seminary, and now occupies the position of President of the Meiji Gakuin, which has grown out of Union Seminary. He is always counted as one of the prominent figures in the Japanese Church. Many of the ministers and evangelists of the Church of Christ in Japan are indebted to him for much valuable instruction. Rev. Uemura is honored and loved as one of the professors in the Meiji Gakuin, as he formerly was in Union Seminary. His influence upon students is very great. His powerful but graceful style of writing has attracted much attention, both in Christian and non-Christian circles. His literary ability is acknowledged by all. In addition to the discharge of his duties as professor, he does much other work. Besides organizing the church of which he is now pastor, he has rendered valuable services as an author and an editor of Christian periodicals. The paper of which he is now the editor and owner, the *Fukuin Shimpo*, is the acknowledged unofficial organ of the Church of Christ in Japan. Rev. Yamamoto, pastor of the Shiloh Church in Yokohama, has for many years been the permanent secretary of the Synod of the Church of Christ in Japan. Rev. Maki has been working faith-

fully at various places ever since he left Dr. Brown. Rev. Ito's great diligence as evangelist and pastor ever since he entered the ministry has contributed much to the prosperity of the Church. I myself, being the youngest member of the "Band," have done nothing worthy of special note. After spending several years in connection with a political movement, I entered the ministry in 1887, and since that time I have been engaged in evangelistic work under Miyagi Chukwai, and part of the time also as professor in the Tohoku Gakuin.

Besides those who entered the ministry, we find a model elder in the person of Mr. Kumano. He has been holding the office of elder for twenty years, first in the Kaigan church, Yokohama, and now in the Daimachi church, Tokyo. All this time he has been a prominent figure in the Church of Christ in Japan. His useful life first as the honored director of the *Kyoritsu Jo Gakko* (Woman's Mission Home) in Yokohama, and since as Kanji (manager) of the Meiji Gakuin, should not be passed over in silence.

Before I can consider this narrative complete I must say a word about the position the "Band" has taken in the management of the general affairs of the Church of Christ in Japan. They have always been friends of union and haters of schism. Yet, strangely, the United Church of Christ has itself been considered a sect by others. The union movement initiated at the establishment of the first church was successfully carried out, but it has been confined to the denominations holding to the presbyterial form of government. At present six different denominations of America and Scotland are coöperating with what was at first the United Church of Christ in Japan, but is now the Church of Christ in Japan.

Other efforts at union were made. During 1887 the question of union with the Kumiai Church (fostered by the American Board Mission) came up. The members of the "Band" favored the union, as they had manifested their inclination in the same direction twenty years before. But after prolonged negotiation, and the discussion of several drafts of constitutions and creeds, the whole movement ended in failure. As a consequence, and also because of the changed state of affairs in general, the Church felt the need of marking out her future more satisfactorily, and a committee was appointed to draw up a new constitution. In this movement also the "Band" took a very prominent part, in conjunction with Drs. Imbrie and Knox. When, in 1891, a new constitution together with a new creed, consisting of the Apostles' Creed with a Preamble, were adopted, the Church also changed its name from *Nippon Kirisuto Itchi Kyokwai* to *Nippon Kirisuto Kyokwai* (Church of Christ in Japan).

Though the *Nippon Kirisuto Kyokwai* possesses many worthy and gifted laborers, the majority of the members of the "Band" must always be acknowledged as constituting a very important factor in the prosperity of the Church. The appellation, "Yokohama Band", which has been given them is a sacred memento of their past history, and of the precious legacy left by their honored and beloved teacher, who sacrificed the best part of his life for the Master's cause in our dear country. With praises to our ever merciful Lord do I close this brief sketch of the Yokohama Band.

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# WOMAN'S MISSIONARY WORK IN JAPAN: ARE MORE LADY MISSIONARIES NEEDED? \*

By MISS LILA GARVIN.

IT has been well said that God has no necessary men. In considering the subject before us to-day we must acknowledge, first of all, that none of us, men or women, are necessary to the carrying out of God's purpose for Japan. God can convert Japan without us. He needs no more missionaries. But the question is, does He choose to do so? It may be that He bids us discern the signs of the times, and find in them our answer. Shall we read in them that He is nearly through with our services here? Or are there indications that He would have us look toward still more extensive effort, call for reinforcements from home, and push the work with renewed vigor? Some fail to find, on the whole, such indications. Others, though inclined to the view that it would be a mistake to increase the number of ordained missionaries, yet take a very certain ground in pleading that more women should be sent. Still others hold strongly to the opinion that both are needed. I shall presume that our subject does not raise any question with regard to keeping up the present numerical force. That we do need new missionaries from time to time to take up the work laid down by others, will be taken for granted. We have only to discuss, then, the advisability of an actual increase.

Let us examine the different departments of "Woman's Work," distinctively so called, and consider how far they can justly lay claim to more missionaries. How is it in the Girls' schools? It is sometimes argued that there is too much

English taught in our schools; that too much valuable missionary-time is given to this and other secular branches of study. But a counter argument may be found in the fact that much valuable missionary-time is also saved in this same way,—to new missionaries whose indispensable helpers the English-speaking students become. In many of the schools, perhaps most, some of the branches formerly taught in English have been turned over to the Japanese course, leaving little more than the English language, pure and simple, and music, to the foreign teachers. So that the criticism has lost its weight, unless it be contended that all English should be dropped. Not to enter upon that question at all, the point to be emphasized is this, that having cut out all the secular work that at present it seems wise to do, the ladies in the schools are still unable to undertake all the Christian work that their position opens up to them, for want of time. "Only English and music" in a school of sixty pupils means no less than twelve classes a day. Add the numerous consultations and general oversight of everything, which forms the most arduous part of boarding-school work, and this alone with the daily study of the language is enough to occupy the time of two ladies, the number supplied to many of the schools. I have purposely not mentioned the daily Bible-classes, of which let us suppose four or five, the various religious meetings with students, the social element so essential to continued unity and good feeling, and the outside work connected with the school, but not of it. Here is a program which would easily fill the time of two more ladies. Now how is this work of four, all done by only two ladies? The fact is it is not all done, as they themselves will affirm. The two over-work,—and whether from this cause,

\* A paper read before the Missionary Association of Central Japan on October 13th, 1895.

or from heart sickness at seeing opportunities come to their very hand which yet they are unable to touch, they break down in time, and go home to rest. The result is deplorable to themselves and to their work. The pupils are not long in discovering that a hearing of their own individual troubles and doubts and ambitions is out of the question, where everyone's time is so fully occupied. We long to give a right direction to their thoughts and habits, which shall enable us to speak to their hearts with power. But I believe that such an influence cannot be obtained wholly in the class-room. It is not too much to say that we certainly do fall short of our own ideal in the amount of this personal work done in the schools. And while there are without doubt other causes contributing to such a result, I believe one secret of it lies in the too small supply of missionary teachers.

Also, more of the Bible teaching, i. e., the daily Bible-class work could with advantage be done, I believe, by the foreign teachers. For many of the native teachers set to instruct young students in the Bible utterly fail to impress its spiritual truths upon them, and in place of living food, offer them only intellectual dissertations. A foreign teacher on the other hand, brought up in a Christian land, instinctively puts the spiritual to the front, and makes all else secondary. This is primarily the work that the missionary came to do, and ought to have time to do in our schools. My point is this: if for want of time it is impracticable for the foreign ladies to undertake these two things, i. e., personal work with the students and Bible-class teaching, in addition to the necessary secular teaching, then we must conclude that there are too few foreign missionaries in the schools. It is not missionary economy to leave so

largely to the native teachers the spiritual welfare of the students, while the foreign ladies spend their time in teaching English.

Again, we shall never reach our ideal in school work as an evangelizing agency till a better provision can be made for visiting-work in the houses of the students. Oh, what golden opportunities we lose, by neglecting to enter these doors which our pupils open to us. These homes are not open to the outside missionary nor even to the Bible-woman, but the parents are ready, whether from real regard or from courtesy it matters not, to welcome the daughters' teacher, and very especially the foreign teacher. Thus this is a work that must be taken up by the ladies in the schools, or practically left undone. Wherever there is a school to work from as a centre, a wide and important work may be built up. Is it not safe to say that for this work we need the addition of one lady each, to more than half the Christian Girls' Schools in Japan?

One more point:—The number of foreign teachers in the schools should be large enough to afford each one time for language study. Looking toward the future, especially with reference to the evangelistic work connected with the schools, it is an unwise economy which fails to reserve to the missionary time for preparation in the language. Before leaving the subject of schools, I wish to say that there is not the shadow of criticism upon those who have the schools in hand. It remains for the Missions and the Boards to see to it that we have the force to make these schools the evangelistic centres which they should be and might be.

For training Bible-women we need more missionaries. There is no more felt want in Christian communities at present, perhaps, than for capable, wise, and spirit-

ual native Bible-women; women who are willing to leave the large cities, and cast in their lot with a little band of Christians in a country town; women who know how to throw their influence against harmful gossip, and who have strength of character to live down opposition, and tact to win their way; and above all, women who are familiar with God's Word. A few such there are and they are doing a work which even the angels must love to behold, while the missionaries thank God and take courage. We want more like them. But good experienced Bible-women do not spring full-fledged from the midst of heathenism. Can the native church even produce them equipped and trained for the work? We have only to notice that generally speaking it does not. And this is not surprising nor is it to be expected otherwise. History reminds us that even in our own long-time Christian lands, Christian philanthropy and Christian Missions are the slow growth of centuries. We cannot afford to wait for the Japanese churches to evolve their own workers, hopeful as is the start which they have already made in this direction. If the work is to have Bible-women any time soon, the missionaries must, humanly speaking, take a large share in training them, whether by means of schools established for the purpose, or by instructing individual women in a quiet way. Judicious oversight of the Bible-woman at work naturally follows the training, or goes hand in hand with it. Such oversight on the part of the missionary is not only gladly received, but actually sought after. To the Bible-woman the missionary's known sanction and support is not only helpful, but it is in a majority of cases a necessity, for it enables her to do many an excellent thing which in her own name alone it would be inexpedient

to attempt. In short she is glad to have a foreigner's authority to lean upon in a large part of her work, for her very position as a public worker is an anomaly to her own people. None but the Christians understand it at all, and the first thought is likely to be one of suspicion. We must give these women our protection in their work, till popular prejudice has gone by. The churches everywhere are calling for Bible-women. The work of training and of co-operating with them, a work so much urged in recent years by both foreigners and native pastors, presents an inviting field to missionaries. That there is not only room but need, for more to engage in this work, and that more are wanted by the Japanese church there can be, it seems to me, no doubt.

We next come to a consideration of the wide field of direct evangelistic work which lies open to missionary women. Directing and supplementing the efforts of Bible-women, important and wide-reaching though that may be, represents but a small part of woman's evangelistic work. As public preaching and ecclesiastical affairs are the lines of work peculiar to the ordained missionary, so a quiet house-to-house teaching of the Word is the peculiar privilege and opportunity of the missionary woman. In Japan, as in every land, women may come and go in the household more freely than men, and while it is true that there is still an *impedimentum* of ceremony which often prevents our approaching as close to the people as we desire, yet the past decade has so far broken down the wall of separation, that we have no longer to complain as formerly, that we cannot get admission to the homes. Thousands of homes are now open to us, if we are wise to find them. Any woman with a reasonable start in the language can find in a short time more visiting



than she can do, with Bible in hand. Being a foreigner she has one decided advantage over the native Bible-woman in that she is everywhere expected, as a matter of course, to read and explain a passage of Scripture. Christians and inquirers have difficult passages marked in anticipation of these visits. Sometimes when the missionary is expected, friends and neighbors are invited in so as to form a little meeting. In case this is an after-thought, the missionary is requested to wait till guests can be got together. Time is not to be considered and patience is in order. This is peculiarly a work in which haste makes waste. And right here lies the reason why those ladies fully engaged in schools, with only brief intervals for visiting, find it impossible to do justice to this work. Short formal calls are not good substitutes for these Bible meetings. A quiet talk over the teacups, with truths simply put, and illustrations drawn from homely surroundings, sometimes means more to the average Japanese woman than an elaborate sermon. But this quiet talk takes time. It cannot be begun at all till the polite preliminaries are over. To the initiated, the offensively ceremonious teapot becomes an aid, a sort of thread to hold on by, while the timid or reserved housewife is gently drawn to tell of her doubts and fears, and is led to the true source of comfort and strength. The time devoted to this slow personal work is not time wasted. Eminently is it true of woman's work in Japan, that "the way to reach the masses is to reach the individual."

Then, the foreigner may do much by personal example. We can be living epistles. Traditions, early training, and all the usages of Japanese society, teach retirement and a self-centred reserve for women. It is for us to show them

that beautiful manners and plenty of them is not all that constitutes true womanliness; that deeds of charity and mercy are more charming than a too slavish adherence to custom; that women bear a responsible relation to the suffering in the world; that they too have a part to perform in the overthrow of evil, and the building up of righteousness. The foreigner is in a position to take a stand for progress along these lines which cannot but impress its influence.

In her own life she shows that true courtesy is not inconsistent with truthfulness; nor active service with womanly modesty. She demonstrates the fallacy of an old Japanese proverb which declares that quarrelling is never absent from the house where women live together. She herself becomes an object lesson, teaching that the offences and jealousies of every-day life are to be put away into the background and forgotten,—nay *forgiven*, that we may devote heart and soul to the grand issues of life. By her own Christian faith, and the brightness of her hope, she may be a guiding-star to others.

Whatever may be said of the stage of progress in other directions, it is true of woman's work that it is but just begun in Japan. It is within perhaps four or five years that the native church itself may be said to have awakened to the need of special work among women. What has been accomplished is chiefly the breaking down of prejudice, a work of preparation. But the foremost women of Japan are aspiring to higher and more useful lives. They watch the rapid progress of the men of their own country, but fearing lest their own efforts should appear too masculine, they refuse to find there any clue as to their own best mode of procedure. It is for the *women of the West* to give a right direction to

these aspirations, and by their presence and coöperation, to inspire confidence and courage. Our Japanese sisters look to us for help. Whether they acknowledge it or not, they do make use of Western ideas, and are in a great measure still dependent upon them in almost any line of work. That they do not want us in any official capacity is no essential hindrance to the influence we may exert. We may be the power behind the throne, which is better. We do not seek nominal leadership for ourselves. We rather aim to plant here something which shall be lasting, and which may admit of growth and development. We seek to raise up leaders from among the people. If we can fix the attention of a few upon the needs of their own people, and fix it to stay; if we can enlist their sympathies, arouse their energies, and insure something like stability and permanence in their undertakings; and if we can so impress the Gospel Message, that the glad tidings shall be passed on by other lips and from full hearts,—we shall have set in motion forces whose results will reach into eternity. Who is sufficient for these things? The possibilities opening up before us are infinite. God can use more of us in this work. He hath set before us an open door; let no man shut it.

Next, children's work. In the natural order of things, children's work, or a due realization of the importance of it, is everywhere one of the later developments of Christian civilization. So in Japan. If woman's work is but just begun here, what shall we say of the work among children, which being in a measure dependent upon previous development in other lines, waits its turn? Government kindergartens abound, it is true, and are no doubt useful in certain ways. But they

teach the children to imitate, not to think. And, moreover, a kindergarten without Christian ethics for a foundation, has no foundation at all. There is no work that missionary women are building up that has in it more promise for the future than the Christian kindergarten and primary schools and Sabbath-schools. A few years ago it was supposed that any one could teach children. In Japan it was beneath a man's dignity to engage in anything so childish, and there was difficulty in finding teachers for the Sabbath-schools. But now the best talent in the churches takes the Sunday-schools in hand and carries them on with the tables turned, and the missionary nominally becomes the assistant. But again she is the real regulating power. Teachers' meetings are formed, and the best methods of imparting divine truths to children are discussed. But, hopeful as the progress has been, few of these Sunday-schools are yet prepared to stand alone. Many of them absolutely need a foreigner to keep them together at all. And were it otherwise, so long as there is a tendency anywhere to hold Sunday-school picnics on the Lord's Day; so long as Christmas celebrations introduce objectionable and irreverent allusions to sacred things; and so long as divine truths are elucidated by illustrations in themselves demoralizing,—while such things, I say, are the order of the day, the foreigner is nowhere more needed than in the Sunday-school. If there is any truth in the oft-urged importance of early impressions, then where is there a better opportunity to cultivate a spirit of reverence in the coming generation of Christians than in the present-day Sunday-schools? If we are to hope for a future church made up of members familiar with God's Word from their childhood

—a blessing, O how precious to ourselves—the Sunday-schools of to-day must take an important share in its development. The mistaken notion among some of the native Sunday-school workers is that moral and amusing tales taken from Japanese life are more suitable to the understanding of young children than teachings from the Bible. How great will be our mistake if we do not stay in the Sunday-schools,—if we do not go more into them and prevent this wrong. The responsibility is ours of giving a right direction to this, and all work for the young.

Are we as Missions emphasizing this work enough? At home it is thought worth while to make a special study of it. How large a share it has had in preparing the way for the great Christian Endeavor movement, we can only surmise. That children's work has been an important factor in making the home church what it is to-day, and in ushering in this wonderful missionary age, is a glorious fact. Home talent and experience will be invaluable in bringing about the same end in Japan. We need more missionaries who can give full attention to this work among children and young people. It justly claims more than the left-over bits of time and strength and attention now given to it in the most of our Mission stations. It is a work not confined wholly to the school-room. It should not be content with anything less than entering and reforming the home in its relation to child-life. One of the greatest helps to this end would be mothers' meetings. When we get the mothers to unite with the schools in their efforts for the wise Christian training of children, and each aims to supplement the other's work, then we shall have taken hold of eternity in this matter also. -

Children, too, unlock to their teachers many a home otherwise inaccessible, and open up opportunities for adult work. And the children of our care themselves, if followed up into their maturer years, should prove our most trusted allies in future work. There should be more of this following up those once under our care, as there would be, if more time could be spared from duties near at hand, or, in other words, if there were more hands and hearts to share these duties. We are not God-like in our provision for this, for He never loses sight of one of his children.

It would be an unfair representation of the work actually accomplished by missionary women, if I failed to include the more general evangelistic work that, while unsought, comes so naturally to the hand of Christian women here as well as at home. A few missionary women living alone in interior towns are bearing practically the responsibility of the churches where they labor. They do the teaching necessary to prepare candidates for baptism, and they practically, though not nominally, give direction to affairs. Native pastors as well as women look to them for counsel. Young men of the student classes, just starting in the Christian life, go to them for sympathy and help and encouragement. Not a little of the Bible instruction is given to young men. They are less conventional than women, and quicker to seize the opportunity to study. Where the work is yet in its beginnings, they more than the women, must be depended upon as aids in every undertaking. If every town where a church is planted, or where an incipient church is developing, had one, or better, two, resident missionary women, a good influence would be felt throughout the church. I cannot feel that this is too broad or



too bold a statement to make. If, as is alleged by some, there is more demand now for an increase of women in the Missions than there is for ordained missionaries, there are several obvious facts which go to bear out such a statement. Exempt as women are in the main from official relations, there is less in their attitude to antagonize the power-loving Japanese. They handle but little money, and so avoid touching many a sensitive point. Much of their work is, in form, adjustable to circumstances, while at the same time they hold fast to principle. A question here suggests itself as to whether it would not be possible for men to let go some of the hampering causes which make their work difficult. Let us say that the time is inauspicious for organization, for machinery, for nominal headship; but not inauspicious for preaching and teaching the Gospel. The simple commission remains to men and women alike; and the commission implies the opportunity and the obligation. The harvest is spread before us, white and waiting, but the reapers are few.

But it is said that this whole question must be considered in its relation to world-wide missions; that Japan is getting too large a proportion of missionaries and money. The resources of the home church are more needed elsewhere,—in Africa, in China. But we have no reason to expect that Japan's having fewer missionaries or dollars will result in Africa's or India's having more. These things are not controlled on a mathematical basis. It will not be in our power, nor in the power of the Boards, to transfer the number of missionaries we might have had in Japan to other countries. The spirit of the living God moving the hearts of men is our source of supply. Let God refuse us an increase when, in His wisdom, He sees fit. Till then let us not cease asking.

#### CHRISTIAN WORK IN JAPAN.\*

"IT has become a serious question among religious and benevolent organizations in the United States, and in England also, for that matter, how long the sectarian schools in Japan should be continued.

\* \* \* \*

"Education is compulsory under the laws of Japan. Every child between the ages of 5 and 14 is enrolled [?] in the public schools, and is supposed to attend regularly. The law is not enforced, however, and its enforcement would be difficult, because child-labor is the rule in Japan.

\* \* \* \*

"But at the same time there is an eager desire for learning among all classes. The people of no other nation appreciate the advantages of education more than the Japanese. Nor are there any people that learn more rapidly or are more studious than they.

\* \* \* \*

"Some of the mission schools are under the direction of the Minister of Education, and the course of study in nearly all of them is the same as in government schools of the same grade. The only advantage in attending the government schools is a partial escape from military service. \* \* \* It is also easier for graduates of the government schools to obtain official positions; but that is not an advantage here any more than it is in the United States.

"The best reason for retaining the missionary schools here is, that public

\* The above extracts are taken from a letter written by William E. Curtis, and published in the *Chicago Record*. As Mr. Curtis is a newspaper man of long experience, and has traveled a great deal in Europe and America in the diplomatic service of the United States, his testimony in behalf of the work of Christian missions, and especially of Christian education, is valuable and encouraging.—E. W. C.

education is limited to the development of intellect and neglects the morals. There is a weak and lifeless kind of ethics taught in the government schools; but the teachers are appointed for their educational qualifications solely. Their moral principles and practices are not considered, and too many of them are dissolute and immoral men. Their influence and example is often unwholesome; and the present Minister of Education, realizing that this evil is spreading, is trying to introduce reform, both in the character of the teachers employed, and in the lessons they give. But this is difficult because so many are selected for political reasons.

\* \* \* \*

"The tendency in the public schools is to acquire information by rote without reason or morality, and that is what the missionaries, who appreciate the effect, try to avoid. It has resulted in what is called the *soshi* class,—young men with a fair degree of intelligence and education, but without moral stamina or principles or reason. They are patriotic to the highest degree, and their ambition is to reform all the evils in politics that appear to them. But their moral perceptions are so dull that they can not distinguish between right and wrong, and therefore, their crusades are so dangerous. They demonstrate the

old adage that 'a little learning is a dangerous thing.'

"The number of converts to Christianity among the higher classes and the educated men of Japan is comparatively small; but nearly every one will acknowledge that the influence of the missionaries upon civil affairs and the progress of the country has been immeasurable. One of the common sayings is that the only exports from the United States to Japan are kerosene oil and missionaries. Commenting upon this the other day, an eminent statesman of this country, himself an unbeliever, remarked: 'Yes; both have brought us light—light for the eyes and light for the soul.'

\* \* \* \*

"Some things are discouraging, but the progress of Christianity in Japan has been greater than in any other country. Church spires may be seen over the roofs of every [?] city, and through the schools the greatest good has been and will be done. A child who is trained in the truths of the Bible seldom fails to follow its teachings in after life; and to close the missionary schools of Japan would be to deprive the Christian faith of the fountain that feeds it here. It would be better to take the preachers away and leave the teachers here, especially those who manage the kindergartens and the primary and the normal schools."

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# World's W. T. U.

By Miss MARY F. DENTON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## MISSIONS AND TEMPERANCE.

By Mrs. Joseph Cook.

WHEN Joseph Neesima was asked by Mrs. Isabella Bird Bishop what made the greatest impression upon him in Great Britain, his reply was, "The drunkenness of the men and the innocent faces of the children." He supposed from his association with total abstainers in New England that Christians did not put wine on their tables, and told Mr. Tanaka, the Minister of Education, that this was the fact. Whereupon, when Mr. Tanaka was entertained at a dinner in Scotland where wine was freely used, he supposed "that the Scotch were not Christians!"

When Mr. Neesima was in Edinburgh at the time of the General Assembly, he was astonished to find that "the ministers drank so much wine at dinner that some of them got very stupid and sleepy with it," and he adds: "I wish they could know how sad and sore my heart felt for them."

Doubtless one reason why the countless millions of Asia and Africa and the Isles of the Sea have existed so long as nations has been their freedom from the Anglo-Saxon vice of strong drink. Abstinence from alcoholic drinks was either a part of their religion, as in Hinduism and Mohammedanism, or the native drinks were harmless, compared with the "fire-water" introduced by traders from Christian nations. It is a misfortune to any people when they outgrow and give up an inherited religion and accept no new faith. The youths of India and Japan are now receiving an education in the government schools which frees them from the restraints of their own religions whilst it puts no new restraining force in their places.

In 1893 the United States Government collected a revenue from alcoholic stimulants of \$136,525,861, or nearly thirty per cent of the total revenue. But the hope of any nation is in the children, and it is estimated that fourteen million children of the United States are now under temperance education laws.



Mrs. Mary H. Hunt is the author and international leader of the movement for the introduction of scientific temperance instruction in public schools. Her work has been conducted through the Woman's Christian Temperance Union, the churches, philanthropic organizations, and missionaries in this and other lands. The nature and effects of alcoholic drinks and other narcotics in connection with physiology and hygiene are now a mandatory study in the public schools of forty-one of the forty-four States of the American Republic. This study is also required in all schools under federal control, including the Territories, Indian and colored schools, and the national military and naval academies. Graded text-books on this topic, indorsed by Mrs. Hunt, are being studied in these schools. It is an encouraging fact that twenty different countries besides the United States have exhibited more or less interest in behalf of making physiological or scientific temperance a part of the required education of the young. To the twenty-three different physiologies, indorsed by the Woman's Christian Temperance Union adapted to all grades of pupils, the World's Columbian Exposition gave the "highest award," especially commending them for "accuracy and judgment in the selection of matter and skill in the adaptation of the same to varying grades of schools."

"Hygiene for Young People" has been translated into Japanese, Swedish and Norwegian. In Natal the "Manual of Health and Temperance" has been recommended by the Council of Education as the foundation of oral temperance instruction to be given in the government schools. The temperance physiologies have been adopted for use in the Chinese schools by the Educational Association of China.

The president of the Central College of Turkey writing for sample copies of these text-books says: "In this land tobacco is almost a greater curse and danger to our Protestant communities than alcohol. Every point you gain in America against these evils is a point gained for the world." The indorsed physiologies are in use in a number of the Mission schools in Turkey. Copies of the "Pathfinder" series of temperance physiologies have been shown to the Siamese Minister of Education, and he has approved them and has given his verdict in favor of having them translated and introduced into the government schools of that country.

Japan has had an object lesson illustrating the beneficent results of the prohibition of alcoholic drinks, in the island of Okushiri. Mr. Uchimura tells us that in 1885, when prohibition was first spoken of, the population of this island was only 240 souls. There were no roads to speak of throughout the island, the houses were thatched with coarse grass and there was only one school, and this of the lowest grade. While civilization was at this low ebb the people drank in one year 880 casks of *sake*, besides brandies and other strong drinks, at a cost of more than \$350.

As a consequence of this reckless expenditure they had no money for rice or fuel, and during a severe winter they nearly perished from cold and starvation. This period of suffering brought them to their senses in a way quite uncommon in such a drinking community. They seemed to understand the cause of all their woes, and resolved to part company with their enemy. They met together and resolved to try the effect of total abstinence.

A proclamation of ten articles was issued, stating their resolution and their agreement to try this course

for five years. In 1890 they reviewed the situation and found that the population had increased five-fold, and the capital upon the fish business had increased ten-fold. Roads were built throughout the island. Schools were improved and increased. Their growth and prosperity became known throughout the neighboring districts. These people have found that prohibition of the use of alcoholic drinks is possible and that prosperity follows such prohibition.

If this has been done in one part of Japan, why can it not be done all over the Empire? I do not know that this movement had any connection with Christianity. It seems to have been an experiment made by a shrewd people who discovered that their physical comfort and well-being were endangered by the drinking habit.

It is an encouraging sign of the times that in Japan there are reformers, non-Christian as well as Christian, who feel the need of working along the lines of temperance and social purity, so that the youths of this country may attain the highest development of sound minds in sound bodies.

The American missionaries, of whatever name or denomination, are, almost without exception, total abstainers. Among the English and Scotch missionaries the old-time custom of the home land has been taken by them into foreign fields more frequently than with those from our own country, although there are many such notable exceptions as John G. Paton, who sets his face as a flint against the use of alcohol and tobacco. While the missionaries of our various boards have had this evil of intemperance to meet and have done all they could to counteract it, both by precept and example, still it must be acknowledged that the most aggressive work along these special lines

has been done by the Woman's Christian Temperance Union, which has sent out eight round-the-world missionaries. These women have done splendid service in rousing temperance sentiment and in forming local unions for the promotion of total abstinence principles.

It has seemed to me that perhaps more might be done by Christian women connected with the different Missionary Societies to help on this work, and especially to prepare the way for the two great leaders of the temperance forces in Great Britain and America, Lady Henry Somerset and Miss Willard, when they come to Japan, as they hope to within a couple of years. Now that kindergartens are becoming popular in Japan and are discovered by Christian workers to be such an agency for good, let it be remembered that a child's future depends largely upon his past and that he comes into the world hampered or helped by the laws of heredity. As the kindergarten teacher has a broad path to the mother's heart through her connection with the little child, let meetings be held for these young mothers in which their responsibility for the ante-natal welfare of the child be taught, as well as for the physical and spiritual nurture of their little ones. In this connection purity of heart as well as life can be taught, and Miss Willard's felicitous phrase, "A white life for two," can be explained and emphasized. Much work must be done in Japan to create a strong public sentiment in favor of strict monogamy. At a recent meeting held by Japanese Christians in Nara they declared themselves unreservedly in favor of "one man with one wife,—all must live purely." The use of unfermented wine at the communion is almost the universal practice with all evangelical denominations in the United States, with the exception of

the Episcopal body. The infant church of Japan should from the first be taught the importance of this measure.

Obtaining signatures for the Great Petition is one direct way in which our missionary workers can show their sympathy with the aims of the Woman's Christian Temperance Union and their willingness to co-operate with this organization. The English text of the petition was published in the JAPAN EVANGELIST for June, 1895, and Japanese blanks at one *sen* each may be obtained from Mrs. Yajima, Bancho, Tokyo.

Perhaps the over-worked women connected with missionary societies do not realize that most of the work of the Woman's Christian Temperance Union is along direct evangelistic missionary lines. In what is popularly called the "Do Everything" policy of the British and American Societies, there are doubtless some departments that would not apply to Japan. Wise leaders here can select what is most needed, and it will be worth more

than much to the women of this organization to feel that they have the sympathy and coöperation of the Christian women in mission fields who find their work hindered by these fleshly lusts which war against the soul and retard the progress of Christ's Kingdom.

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"The important appointment of Superintendent of the World's W.C.T.U. for coöperation between the Woman's Foreign Missionary Societies and the W.C.T.U. has been accepted by Mrs. Joseph Cook."—*Union Signal*, Oct. 3rd.

Miss Agnes E. Slack, the Secretary of the World's W. T. C. U. writes: "Make a special appeal everywhere for women to wear our badge—the white ribbon. The badge gives us opportunities in most unexpected ways, and is always a witness for Christ's work." Here in Japan many of us who find it difficult to keep a supply of white ribbon on hand, use a bow of white silk cord. A second advantage of the cord is, that our Japanese sisters can easily get it.

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## Woman's Department.

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Conducted by Mrs. KASHI IWAMOTO.

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### *Japanese Women in Religion.*

HAVE the Japanese women ever shown themselves capable of great religious fervour? The writer has never known the matter questioned, yet it certainly is a query worthy of investigation, especially to those interested in the progress of Christianity in Japan. We shall

see what light the history of Buddhism can give us on this point.

When Buddhism, the great religion of the East, was introduced into Japan, Shintoism had not had time to develop into a religion. It never had taken a strong hold on the popular mind. Its rites and my-



thologies presented but a poor spectacle when brought face to face with all the rich treasures of the foreign religion. Buddhism with its faith so pure, its philosophy so fascinatingly profound, and its literature so rich and varied, could not but attract the mind of the people. They were awakened for the first time to the greatness of the solemn questions of human life, and it certainly was a great era in Japan.

We have already noted the general attitude of Buddhism toward woman-kind. It seems that Sakya Muni, intent on saving his countrymen from the fearful licentiousness and debauchery prevalent in tropical India, pronounced a curse upon woman and all who would make approaches to her. *Gemen nyobosatsu, naishin nyoyasha* (a buddha in outward appearance, but akin to a demon at heart)—such is the abusive epithet commonly applied to all her kind. When Sakya Muni's aunt prayed to be admitted to the priestly order, he at first declined, and then reluctantly gave her leave upon certain strict conditions. The "subjugation," or rather humiliation, of woman in a greater or less degree thus followed Buddhism wherever it was propagated.

However, we find women among the chief patrons of Buddhism in Japan. Coming into the country too when womanly culture was in a state of exceptional exuberance, and being patronized by the female sovereign who ruled at the time, it soon became a fashionable religion among the higher classes.

Empress Suiko, who was the first female sovereign (6th century A. D.), together with Prince Shotoku, Regent, was a firm believer in Buddhism, and through her zeal Buddhism rapidly attained to prosperity. Of the twelve sovereigns who ruled during the next century, five were empresses, and history shows all to

have been enthusiastic promoters of this foreign religion. Especially was this the case with the Empress Koken, daughter of Emperor Shomu and Empress Komyo, so famous in the history of Buddhism. Empress Komyo had already prevailed upon her husband to erect the celebrated Daibutsu of Nara. Becoming her daughter's regent, mother and daughter exhausted the national treasury, building magnificent monasteries and nunneries in all the provinces and richly endowing them with local taxes. Each monastery was to be provided with a golden image of Sakya Muni 16 feet in height, and 600 volumes of *Daihan-nya kyō*, or *Maha Pradjna Paramita*. The poorhouse and the dispensary were also set on foot. Those were indeed glorious days for the Buddhists. Relics of ruined towers, cornerstones, tiles, sutras, etc., belonging to this age, are shown to this day.

Empress Danrin, consort of the Emperor Saga, was also a zealous Buddhist. She distinguished herself by building *Danrinji* for the benefit of educated nuns, converted one of the Saga palaces into a nunnery, and resided there herself also as a nun.

In the so-called Fujiwara period, from the middle of the 9th to the middle of the 11th century, history tells of many empresses and court ladies who were as religious and as enterprising as the above empress. Indeed no empress or lady of rank lived who did not perpetuate her name as founder of some religious institution, or by some deed of devotion. We have the instance of Murasaki Shikibu, who, tradition says, composed her well-known "Genji Monogatari" while shut up in the Ishiyama Temple. Praying for literary success, she made bold to write her novel on the back of the old holy sutra belonging to the temple, and when it was completed, she made an offering of a new copy of







とんがす

みんがけ

乃木

加平がけ



“Water was the painter,  
Water again was the eraser,  
Of the beautiful fleur-de-lis !”



the whole sutra handsomely done in her own handwriting.

In the chivalrous period of feudalism, following this religious and literary enlightenment, we have no renewal of a such record until the Tokugawa Shogunate restored order and revived the old state of things.

During the Tokugawa period, we have the instance of Keishiin Ichii, the mistress of Iyemitsu, the 3rd Shogun, and mother to Tsunayoshi, the 4th of the line. Though of humble origin, she was remarkably intelligent and cultured, and on her son's assuming power, she was raised to the first rank of the peerage. Among her numerous deeds of piety and benevolence, she is known to have requested her son to give her the probable cost of her state funeral, estimated by the minister of finance at 100,000 *yen*, previous to her death, so that she might use it for repairs to the temples in Yamato. Of course it was on condition that she was to be buried with no more expense than an ordinary woman.

Among the many noted names of those who took the vows of a nun, we may cite the instance of Ryozen, of the Zen sect. When young, she served as maid of honor in one of the Kyoto palaces, and is said to have been remarkably well versed in literature, as well as strikingly beautiful. She early embraced the tenets of the Zen sect and was known to have mastered its profound doctrines. She married, but left her family at her own request when she was thirty years old. Then assuming the habiliments of a nun, she carried on her devotional studies, visiting one monastery after another. In Tokyo she came upon a celebrated priest called Hakuo Osho, and desired to be taught by him. But Hakuo Osho sent her away, saying that she was too much of a beauty to live a pure religious life. Thereupon she burned her face with a red-hot iron,

and having composed some poems showing her determination, she applied once more to the priest. Later she lived, taught and died in a nunnery built at her own expense. The life and works of this remarkable woman did a great deal to encourage women in the study of the Zen doctrines, and to this day there are ladies among the higher classes striving to emulate the example so ably set by her.

We have tried thus far to give a few instances of religious devotees among the higher classes. But there have been and still are thousands of women among the lower and the less intelligent classes flocking to the temples, attending to all the multitudes of religious ceremonies and hanging, as if for life, on all the words that fall from the lips of the priest. It is no uncommon sight at the present day to see some devoted believer going back and forth over the temple pavement counting the "*O hyakudo*," or one hundred turns, on as many strings. We know that she has made some important prayer to the Buddha and that this task is self-imposed that he may take pity on her.

Old women, dirty and ragged, have visited celebrated temples in our own day, where they deposited hundreds of *yen*, sewed up, perhaps, in the collar of their *kimono* (dress). They begged their way from a distant province in order that they might with their own hands offer their hard-earned money to the object of their devotion.

One of the Buddhist sects has honored a common servant girl, called O Take, by enrolling her among its list of buddhas.

All the different Buddhist sects have religious sisterhoods. Among the best known are the Narita Sisterhood, the Seiryō Sisterhood, the Daimoku and the Nembutsu Sisterhoods. Every large temple has one



sisterhood or more laboring for its benefit. They are organized bodies having presidents, secretaries, treasurers, etc., holding meetings, taking up collections, and visiting the temples, where they receive special attention from the priests.

Let these facts speak for themselves. Christianity will have to teach, nay it has the holy work of converting, these sisters. But Christian women may, on the other hand, also have some things to learn from their heathen sisters.

\* \* \* \*

### *The Confessions of a Converted Husband.\**

When I was yet a stranger to my God and an enemy of His eternal word, my wife was already a Christian. Taking advantage of man's supremacy over woman, I ruled as a tyrant over her. She enjoyed going to church. I ruthlessly vetoed this. She quietly obeyed and showed no resentment.

She found joy in reading her Bible. I ruthlessly vetoed this. She quietly obeyed and showed no resentment.

She enjoyed singing the sacred hymns. Again I ruthlessly vetoed this also. She as quietly obeyed and showed no resentment.

I awoke one night—it was toward midnight—to hear a voice praying in the garden. It was the familiar voice of my wife.

“O Heavenly Father, is my husband utterly unworthy to be received into Thy grace? I had believed that it was sufficient for all. Am I faulty in my deeds? Do I lack zeal in prayer? I can no longer visit Thy house of prayer. I can no longer read Thy word. I can no longer sing Thy praise. I have not resented, but bowed to these inordinate commands, simply because

I trusted to Thy timely interference.  
\* \* \* \* \* Thy handmaiden is unwilling to make any human being the confidant of her sorrows, for how can she lay open the inhumanity of him to whom she has vowed to be faithful even unto death? Thou alone knowest the bitterness of her grief.

O Lord, omniscient and almighty, hear Thou the humble prayer of Thy handmaiden. May it please Thee to lead my beloved husband unto repentance. May his heart be opened to accept Thy everlasting Word. Lord, grant my petition, or let me die. If there be aught amiss in my heart or in my daily life by which my husband is kept back from Thy salvation, let me share his fate with him. Thy ordinance united us as man and wife, to be together in joy and in sorrow, and I would be faithful unto death.”

Her broken voice came from a heart heaving with emotion. Her coughing, coming at intervals, spoke of bitterness suggesting blood.

Impressed as I already was with her gentle obedience, with her devoted faithfulness, my thoughts in listening to this prayer can better be imagined than described. Her hot tears burned into my inmost soul. The sacred flame within her consumed all that was obstinate within me.

I rushed out to where she was and knelt down beside her. We both wept, praising God. The moon's serene rays shone down upon us both, as if in token of the Heavenly good-will.

Ah yes, it was indeed thus that I became a Christian.

\* \* \* \*

### *Ladies in the Salvation Army.*

Of the band that arrived lately to open work in our country, seven are ladies. Some of them are said to have had a collegiate education.

\* An actual occurrence.

They have taken a Japanese house and, like their kind anywhere else in the world, will live in every way like natives. We have already seen them in simple native cotton frocks officiate in their nightly meetings. They are anxious to board in some of the many boarding-houses in Tokyo where girl-students from the country reside. If better facilities for their work should become possible thereby, they are even willing to become Japanese citizens.

\* \* \* \*

### *Mrs. Sakurai.*

Mrs. Sakurai, who returned to Japan last spring from a tour through America and England, will open a girls' school in the Hongo district. Hers is one of the prominent names connected with the cause of woman's education for more than fifteen years, and we certainly wish her God speed.

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### *Military Men and Their Wives.*

It is said that military men are as a rule very careless about their choice of wives. A number of them have chosen to enjoy the company of *geisha*\* and their like in their homes, in lieu of educated women with high and rigid notions. But the late war, it is said, discovered to them their great mistake. Warriors who left educated wives in their

homes, came back to find well-kept houses, well-taught children, and in cases of disaster to their husbands, their deportment was of such a commendable character that honorable notice was taken of them in the papers and by their friends. Not so with those who left questionable characters as keepers of their homes. There was too much of the butterfly in them to enable them to stand the rigorous trials of their husband's absence in war.

There is therefore a prospect of cordial patronage of woman's education on the part of our honored veterans.

\* \* \* \*

### *A Missionary to the Crown Prince.*

A former graduate of the *Joshi Gakuin* (Presbyterian Girls' School) had been working for a number of years as nurse in the Red Cross Hospital. During the recent severe illness of the Crown Prince, she was chosen as one of the nurses to attend at his sick-bed,—this too in spite of her looks, for she has the misfortune of being afflicted with a premature baldness. The Prince took notice of her extreme faithfulness, and inquired about her life and bringing up. She told him that she had been educated at a school taught by missionaries. "Good," said he; "we will henceforth call you 'the missionary,'" and as such she was known until he needed her no more. Her teachers may well be proud of her.

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\* Dancing girls.

# Children's Department.

Conducted by Mrs. KASHI IWAMOTO.

*Yoshihito Haru-no-Miya, the Crown Prince of Japan.*

SEVEN years ago when I was seeking health at Atami, I most unexpectedly found that Prince Haru was a guest at the same watering-place. I was very thankful for this discovery, for I thus had a happy opportunity of watching one of the most interesting Imperial personages in Japan. Such a chance I thought I might never enjoy again. This was in the winter of 1888, and the Prince was about eight and a half years old.

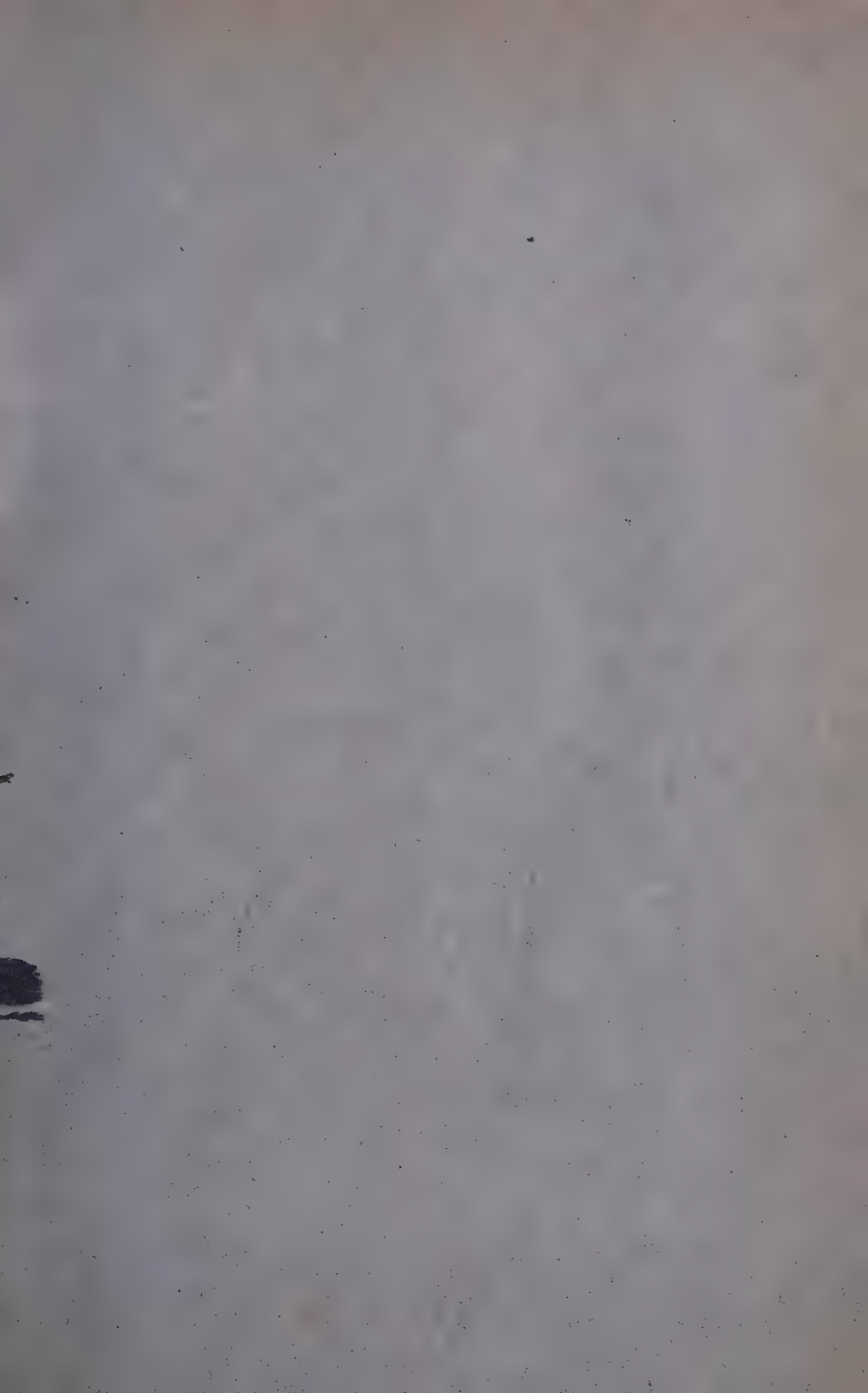
The first glimpse I had of his Imperial Highness was on the grounds newly laid out for the public on a sunny hillside, where a mountain stream came tumbling over the rocks, and the early plum blossoms were being coaxed to bloom in mid-winter. For Atami, though only ninety miles away from Tokyo, is a cozy nook screened all around by mountains except on the side facing the southern sea. You can pick little bright-colored oranges right from the trees there. Well, the first thing we noticed was a little boy in a soldier's uniform coming toward us at a rapid but dignified pace, looking intently up into the trees as if searching for something. He had some kind of a small sword in his hand, and he was closely followed by three or four boys of his own age. One of them had a small game bag strapped to his side, everything being of a size in keeping with the company of little folks. Separated a few yards from this company, three tall gentlemen in silk hats were running to keep up with the youngsters, no

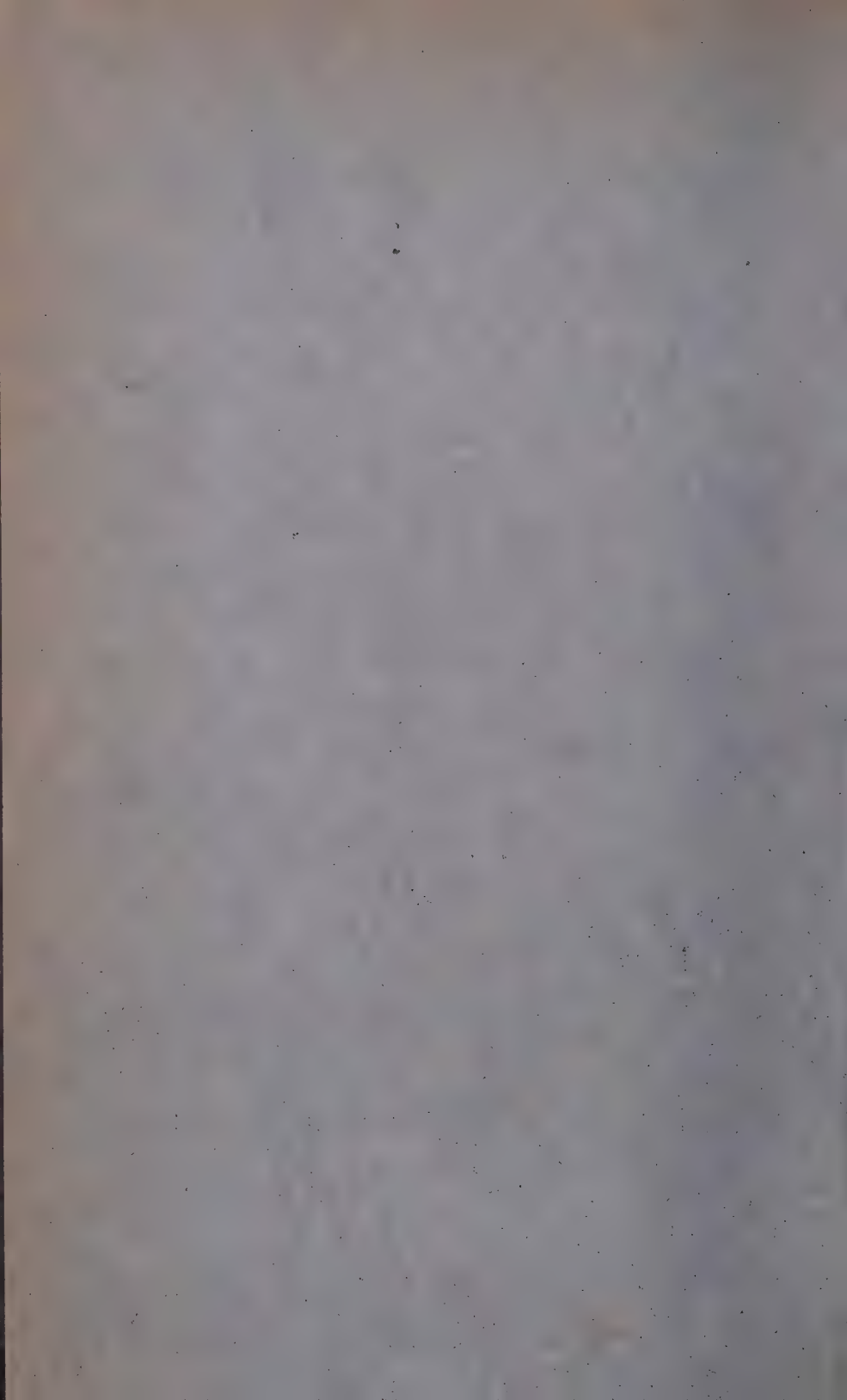
doubt being afraid of losing sight of the Imperial mite.

The Prince with his suite were staying in the small Imperial villa built at this favourite watering-place, and, of course, he was the lion of the season. Many were the pleasant bits of gossip about him echoed over the place. It would sometimes be a story of how he inquired of the head physician at the hospital after the welfare of his patients, and the bald-headed keeper of the hotel in telling the story would weep tears of joy and admiration, so affected was he by the thoughtful intelligence of the Imperial boy. At another time he greatly perplexed the keeper of the geyser by insisting upon knowing why the hot water bubbled up only at certain regular intervals.

Another specially pleasant incident illustrated the kind thoughtfulness of the future father of our nation. A noble's wife and her daughter arrived at Atami one day and happened to take an apartment opposite to our room. We had understood that her little son was living with Prince Haru as one of his companions, and was at the time also staying at the place. Toward the evening of the day we heard the maid announce somebody, and both mother and daughter were expressing their surprise at seeing the little boy so soon. He explained to them that he mentioned the fact of his mother's coming to the Prince and that he immediately gave him leave to go and see her and spend the night at









YOSHISHITO HARU-NO-MIYA, THE CROWN PRINCE OF JAPAN.





the hotel. Of course the story was all over the hotel in a short time.

We heard of the Prince every once in a while from those who got a glimpse of him and his followers, how he was seen on the beach one day, and with his hunters the next. At one time he sent a special messenger to Tokyo to offer some pheasants, the spoils of his outings, to his mother and the Empress Dowager. At another time we heard of the coming of a party of boys, sons of nobles and high officials, who were to inquire after His Highness' health, and we imagined how pleased he would be with the visit. At last came the time for his going back to the capital, and one morning, when we were all watching for him, some half a dozen plain *jinnrikisha* rolled past our hotel (coaches being impossibilities on the Atami road), with nothing to indicate that they were different from common folks. The Prince had General Soga, his preceptor at the time, riding with him, and he made a very pretty picture enfolded in the arms of the big military man, as if he were indeed a very precious morsel of humanity.

Prince Haru is now a tall, slender youth of sixteen. Six years ago he was publicly proclaimed the Crown Prince, heir to the throne on which he will sit as the one hundred and twenty-second of the unbroken line of Sovereigns. Two years ago he finished the ordinary course of the Noble's School, where he prosecuted his studies along with a select class of boys. He is at present engaged in some special studies with a number of private tutors who are striving to furnish all possible advantages to the future ruler of the country. English and French are the two foreign languages he studies. Historical and moral discourses are delivered to him once a week by a noted scholar by the name of Oko Kawada. He is not spoken of as being very ambitious in his studies, as he is enthusiastic on athletic sports and

contests, such as fencing and equestrianism. He is very punctual in his habits and when well, chooses to get up at four in the morning to exercise with his "*shinai*" (bamboo fencing sword). We think that if he thus develops a strong, well-built constitution, there will be plenty of time for the development of his mental capacities later on. I need not say that no amount of care and precaution is considered excessive to secure the welfare and improvement of the Imperial heir and the only Prince remaining to the Emperor. He takes one foreign meal a day, and every article of food has to have the seal of the attending physician before it can be served to him. The daily cost of his rations, by the way, is forty *yen*. No device is omitted, no experiment left untried to make his training perfect and complete. For instance, he used in former years to have maids to attend to him in matters of wardrobe, etc. But it was feared that female attendance might make him effeminate. So now he has male attendants only, even to those who use the needle for him when necessary.

If some of you young people have made his acquaintance through a well-written sketch of his life in *St. Nicholas*, (July, 1899), you will remember him as a bright, precocious boy, rather quick in his ways, especially as you call to mind his little tussle with an American boy. Report says that he has grown graver and more sedate in his ways, showing not the least capriciousness nor impetuosity toward those belonging to his establishment, though they always stand ready to gratify his slightest wish in everything. On the contrary, his preceptor, who has been with him for the last seven years, is very much impressed with his innate nobility of character, which makes him respect the feelings of all those who come in contact with him. He has never been known to make a personal criticism behind another's back.

He is said to have a wonderful memory of faces and names, and is naturally endowed with good conversational powers, so that he is never at a loss in saying the proper thing to a person. Even at the most trying interviews as, for example, those that he has given his foreign guests, he has been known to preserve the utmost composure and dignity, making no blunders in his remarks or answers.

He usually resides at the Akasaka Palace; whence he is driven almost every other day to meet his Imperial father and mother. Sometimes he has been known to confide to his preceptor's ears some of the wise discourses that he had listened to during an interview with his father. Very likely His Majesty thinks of him in connection with the arduous tasks that confronted himself when he was younger than the Prince, and wishes to fore his son. He has never lived with either of his parents and is a stranger to the caresses and endearments between parents and son which mean so much in our childhood and youth. He is said to be on most easy terms with the Empress Dowager in whose palace he spent some years of his early life.

We are sorry to note that he has been passing through a severe illness since last Spring. He is however convalescent now, and is at a seaside villa trying to regain his old vigor.

We hope that our beloved Crown Prince may have many golden years in which to prepare himself for the grave tasks of successor to his father's throne. He will be thinking of going abroad soon, and very likely will be your guest one of these days. Will you join us in praying for special blessings on our precious Crown Prince?

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#### *Escape from Bandai San.*

The following is a composition written by a pupil in the Meiji Jo Gakko, and describes a personal experience:—

Did you ever hear of Bandai Mountain? It is in the province of Iwashiro and my home is quite close to the celebrated Iwashiro Lake and the now active volcano towering aloft hard by. I will tell you about the great eruption of this mountain, which has made the mountain very famous all over our country.

When I was eleven years old, which was six years ago, I was awakened one morning by a terrible earthquake, such a shake as I had never felt before in my life. In terrible fright I tried to get up, but the shaking was so violent that I could not get on my feet. With much difficulty I managed to creep out of the door. As soon as I got out, the mountain top seemed suddenly to be lifted up, and there occurred a most awful explosion, as though a hundred cannons had been discharged. All that I heard was the general cry, "Run! Run!" I ran as fast as I could without even stopping to think.

It was in midsummer, and I had no time to change my dress. I did manage to slip on a pair of clogs, but in my hurry to get away from the great black cloud of smoke over my head, I ran breathlessly on, stumbling and falling in the brook several times. I was wet all through and, before I knew it, I was three whole *ri*, or seven and a half miles, away from my home. I had been obliged to throw away my clogs, and, foot-sore and hungry, I stopped at a farmhouse in Nagahama. I here begged for a pair of old sandals. As I walked on a little, I fortunately found a place where they provided food for those who fled from the eruption, and I was very thankful for the rude kind of salted rice-balls and some boiled fish. I never ate so heartily in all my life.

Then I had time to think a little about my condition, and about my family, who I knew must either have perished or run away somewhere.

The uproar had ceased, and I wanted to go back. I began to ask every



person I met about my family. But nobody seemed to know, and I began to realize what a poor, lonely girl I was. Of course I cried and wondered if I would ever see the dear ones again.

But just then somebody called my name. It was my father's *jinrikisha* man, who was looking for me. He was just as surprised to find me there as I was happy to see him. He made me get on his back and I was soon with my mother, brothers and sisters, who were so grateful that I was alive and unhurt. They had feared that something had happened to me.

I must tell you that hundreds of people were killed in this dreadful eruption, and many were cruelly wounded. My father is a doctor, and not only his little hospital, but also our house was filled with the poor people, who came to have their wounds dressed by my father and his assistants.

If you ever come to our place, you will be pleased to see the big lake made by the eruption and the many hot springs around. Well, my heart grows cold every time I think of that dreadful day.

\* \* \* \*

"*Janken.*"

Hanako (Blossom) and her little brother have just come home from school. They are two jolly, rosy-cheeked children such as do anyone's heart good to look at. They see their mother standing out on the verandah looking for them, and they both come flying up to her with their satchels flapping over their backs and their clogs clattering on the stone pavement. Mamma smiles and warns them not to run so hard, as their little lacquered lunch-boxes may crack if swung so. "*Kaachan tadaima*" (Mamma, I have just come back)! and they each make a little bow on the mat. "Well, Mamma, what have you got to give us this afternoon?" said brother Toshiwo, as he laughed in his mother's face. "I have some persimmons," answered the

mother, "which I want you to have just as soon as you put away your satchels and wash the black ink off your hands and faces." The reader must know that practicing penmanship with brush and ink is rather a dirty work in a Japanese school-room, and that young children cannot be expected to have very clean hands after the writing hour.

Well, the big, juicy persimmons were brought out, but the mother noticed for the first time that one was considerably bigger than the other. "Children," she said, "I did not know that one was so much smaller. I am sorry. Shall I cut them both in two?" The children looked at the persimmons and then at each other.

"Toshi San," Hanako said, "let's have *janken*. It will be fun."

"All right," said Toshiwo, and so it began. The children face each other and, putting out their right hands, make them into fists, and shake them with each syllable of the "*jan-ken-pon*," which they repeat. At the last syllable, the fists develop into one of three things—paper (hand spread out), or scissors (first two fingers released from the fist in the shape of open scissors), or stone (closed fist.)

"*Jan-ken-pon!*" "*Aiko*" (a draw)! shouts Toshiwo. Both had put out paper. "*Jan-ken-pon!*" Toshiwo had stone this time. Of course the scissors cannot cut the stone, so the stone ought to win. "Toshi San, I think you saw my scissors, before you came out with your stone."

Well, Toshiwo was willing to try again. "*Jan-ken-pon!*" Hanako had paper this time, which would wrap up Toshiwo's stone; so he was beaten. "But," he said, "you have to beat three times in succession before I will give up the big persimmon." So they went at it again with scissors cutting the paper, paper wrapping up the stone, and stone repulsing the scissors. But neither Hanako nor Toshiwo could beat the other three times in succession;

and Hanako being the older of the two and a good girl besides, agreed to take the smaller persimmon.

Well, do you think you will like *Janken*? Try it some time. We have another game called *Mushiken*, in which the combating elements are the snake, (first finger), the slug (little finger) and the frog (thumb). The snake swallows the frog, the frog does the same with the slug, and the slug in its turn poisons the snake, melting it when applied to its body, (a fact).

With this game you put your right hand under your left arm and show your hand repeating, "*shiii*."

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#### *Some Girls that I Know.*

My fourteen years of school life at a mission school brought me in contact with all sorts of school girls. Of course we have been scattered as far as our little island empire would allow, and in a few instances they have sailed beyond our sea-bound limits. How their faces crowd in upon my memory after all these years! The pastor's wife in Yokohama, the professor's wife in Sapporo, the student at Bryn Mawr, the ambitious school-teacher at the old *alma mater*, the busy mother, the faithful Bible-woman, the gentle nurse to the invalid mother, and a host of others.

Some have already raised large families and are sending their sons to high-schools, while others have chosen to live unmarried, seeking independent occupations. Lovely characters many of them are, and if I could write as fast as I could think, and if I could make it as interesting as I would like, I could give you scores of their histories that you might read with relish. You see I am the scribbler of the lot, but a clumsy, plodding one. So you must be content to-day with one or two, very simply told.

I would love to tell you about some of the dear ones now living their busy, self-sacrificing lives. But I am afraid that they might chance to look on

these pages, and their modesty would make them blush to have anything published about them. So I am going to tell you about some who have gone on before. For I think it is a holy privilege to think and talk about the glorified ones.

A face comes up to me. You would not think it at all handsome. She was rather dark and somewhat angular in her features. Her broad well-shaped forehead, from which she used to comb her wavy hair back smooth and shiny, and her close-fitting, firm mouth, gave a very decided individuality to her face. Very rarely did a smile come to her grave countenance, but when it did come, it was surprise for you, for it wonderfully lighted up her plain features. Hers was a smile that always had a pleasant suggestion.

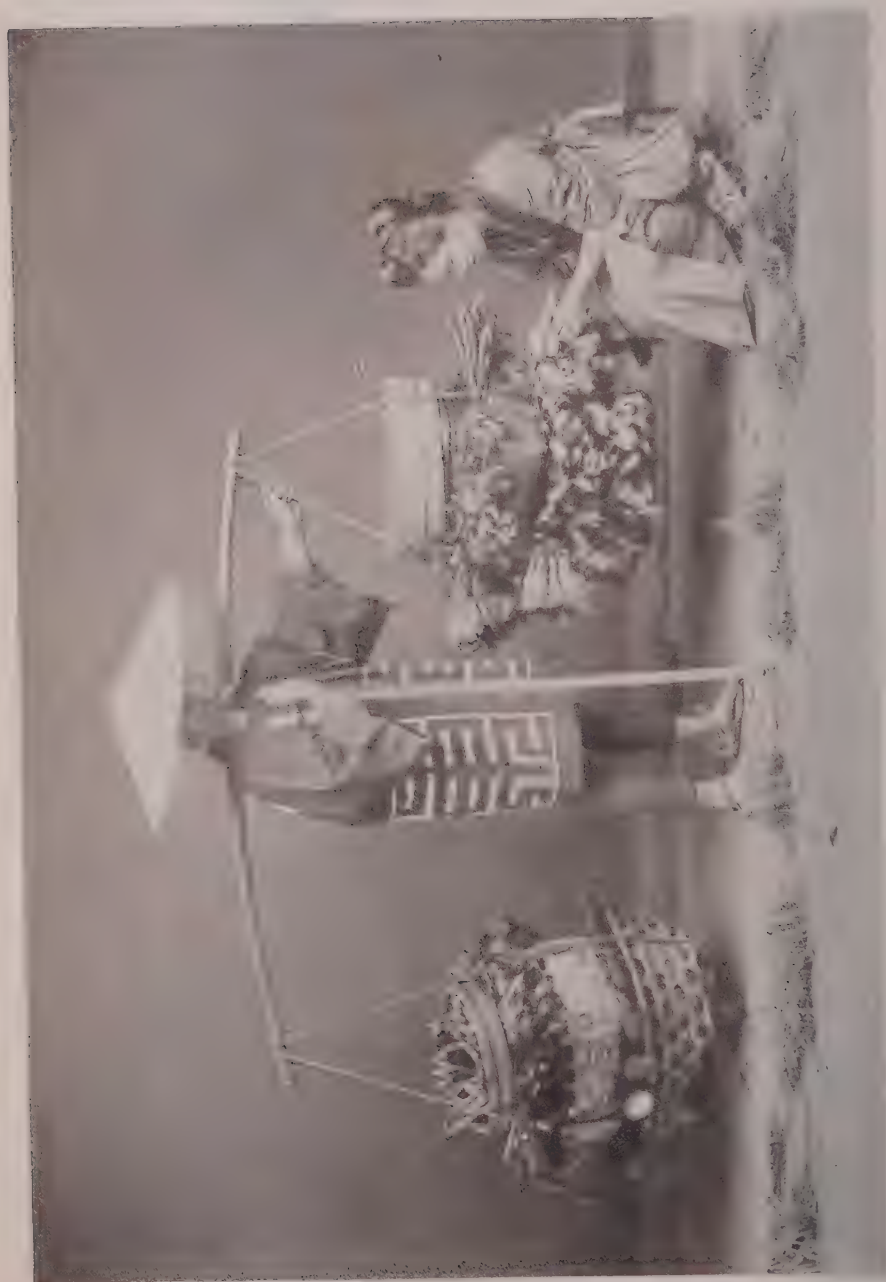
She was known among her fellow students as a studious, intelligent and straightforward girl, always true in word and deed. She was particularly sober and sensible, going wherever her tasks led her with always a will and a purpose.

I recall one little incident about her. One Wednesday evening a young man who came to attend the weekly prayer-meeting found our little girl, then about eleven or twelve, in the hall where there was an arrangement for drinking-water. She saw the young man come in. So, hastily draining her cup, she rinsed it, and refilling it, handed it to the young man who was known to be delicate and was then very much out of breath. As the young man received it with a word of thanks, she said, "Take care, sir, the cup is a little broken at the top."

Of course it was a matter of common courtesy, and nobody would think that there was anything remarkable in the little act. But the young man was unused to the company of gentle little girls and it was a wonder to him that a girl so young, could be so thoughtful. Indeed he was so much affected by the little incident that he







THE YAOYA.







made it a subject of a prayer-meeting talk, and when he came to the school the next time, he brought a little silver-colored cup to be a permanent attachment to the drinking-spout. Of course the girls talked about the affair and the whole thing would have been unfortunate for the little girl if there had been the least bit of vanity in her. But she was far too sensible to have her head turned by any flattery of the kind. "Why, I did nothing," she would say in her off-hand manner, "nothing to make any fuss about." So we felt ourselves very much more attached to her by this little incident and the way she came out whole from her ordeal.

We had an attack of measles, that brought down some twenty of the girls. Chie did not take it at once, and went about taking care of the afflicted ones until the epidemic was almost over. She then caught it herself, but she was such a strong, well-built girl that we did not fear for her. There had been no death from the measles. But her fever was very obstinate, and when she began to breathe very hard whenever she tried to sit up and her nails began to look bluish, the doctor began to shake his head. Every remedy was tried, but it was a malignant case of pneumonia, and her strong system had to succumb to it.

Lovely wreaths and crosses were made by her friends in the school, who could hardly get reconciled to the loss, so unexpected was her death. She was buried from the school with the most heartfelt mourning of her teachers and schoolmates. I do not think I ever cried harder for any body than I did for little Chie.

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#### THE YA OYA.

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**E**NTERPRISING business men are not satisfied with simply setting up shop and then waiting for customers to come and buy their wares. Not even are they content

to keep the public informed regarding the lines of goods handled, &c., by liberal and varied advertising. But custom must be made by soliciting trade at people's own homes. In Japan, though in some kinds of business or else in some places there seems to be a singular lack of "snap," there are nevertheless a large number of wide-awake tradesmen. These from enterprise and others from necessity parade the streets with their wares loaded on handcarts or else dangling in boxes or baskets suspended from the two ends of a pole carried across the shoulder. Our illustration is that of a *yaoya* or hawkler of vegetables. This man may be in business for himself or merely in the employ of another who is financially able to keep a stand and send out others to peddle his wares through the streets. Not all engaged in this sort of employment are as well-fitted out as the *yaoya* in the picture. This man wears a coat ornamented with a peculiarly arranged set of stripes or bars. Laborers of other kinds also frequently wear this kind of coat, but the arrangement of the bars varies. Besides this ornament, our *yaoya's* coat bears on the lappels Chinese ideograms indicative of his name. On the back may be either another large Chinese character, signifying the name of the firm for whom the man works, or perhaps a *mon*, as it is called, that is, the design or crest distinctive of the family line to which he belongs.

But no description, whether by pen or camera, can convey a correct idea of a *yaoya* scudding along the streets, staggering under his load. Every muscle in his body quivers with energy, as he goes along at a half-trot when in a hurry. Meanwhile his baskets or boxes bob up and down, and his pole seems writhing in pain because of its unwilling contortions. The whole performance

is rhythmic. Added to all this is the *yaoya's* weird, unmusical crying of his wares, in language mostly unintelligible to foreign ears and indeed sometimes to the Japanese of other provinces, for there are dialects in Japan as in any other country.

This method of carrying things suspended from or otherwise fastened to poles resting on the shoulder is a favorite one in Japan. A long list of hucksters and others who thus carry their burdens might be given. The fishman, the peddler of oil, the lamp-dealer, the itinerant confectioner or cake-baker, the "rags, bones and old iron" man, the umbrella mender, the repairer of clogs, the mender of smoking pipes, the poultryman, the oyster dealer, (who, by the way, is frequently a woman), the peddler of bean-curd, &c., &c., all use this convenient way of transporting their merchandise from place to place. Some of these men travel considerable distances, from one village or town to another. In former times the people of Omi were famous for their mercantile habits, and many of them might be found scattered over a large territory at long distances from home.

Frequently work is done by two men taking each one end of a pole on their shoulders, with the burden suspended from the middle. In America if anything heavy enough to tax the strength of two men is to be removed, the men simply "bear a hand," but not so with the Japanese. First they tie a rope round the object, say a block of stone, then suspend it from the middle of a stout pole, and finally lifting the ends of the latter upon their shoulders, walk away. During the last summer, while the cholera was raging in Japan, a person might frequently see an ominous procession in the streets—two coolies carrying suspended from their shoulders a covered stretcher containing a poor victim taken from

his home to the hospital under the escort of a white-clad policeman belonging to the Health Department. Burdens of great weight are borne in practically the same way, men being simply multiplied for the purpose of shouldering a more or less complicated framework of poles pinned or tied together. In this way four men sometimes can now be seen carrying a confined corpse to its last resting place. At one of the annual festivals, sometimes immense floats representing historical and mythological scenes are erected in the principal streets. These are then slowly borne along on a multitude of coolies' shoulders to some designated place.

The device used by our *yaoya* is not a peculiarly Japanese invention. In China it is also in use, and Egyptian pictures show that these ancient people bore some of their burdens in the same way.—H.K.M.

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#### ARE MISSIONARIES NEEDED IN JAPAN?

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By PROF. ERNEST W. CLEMENT, A.M.

I HAVE recently sent to several prominent Japanese Christians a letter requesting an expression of opinion on various debatable questions of mission work; and beg leave to submit one reply sent by a leading educator, himself a graduate of an American college. Although it contains certain criticisms of missionary methods, they are given in such a way that they cannot be idly passed by, though we may possibly consider some of them unjust. But the general tone of his letter is so sympathetic, that it is an encouragement to plod on in the quiet and slow work of Christianizing Japan. The following extract gives the important portions of the letter:—

"As to your plain question whether missionaries are needed any longer or not, my own opinion is that they

most certainly are. I have always been of the opinion, whenever I have heard of native Christians wanting to do away with foreign missionaries or getting into unpleasant relations with them, that they were merely playing the part of the young man that rebels against the restraint of the paternal discipline that had made him after all what he was. Perhaps my early education had made me so pro-foreign in my views. But this was one of the reasons why I early found I could not sympathize with my own countrymen.

"As a proof of my opinion that I think foreign missionaries are still much wanted, and are destined to be wanted in this country, I may mention the apparent fact that within the past ten years since the native Christians began to say much about the fitness of native preachers for the purpose of propagandism, there has been no marked increase in the number of converts, no increase of popular feeling in favor of Christianity. Yes, as pure propagandists, I believe that native preachers even cannot compare with the foreign. But when the foreign missionaries try to manage any educational institution, they have nearly failed in every case.

"Yes, Japan still needs missionaries, but missionaries who will not look down upon the people as heathens, who will not live in fine houses in Tsukiji, and who have the rare gift of sympathy."

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#### MEMORIAL.

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Adopted at a meeting of the Missionary Association of Central Japan, October 15th, 1895.

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THE providence of our Divine Father, always good and wise, though at times inscrutable, has allowed the stroke of death to fall upon one of our members, the Rev. George Edward Woodhull, in whom were being realized the fondest hopes of aged parents, and the joy of wife and children. This dis-

pensation has occurred at the beginning of a missionary career full of constantly enlarging work and usefulness. From the time of his coming to Japan in 1888 until his decease on October 11th, 1895, he lived in the city of Osaka, making it the centre of direct evangelistic work for this and the outlying provinces. The preaching of Christ in this large district had been the one work into which, until the Lord called him home, he threw all the energies of a cultured and sanctified manhood.

As an Association we desire to record our high esteem of his work as a faithful, zealous missionary, his companionableness as a co-labourer, his unswerving devotion to the doctrines of the Cross, his uniform courtesy towards all, and his usefulness as a member of the community in which he lived.

To the Board of Missions to which he belonged we desire to express our appreciation of the fidelity of his labours and our sense of the greatness of the loss which his death has occasioned.

To the Mission with which he was connected we extend our heartfelt sympathies in view of this trial which would, under any circumstances, be great, but which, at the present time, when such men are so sorely needed, must be all the more keenly felt. We desire to unite with them in praying that the Lord of the harvest will graciously raise up worthy successors in his place.

To the father and mother, to whom this sad intelligence of the death of an affectionate son will come so suddenly, and to whom the blow will be so severe, we would especially recall the rich promises of divine grace in the Word of God upon which they have learned so long to lean for comfort.

To the devoted wife, upon whom this lamentable calamity has fallen with gradually increasing severity, and whose physical weakness just now calls all the more for our hearty sympathy, we offer the assurance of our sincerest and tenderest condolence; and we commend her and her little ones to Him who has made special promises of protection and care for the widows and the fatherless.

HENRY LANING, SEC'Y.



## NOTES FROM THE MISSIONS.

## I.

HISTORICAL SKETCH OF THE JAPAN  
MISSION OF THE AMERICAN BOARD  
OF COMMISSIONERS FOR  
FOREIGN MISSIONS.

## FACTS.

ON July 13th, 1869, the Prudential (Executive) Committee of the American Board unanimously adopted a resolution recommending the sending of missionaries to Japan to the favorable consideration of the Board. At the annual meeting in Pittsburg, in September of the same year, the Board authorized the Committee to commence such work. Rev. D. C. Greene and wife, then under appointment to the North China Mission, were set apart for this service and they reached Yokohama, November 30th, 1869.

Although locating first in Tokyo, it was later thought advisable that they remove to Kobe, there being then no missionary in that central city and but two or three in all Japan. On March 31st, 1870, they arrived at "The Gate of the Gods," as that town so beautifully and healthfully located near the entrance to the Inland Sea had been named. In March of the following year they were joined by Rev. and Mrs. O. H. Gulick, and eight months later by Rev. and Mrs. J. D. Davis. Others followed these at varying intervals, the full Mission roll containing 142 different names. Of these 125 represent regular members. The acme of numerical additions was in 1887, when 15 entered the field, while only two years, 1870 and 1881, saw no additions. The Mission has lost through resignation, death, etc., 41 members, or about 33 *per cent.* of its regular membership. The death rate has been only four *per cent.*, while the marriage rate has been 17 *per cent.* The largest membership at any time was in 1890, in which year also the largest number, 84, were on the field. The present membership

is 86, there being 27 families, 31 single ladies and one unmarried gentleman.

Osaka was occupied in 1872, Kyoto in 1875, Okayama in 1879, Niigata in 1883, Sendai in 1885, Kumamoto in 1886, Matsuyama (on Shikoku) in 1889, Tokyo, Tottori and Tsu in 1890, Maebashi in 1891, Miyazaki in 1892 and Sapporo in 1895. Besides these 14 places, members of the Mission have had fixed residences in two other cities, Yokohama and Nagaoka, and have lived for a few months in Fukuoka, Yatsushiro and Hiroshima, while 180 other cities and towns have been visited occasionally.

The first church was organized—at Kobe—April 19th, 1874, with 11 members. May 24th of the same year saw a church of seven members organized at Osaka. Two years later the Sanda and Hyogo Christians followed the examples thus set. Others followed rapidly until there are to-day 100 churches and provisional churches. Of these, 34 are self-supporting. Total membership last January—11,162, of whom 6,052 were men. These churches contribute about \$25,000 a year for religious and charitable purposes. They own 48 church buildings and other property which brings up the total valuation to at least \$71,000.

From the first the Mission and these churches have paid special attention to educational work. Kobe Girls' School, now grown into a college, was opened in October, 1875, and the Doshisha Boys' School, at Kyoto, in the following month. At the height of its work in this line the Mission was interested in not less than 25 different schools, but these have now shrunk to three for boys, seven for girls, one for nurses, one for Bible-women and five kindergartens.

Previous to last April the Doshisha alone had sent out 435 graduates. Of these 131 were from the theological departments. Of all its graduates about 70 *per cent.* are Christians. Some 2,500 young men have been

connected with the school for a longer or shorter period. The influence exerted over the mind and heart of young Japan radiating from this one centre, it would be impossible to estimate. Lack of space forbids a proper reference to the important service of Kobe College and other schools, to the good work done by night schools, orphan asylums and personal ministrations.

The school at Kobe for Bible-women, formally opened in 1884, has proved itself a valuable arm of the service. Of its 47 graduates, 31 are in direct work for the churches, while most of the others as wives or matrons or nurses are doing a large amount of indirect Christian service.

The Glory Kindergarten of Kobe, Miss A. L. Howe's special pet and pride, is the acknowledged model for all similar institutions in the Far East.

The four medical members of the Mission have filled a large and useful place in its varied service. Dr. Taylor alone counts up 44,179 patients and 215,565 consultations in his 21 years of labor.

Mr. O. H. Gulick began publishing in 1875 the first Christian newspaper in Japanese, while in the previous year Dr. Davis had prepared and printed a small tract (*Chika Michi*), of which over 100,000 copies were distributed within the next ten years. The Mission has published over 40,000,000 pages of book and tract literature, while of the American Tract Society's publications twenty were prepared by members of this Mission.

These are the bare bones of our Mission organism, a few hints at a vast amount of varied Christian service wrought during twenty-six years by one Mission fraternity and the Japanese Christians associated therewith.

#### COMMENTS.

Every large Mission develops certain characteristics, and teaches special lessons. I feel impelled to mention a few in concluding this brief historical survey.

I.—*Non-sectarianism*.—The Mission, like the Board that sustains it, is nominally undenominational. While the large majority of its members have been by birth or choice Congregationalists, it has since 1872 contained some of other faiths, Presbyterians, Methodists, Episcopalians and Baptists. For many years the churches that grew up under the ministrations of its members had no party name and the term *Kumiai*, now generally in use and officially adopted, was given them by outside bodies for the mere convenience of designation. The large majority of the Mission favored union with the Presbyterians when that question was prominent some years ago. The creeds in use are very simple statements of evangelical truth and the fellowship of the churches is exceptionally broad.

II.—*Esprit de corps*.—Differing widely in its membership and always respecting so far as possible individual preference, the Mission has been a unit in its activities. Each member has believed in the Mission and its work as a whole and has acted accordingly. Annual meetings, the Mission church, and summer outings at Arima or Mt. Hiei have emphasized this family feeling.

III.—*Pioneer Work*.—Every Mission in its early work is a pioneer, but this seems exceptionally true of the one under review. In beginning work at Kobe, in opening Kyoto against great opposition, in risking property and even life itself to aid the fearless Neesima in founding and sustaining the Doshisha, in trying the hazardous experiment of conducting Christian schools on a non-Christian foundation, in quick adaptation to the changing moods of this volatile people, in seizing opportunities for telling relief work or pushing some social reform, it yields to none of its associates. It has been discouraged and disappointed at times. It has lost some battles in this irregular skirmishing, but it has also been per-

mitted to win many victories for the Master that more cumbrous or methodical methods must surely have lost.

IV.—*Trust in the Japanese.*—This is the most striking of all its prominent features. Its members either as individuals or stations or a Mission have associated themselves with native Christians of a high type of devotion and have worked with and through them. Neesima and Sawayama, the sainted teacher and the sainted preacher, stand for many less widely known who have been sustained by the prayers and gifts and labors of their foreign brethren.

Generously equipped by the American churches, strong in its conviction of simple loyalty to Jesus Christ, emphasizing from the start its belief in the importance of higher education and a well-rounded Christian manhood, the Mission, despite many limitations, has kept on its course, believing in itself, in the people among whom it labored, and above all in the God of missions. It has never known a day when it did not face grave problems. It confronts many such at this hour, but it gleans encouragement from the record of its past, from the story of every true mission endeavor, and presses forward to yet larger conquests in the name of its Saviour Lord.—J. H. P.

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## II.

### BAPTIST MISSION NOTES.

A great disaster has befallen our workers in Nemuro. In the conflagration which visited that town on the morning of the 3rd of November, and reduced more than half of it to ashes, was included the Mission house, the property of Mrs. Carpenter, for this is a self-supporting station founded and sustained by Mr. and Mrs. Carpenter till the former's death, and since then by Mrs. Carpenter alone. Practically all its contents were consumed. Mr. and Mrs. Parshley and Mrs. Carpenter have lost

not only their home, but their effects as well. The ladies saved not even a change of clothing nor any underclothes, Mrs. Carpenter having only the blanket-wrapper which she had on at the time the house caught fire. Mr. Parshley is no better off as regards clothing. His library also was all lost. Family prayers could be held only by the aid of a borrowed Japanese Testament. Having fitted themselves out with clothing as far as they could in that remote town, they have now come to Yokohama, where they will remain for some time. All cannot but sympathize most deeply with these faithful workers in the irreparable loss that has come to them, and cannot but admire their spirit which leads them to see only God's hand in this providence and to pray that they may learn the lesson intended.

Our various schools have opened under favorable auspices. The Theological Seminary began its year's work on September 24th, with an attendance of thirteen, who represent the whole Empire, coming as they do from Nemuro in the north to Fukuoka in the west. The one from Fukuoka is sent by Mr. Walne, of the Southern Baptist Convention. All are agreed that the school has a better class of students this year than last. The Tokyo Baptist Academy not only began the year, but began its work, on September 10th, with an attendance of eight young men, half of whom are ministerial students. This school has long been a desideratum in our work, and it is expected it will contribute directly to a more efficient corps of evangelists and pastors by giving ministerial students a good preparation for work in the Theological Seminary, and thus enabling the Seminary to do more for them. Students other than ministerial will get a good Christian training, which will enable them to carry the influences of Christianity into whatever secular walks of life they may choose. The foreign Principal,



Mr. Clement says: "The principle of self-support is being maintained; no student receives help of any kind without rendering almost an equivalent in labor. In this way all the work about the building and grounds is performed by students, except cooking. In addition to this, the ministerial students are ready to assist in church and Sunday-school work in the city." Such a training as this cannot fail of being most beneficial to young men whose characters are forming.

The five Girls' Schools situated respectively in Tokyo, Yokohama, Sendai, Chofu and Hiuneji, opened on various dates during September and the first of October, with an average attendance of some 36 boarders and day pupils. The largest is the one in Yokohama, with 81 pupils, while the smallest is the one in Sendai with 15 pupils. The principals all write of excellent spirit among the girls, and are full of hope for a successful year. Miss Kidder, writing from Tokyo, says: "There is more thought being given to the education of girls here in Tokyo, but the tide is toward the Government schools. Even the Japanese Christian schools, where every concession has been made to please their heathen patrons, are in the background, and without the comfort that they have stood faithfully by their principles."

Our Osaka missionaries have a successful Boys' School of 30 pupils, established that passports may be obtained, and in Chofu Miss Browne has a little circle of Bible students of adult age, which she calls the Fukuin Jo Gakko. She also sustains an orphanage, which now numbers 22 inmates. Reports tell of earnest prosecution of evangelistic work in all the stations and much encouragement received in the reception of converts.

We are rejoicing in the return of old workers and the coming of new ones. The return of Rev. E. H. Jones and his family to Sendai has been followed by the return of Rev. C. K. Harrington

and Rev. F. G. Harrington and his family to Yokohama. Rev. R. L. Halsey has come back to locate in Osaka, instead of Chofu, his old station, and Miss Nellie E. Fife has returned to locate in Odawara, instead of Sendai, her former station. The brethren of the Southern Baptist Convention working in Kyushu, with headquarters at Fukuoka, are happy, as indeed are all, over the return of Rev. J. W. McCollum and family. The new missionaries are Rev. H. Topping and family, who will take the place of Rev. G. W. Taft and family in Tokyo, the latter going to Kobe; Miss Mary A. Hawley, who is to be associated with Miss Clara A. Converse in the Mary L. Colby Home in Yokohama; Miss Harriet M. Witherber designated to Kobe, but for a time resident in Yokohama, and Miss M. Carpenter, who will be associated with Mrs. C. H. Carpenter in the Nemuro work. One of our number, Miss N. J. Wilsou, has left us, having returned home to enter upon duties in another sphere. It is her place that Miss Fife takes in Odawara. The proportion of our number on the field to those at home is just now very large, but four of our fifty-five being absent. It is a source of praise to God that so many of our workers can be in active service in the field.—S. W. H.

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### III.

#### THE WEST JAPAN PRESBYTERIAN MISSION.

The Presbyterian Mission of West Japan met in Kyoto, November 9th, at the Kyoto Hotel. The retiring Moderator, Rev. A. V. Bryan, preached the opening sermon from the text, 2 Cor. iv. 5,—“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake,” dwelling upon the importance of the missionary being willing to endure all things, and to undertake any kind of service, for Jesus' sake.

The Mission feels very deeply the loss of the Rev. G. E. Woodhull, who died October, 11th. He was one of our best workers, and his death causes a sad hiatus in our ranks. A memorial service, led by Rev. J. W. Dougherty, was held on Monday evening, the 11th inst., being just one month from the date of his death. The Mission at this meeting decided to assist the Ouzu church, of Iyo, to build a memorial chapel, as this was an enterprise in which Mr. Woodhull was greatly interested at the time of his death.

The station reports showed, on the whole, good grounds for encouragement. Some stations reported small gains, but that there is such a longing and thirsting for spiritual blessings, such an earnest seeking for the Holy Spirit, that it was believed a time of refreshing is near at hand. The region about Osaka reported decided progress, both in schools and evangelistic work. One preaching-place reported thirty-nine conversions in fourteen months.

The location and transfer of missionaries was a question that required much anxious consideration. The Rev. B. C. Haworth was transferred from Kanazawa to Osaka; Miss M. M. Palmer, from Osaka to Kanazawa; Rev. W. Y. Jones was located at Kanazawa; Miss Babbitt was sent to Hiroshima; and Miss Thompson was placed in the Girls' School at Osaka. The three last-named were new missionaries, to whom the Mission has had the pleasure of extending a warm welcome.

The Mission united in asking for four more new workers, two men and two single ladies, to be sent out next year. Our field is white for the harvest, and we cannot afford to take a backward policy in giving the Word of Life to this people.

On Sunday, the 10th, the Mission united with the A. B. C. F. Mission of Kyoto in a mission service. The sermon was preached by Rev. T. C. Winn, of Kanazawa; the Lord's Supper was administered by the Revs.

M. L. Gordon, D.D. and J. B. Porter, of Kyoto. The two Missions met for a social evening at the Doshisha Girls' School, on the 12th.

Thanking God for the past, and stimulated for the future, the West Japan Presbyterian Mission adjourned on the 14th, and its members returned to their respective stations to begin another year's campaign for the Master.—J.B.P.

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#### IV.

#### THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

Rev S. Miura, for five or six years the zealous and faithful pastor of the Nibancho church in Sendai, in deference to the wishes of certain individuals in the congregation, has resigned his office. He is now located as evangelist of the unorganized band of Christians at Yonezawa. Without being remarkably gifted, Mr. Miura has nevertheless made a good record for himself. Characterized by piety and patient industry, he succeeded in doing solid work, preaching on Sundays edifying and practical sermons full of Gospel truth, and visiting during the week such persons at their homes as needed looking after. In a country where changes are frequent, and sudden, it is not a little to Mr. Miura's credit that he was able to maintain himself so long as pastor of a congregation composed of such diverse elements as is the case with the Nibancho church.

Mr. H. Kannari, a graduate of the English Theological Department of the Tohoku Gakuin, and subsequently a regular teacher in the same school, has accepted a position commanding a higher salary in the Lower Middle School at Nagoya. Coming from Yamagata, Mr. Kannari was associated, either as student or teacher, with his *alma mater* for a series of seven successive years. During this time he made a favorable impression by his quiet and

unobtrusive ways, his untiring industry and his uniform courtesy. It goes without saying that his departure is regretted, but it is hoped that in his new position he will have a larger field of usefulness than before.

Within a comparatively short time the Mission has lost the service of two evangelists. One of them, a recent graduate from the Theological Seminary, found it difficult to keep stroke with his associate, and concluded to give up his work. The other, who has had more experience, was obliged to move with his family to a milder climate on account of delicate health.

Rev. M. Oshikawa recently spent several weeks in the Hokkaido (island of Yezo), visiting the congregations in various places and rendering such assistance to the workers on the ground as lay in his power. The population of the Hokkaido is more enterprising and less bigoted than in many other parts of the Empire. The country is new, and customs and ideas have not yet had time to become crystallized. On this account the prospects for successful Christian work in this northern island are believed to be very good.

If any "unforeseen concatenation of unassimilated circumstances" should ever lead Rev. D. B. Schneder to doubt the reality of his own existence, or to make him forget his own name, the necessary corrective will soon be at hand. A recent American mail has brought news of the arrival upon the world's stage of a young hopeful who is to answer to the name of David Schneder Hoy.—H.K.M.

#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THERE are 190 prisons in Japan. Among the 163 priests employed as moral instructors to those incarcer-

ated in these prisons 133 belong to the Shinshu sect of Buddhists.

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At the Aoyama Gakuin in Tokyo the General Convention of the King's Daughters was held October 2nd. About 200 members of this order were in attendance.

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It is said that Mr. Loyd, professor of English Literature in the Keioo Gijiku College, Tokyo, is earnest and successful in his efforts to bring to Christ the Korean students attending this famous school.

\* \* \* \*

A certain writer in the *Tokufu*, a Buddhist periodical, calls attention to the fact that, though few in number, the Christians of Japan are very active in female education and care for the poor and for orphans.

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In the last number of this magazine we reported a contribution of 3,000 *yen* to the Meiji Jo Gakko, a Christian girls' school in Tokyo. Since then information has come of another gift, 500 *yen* in amount, made by a different person.

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Among the students of the Shoyei Jo Gakko of Tokyo, there is an organization known as the *Fujin Kyoaikwai*, or "Woman's Benevolent Society," which has for its object the education of poor girls.

\* \* \* \*

The whole number of books in the library of Doshisha University is over 3,200. A committee, consisting of Profs. Morita and Albrecht, has been appointed for the purpose of enlarging this number.

\* \* \* \*

The Kobe-Hyogo church recently celebrated the twelfth anniversary of their pastor's beginning work among them. During Rev. Aoki's ministry 201 persons were added to the membership of the church.



The Nichiren sect of Buddhists have decided to raise 62,000 *yen* for propagating their doctrines in Korea and Formosa. Of this amount 45,000 *yen* is to be expended for direct missionary work and the remainder for buildings at various places.

\* \* \* \*

On November 3rd the Young Men's Buddhist Association held a general meeting at Ueno, Tokyo. Thirty delegates were in attendance. It was resolved to publish a magazine to be the organ of the Association and also to meet monthly.

\* \* \* \*

In the island of Yezo still live some 16,000 Ainus, aborigines of Japan. Missionary work among these degraded and doomed people has borne good fruit, some 600 souls having been converted to the Gospel. Those living in the village of Usu are looking forward to the erection of a new house of worship.

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The four concerts thus far given under the auspices of the Tokyo Young Men's Christian Association and its lady friends have proved a financial success, the amount realized netting 200 *yen*. A course of monthly lectures of a popular character has been begun, and several of the series have already been delivered.

\* \* \* \*

Such is the progress made by the Salvation Army in this country, that some of the theatres in the neighborhood of headquarters in Tokyo are said to experience a marked falling off in attendance whenever it holds a meeting. The project of publishing a fortnightly paper to be known as *Kachidoki* ("War Cry") is on foot.

\* \* \* \*

"The Nation's Friend," "The Japanese," and other periodicals have recently made vigorous attacks upon the *Hon-gwanji*, one of the sub-divisions of the Shin sect of Buddhists. They find fault with the hereditary succession of

the abbots, their haughtiness, and certain vices of which those in authority are guilty.

\* \* \* \*

The new church of the Sapporo congregation of the Church of Christ in Japan was dedicated on October 23rd. Rev. M. Oshikawa of Sendai delivered the principal address. Rev. Shida, who has been ministering to this flock for some time, was also formally installed as pastor. The church was begun about five and a half years ago and now numbers 129 members.

\* \* \* \*

The Christian workers of Hiroshima held a series of special religious services on November 8th-10th. Rev. Jas. G. Johnson, D.D., pastor of the New England Church in Chicago, U. S. A., and a member of the deputation sent to this country by the American Board of Commissioners for Foreign Missions, took part. Quite a number of young persons have become inquirers after the Gospel as a result of these meetings.

\* \* \* \*

The sad intelligence of Mr. Sanjuro Ishimoto's death at Princeton, New Jersey, U. S. A., of typhoid fever has reached his many friends in Japan. The deceased was formerly a teacher in the Meiji Gakuin, of Tokyo, and enjoyed the esteem of those who knew him, on account of his attainments and personal qualities. Fuller references to his career will be given in the next number.

\* \* \* \*

Rev. J. D. Davis D.D. and family, after spending some time in America on furlough, have returned to Kyoto. The faculty and the students of Doshisha University held a public welcome meeting on October 11th. Dr. Davis is reported to have said in his address that he had no other ambition than to promote the interests of the school, even though the time should come when all the American professors have to leave.

Idolatry is by no means a thing of the past in this country. At a place called Narita there is a celebrated idol of the god Fudo. Thousands of people pray to this image annually. It is said that not for eighty years has the number of worshippers been so great as during the past twelve months. The 800 hotels, more or less, in the place, have accommodated an average of 1000 devotees each. Within a radius of a few miles there are 750 *jinrikisha* available for use, yet this supply was unable to meet the demand.

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The Ladies' Missionary Conference of Sendai, consisting of the foreign ladies living in this city, held their third meeting on November 19th at the home of Mrs. H. W. Swartz. There were two sessions, one in the afternoon and the other in the evening. Formal organization was completed by the adoption of a constitution and the election of permanent officers. Two papers were read, one by Mrs. J. P. Moore and the other by Miss Annie S. Buzzell. Gentlemen were invited to the evening session and of course took advantage of the opportunity given for discussing the ever interesting subject of the second paper: "The Peculiarities of Japanese and How to Deal with Them."

\* \* \* \*

Owing to lack of space the publication of the biographical sketch of the late Rev. G. E. Woodhull, prepared by the Rev. H. M. Landis, must be deferred until the next number. This necessity is greatly regretted. In another place will be found a copy of the memorial resolutions passed by the Missionary Association of Central Japan, with reference to the deceased.

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The deputation now visiting Japan in behalf of the American Board of Commissioners for Foreign Missions, consists of Rev. J. L. Barton, D. D., the Junior Foreign Secretary of the

Board; Hon W. P. Ellison, of Boston, a member of the Prudential Committee; Rev. J. G. Johnson, D. D., pastor of the New England church, Chicago; and Rev. A. H. Bradford, D. D., pastor of the Congregational church at Montclair, New Jersey. The last named gentlemen is also on the editorial staff of "The Outlook." They are accompanied by Mrs. Johnson, and also by Mrs. Joseph Cook, who came to Japan to meet her husband on his return from Australia, and accompany him on his further trip around the world. These have all visited ten different places, some of them half as many more, interviewed a large number of people, delivered a good number of sermons and addresses, and will undoubtedly have formulated a definite report before this item appears in print. Whatever may be the nature of that decision, together with its effect on the Board and future work in Japan, their visit has proved one of great pleasure and stimulus to the missionaries and Japanese Christians in the various places visited. There is every reason for expecting further help and guidance after they return to the States.—J.H.P.

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On October 22nd-25th the evangelists of the *Kumiai* [Congregationalist] churches held a general meeting at Nara, a town near Osaka. Seventy members were present, together with Rev. A. H. Bradford, D.D., of Montclair, New Jersey, U. S. A., and others. Among the interesting subjects up for discussion was this one: "The opinion of the *Kumiai* Churches concerning Foreign Missionaries." The meeting by resolution voted that only such evangelists as intended to make preaching their life-work should be commissioned; that the object of the organization was mutual encouragement and the maintenance of the honor of the ministry; and that there should be a meeting every year before the General Association of the *Kumi-*

ai churches assembles. It was also decided to raise contributions at the rate of fifty *sen* each per month, two tenths of the proceeds to be used in defraying the running expenses of the organization, and the remainder in assisting such as may have been overtaken by trouble of any kind. A "Declaration" was also made, to the following effect:

"We, believers on Jesus Christ, lamenting the present condition of things, have met at Nara to obtain an out-pouring of God's Spirit and have resolved to preach the Gospel and spread the kingdom of God in accordance with the following principles:

"(a) By repentance and through faith in Christ we are to live a new life in our Heavenly Father

"(b) We are to fulfil the great law of love and sympathy, for we are sons of God.

"(c) We must seek to establish pure moral relations between husband and wife, parents and children, and brothers and sisters."

"(d) We ought to work for the welfare of our country and for the world at large.

"(e) The hope of eternal life can be realized only by faith and righteousness."

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#### BOOKS AND PERIODICALS.

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THE "Eighteenth Report of the Council of Missions Co-operating with the Church of Christ in Japan" has now been printed and distributed. Accompanying the "Report" is a "Directory of the Council" printed on a separate sheet. Both were prepared by the Rev. J. M. McCauley, D.D., of the Meiji Gakuin, Tokyo. An immense amount of labor is always involved in the preparation of such documents, and the persevering zeal of those appointed to do this work for the Council deserves the commendation of

all who profit by their labors. Four additions have been made to the missionary force during the Council year. The whole number of missionaries enrolled is 143, of whom 117 are on the field. There were 531 baptisms during the year, and the contributions for all purposes amounted to between 14,000 and 14,500 *yen*. Both in membership and contributions there has been a decrease below those of last year. Considerable matter of general interest is included in the "Report." If recommendations are in order, we would venture to suggest that hereafter the compilers of the annual "Report" affix their names to the title-page and also publish the action of the Council adopting the "report." This will make the document appear what it in reality is—official. Comparative summaries of statistics wherever possible, would also add greatly to the value of the "Reports," in that readers could at a glance tell whether the work has advanced or gone backward.

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Rev. H. Loomis, of Yokohama, has recently issued for private circulation only, a small pamphlet entitled: "A Missionary Lady among the Japanese and Chinese Soldiers." Miss Eliza Talcott, of Kyoto, who did good work among the sick and wounded soldiers at Hiroshima during the recent war, is the lady referred to.

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Of the matter contained in the September and October numbers of "*The Korean Repository*" special mentioned may be made of the article on "Slavery and Feudalism in Korea," and the editorials on "The Real Korea," and the "Assassination of the Queen of Korea." The celebration in Seoul on October 9th, 10th, and 11th, 1895, of the decennial anniversary of the founding of Protestant missions in the peninsular kingdom is also reported.



# The Japan Evangelist.

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## INTRODUCTION OF CHRISTIANITY INTO JAPAN.

By S. WATANABE.

Translated by KEINOSUKE YABUUCHI.

(Continued.)

### CHAPTER XIII.

#### PERSECUTION AFTER THE SIEGE OF SHIMABARA.

As a great many Christians were killed in the siege of Shimabara, some may think that Iyemitsu, the *Shogun* of that time, was very cruel, but the massacre was not at all in accordance with his wishes. He once said to Masashige Inouye, the official in charge of the Christian religion: "Though Christianity is a vile religion, yet the followers have certain reasons for believing in it. You must be very careful in this matter." Again he said: "Christianity is the religion of Western countries. It will injure our country if we kill our people for believing in it. Try hard therefore to induce them to renounce their faith, without taking their lives." Thus persecution arose of necessity.

After the siege of Shimabara the Christian religion was more strictly prohibited than ever, and all foreign ships were forbidden to enter any harbor along our coast. The Dutch

alone were allowed to enjoy the privilege of trading with our people, since they had served our Government in the war. They were also requested to report the condition of things in Western countries. When Nobutsuna returned to Nagasaki, he inspected different places in the port, and selecting Nobo and Noroseyama, built watch-towers there, from which a sharp look-out was kept upon all ships that came into the harbor. In September, 1638, the Government ferreted out those Christians who still concealed themselves, offering rewards of money to any who discovered them. The rewards differed according to the offices held by the Christians in the Church. This reward was called *Zokutaku Kin*. In December ninety-three Christians were beheaded, burnt or drowned at Shibaguchi, in Yedo. This drowning was called *mizu baritsuke*, 'water crucifixion.' Poles in great numbers were set up in the sea, and to these the Christians were bound. When the tide came in, they were in water up to the mouth. Thus wearied and fatigued, they finally died, generally within a week. Everybody was required to present a certificate from a Buddhist temple that he was not a Christian. Though thus severely persecuted, many yet

stood firm in their faith. Some peasants in a suburb of Yedo dug an underground cave and continued to live in it till they were discovered and beheaded, upon the lot having been given to an official in 1640.

In 1636 Nahara, a Neapolitan priest, came to Nagasaki to preach Christianity and was beheaded. Three years afterwards his companions were arrested and beheaded. On August 5th, 1639, Sukemune Ota was sent to Nagasaki, as the *Shogun's* messenger. There he gathered together the people who had come from Amoy and ordered them to return home, telling them that ships belonging to southern savages were forbidden to anchor in any of our harbors, because these people disobeyed our laws and sent Christian priests or helped the Christians, and that, if they disobeyed, their ships would be destroyed and they themselves would be beheaded. But in May, 1640, seventy-four people from Amoy came to Nagasaki in defiance of our laws and preached Christianity. The governor of that city captured the ship and arrested the people by order of the Government. About sixty were beheaded, the leaders were subjected to exposure and a doctor and some sailors, thirteen in all, were set free and sent away in a small boat. They were positively ordered not to come again. In the same year two foreign priests were burnt. In May, 1642, another severe law for persecuting Christians was passed.

In 1644 the Chinese living at Nagasaki reported to the officials about twelve Christians, who were soon arrested and imprisoned. Two of them died in prison, seven were beheaded and three were made detectives. After about 1650 no Christian was spared even though he recanted his faith; all were beheaded. Over three hundred thousand lost their lives.

In 1652 another severe law was passed. Japanese who secretly went abroad in foreign vessels were arrested and beheaded upon returning. Those detecting and reporting a Christian priest were paid a reward of three hundred dollars. The reward was increased in later years. In 1658 six hundred and three Christians were arrested at one time in Omura, Hizen, and received the punishment the law prescribed for their crime.

During one hundred odd years since Christianity was introduced, up to the beginning of the eighteenth century, there were one hundred and five foreign, and nineteen Japanese *padres*, six foreign and twenty-two Japanese *padres*. While Hidetada and Iyeyasu held the position of *Shogun*, the *padres* were burnt after arrest, but subsequently they were sometimes hanged. As the Tokugawa Government used all its power in persecuting Christians, by the beginning of the eighteenth century there was almost nobody who professed his faith openly. But there were still some in Kyushu who were arrested and punished. Probably some of them were not true Christians, but were punished on suspicion.

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#### CHAPTER XIV.

##### CREATION OF THE OFFICE OF PUBLIC INQUISITOR OF RELIGIOUS BELIEFS.

At first under the Tokugawa Government, there was no special official charged with the supervision of religion, but the local officials inquired into the faith of the people. Such were Katsushige Itakura and Fujihiro Hasegawa in 1612, Tada-chika Okubo in 1613 and Naotomo Yamaguchi and Koreharu Mamiya in 1614. Later the governor of Nagasaki was appointed to this function. In 1640 Masashige Inouye was made *Kirishitan Bugyo*, Overseer of the Christian Religion. This

was the beginning of this office. In 1658 Masafusa Hojo, as *Ometsuke* or Inspector, succeeded him. In 1662 Muneuki Hoda, the *Sakuji Bugyo*, was appointed to the office. This established a precedent, and the office of Inspector was thereafter filled by either the *Ometsuke* or the *Sakuji Bugyo*. The work of the *Sakuji Bugyo* was to superintend building and carpentering. It seems strange that the oversight of the Christian religion was given to such an official, but it was done because Hoda was fitted for the position. The office was at first called *Kirishitan Bugyo*, or Overseer of the Christian Religion, but it was afterwards changed to *Shumon-aratame Yaku*, or Public Inquisitor of Religious Beliefs. After 1659 this official had six or seven armed policemen and twenty or thirty other policemen under him.

Masashige Inouye was a profound scholar of Buddhism and Confucianism and was also acquainted in a general way with the doctrines of Christianity. He often went to the western provinces after he had been appointed *Kirishitan Bugyo*, and there he contrived in many ways to persecute the Christians. In 1649 he arrested some missionaries at Oshima, in Chikuzen. His report was as follows:

*“ Report Concerning the Christian Priests Arrested at Oshima.*

1.—There is a Pope, the head of the Christian religion, in Rome, Italy. He sends *padres* to different countries to propagate this religion. When a country submits to the Pope, he then sends out officers to govern it. He has annexed Luzon and other territories. As he could not conquer Japan by force, he sent *padres* to propagate the Christian religion. It is their purpose to bring this country under the Pope's authority after many people have been converted here.

2.—The two sects of Christianity called Campania (?) and Franciscans send priests to Japan. They had a dispute over the work in the presence of the Pope and he decided that Japan should be divided into two parts. The territory east of Osaka was given to the Franciscans, and that west of it to the Campania (?). When Japan has been entirely subdued, this division will continue. This is the report among the foreigners.

3.—Several years have passed since the *padres* were first sent. An account of expenses is kept by each sect. They plan to collect from the Christians the amount expended, after Japan comes under the Pope's rule. There are resolved to send priests to Japan and subdue it if it takes until the end of the world.

4.—There are four Japanese priests in Luzon. One of them is a relative of Hayato Kagayama, of Buzen. Hayato was beheaded a few years ago. This priest is said to have come to our country. Another is called Juan Kurokawa. He will come to Japan next year. There are five or six Japanese youths studying in Luzon, and two in Teusen. They will be made priests and sent to Japan. Thus in many places the Japanese youths are trained for missionary work and will be sent home.

5.—When Christianity flourished several years ago they gave money to the Buddhist priests and thus made them Christians. They also sent Japanese Christian priests to different famous temples for the purpose of learning the doctrines of Shinto and Buddhism. The result of their study was sent to the Pope and translated into their own language. It was then published in book form and distributed among the missionaries in various countries. They seem to be obstinately determined to subdue Japan.”



There are many points in this report which seem false, but it yet enables us to form a pretty good idea of the situation in those days.

Masafusa Hojo succeeded Inouye, and became *Kirishitan Bugyo*. He took the following pledge when entering upon the duties of his office.

*The Pledge.*

"Being now invested with the duty of examining Christians, I will maintain the interests of the Government, and will try not to do any injustice. I will be careful and faithful in the work of examining Christians. I will be fair and impartial to everybody.

I won't quarrel with any other officials, but will consult with them and ask their advice; neither will I be selfish and obstinate.

When I am asked about the examination of Christians, I will frankly express my opinion, though I will keep secret what I ought to because of my office.

I won't be proud of my office, nor be unkind to the people.

I won't venture to violate even a single item of the above pledge."

(Date.)

(Signed.)

All officials in those days were required to sign a pledge, when they took up office, but this pledge exacted of the *Kirishitan Bugyo* had special features. Later the form of the pledge was often changed, but the substance remained the same.

Since 1664 every feudal lord in the country had such an official under him. A lord whose fief yielded annually over ten thousand *koku* of rice had a special official charged with the oversight of the Christian religion. Those who had smaller territories allowed the authorities of towns and villages to attend to this duty. This examination was in vogue even among the courtiers in

Kyoto. Thus the office of Public Inquisitor of Religions Beliefs was established.

(THE END.)

REV. GEORGE E. WOODHULL, A.M.

By the REV. PROF. HENRY M. LANDIS.

THE Rev. G. E. Woodhull, who died in Tokyo, October 11th, 1895, was the only son of the Rev. G. S. Woodhull, D.D., of East Saginaw, Mich. Many in Japan will remember the genial winning countenance of the father, who three years ago spent his summer vacation in this land, taking a true fatherly interest not only in his son's welfare, but also in the great work into which he had with joy seen his son enter, and from which he trusted the son might continue to bring yet many sheaves, long after he himself had gone on to the great garner above. Many will remember too his well-directed counsels to missionaries as opportunity offered during his stay here.

Mr. Woodhull came of a stock whose record is clearly traced through New England's early settlers, back into and beyond Old England's golden days of Queen Bess. He was born October 18th, 1895, and thus was within a week of ending his thirty-sixth year. His disease was typhoid fever, from which he began to suffer August 24th. The collegiate course of Mr. Woodhull was begun at Lake Forest University, continued at the University of the City of New York, and finished at Princeton. At this latter place the writer of this sketch first met him. Later, in the Theological Seminary at Princeton as classmate, messmate and room-mate, as well as member of a philosophical club under Dr. Patton's direction, he learned to know and to prize a cultured and interesting friendship which never failed to attest a deep vein of sincerity and earnestness not so









GEORGE EDWARD WOODHULL.



patent to those who knew him less intimately. A close and persistent student of men, he laid a foundation which already in a brief beginning of work in Japan showed rich results. Keen critical acumen, with a bright vein of originality, made him a welcome participant in social chats as well as in more philosophical discussions. Helpful and suggestive also in secondary lines, his commanding presence exercised a pervasive influence. An observant and ardent traveller, with more than the usual traveller's scientific interest in all that was to be seen, he came to know well the country and people among whom his mission lay, and this is another reason why his work now suffers such a loss in his untimely departure.

He came to Japan as a missionary of the American Presbyterian Church (North) in November, 1888, joining the force in Osaka and devoting himself exclusively to evangelistic work, though at the time of his appointment and again later he expressed a strong desire to enter the educational sphere of mission work. This is but another evidence of his broader grasp of all that mission work implies. The language plainly engrossed his efforts and his progress in its acquisition and use was both rapid and also freely utilized in preaching and in a closer intercourse with the people around him. His deference to those older in the work, and especially to the Japanese brethren, won for him a quick and marked recognition in his labors.

A brief description of his field of work during the past year may show still further the true nature and stature of the man. Owing to removals for various reasons, he was the only male missionary left in charge of the work of his Mission in Osaka and vicinity for the past few years. Thus the responsibility devolving upon him was wider in scope

and heavier than what ordinarily falls to a missionary. Two churches, one without a pastor for some time, and five preaching-places in Osaka, would seem to give enough for one man's time and effort, especially as he had often himself personally to conduct services at two and even more of these places on the Sabbath. In fact at times his preaching averaged a sermon every day, as reported to the writer one month. Of one, the older and larger, of the churches he had been in effect pastor for some time. A year or so ago he began a special piece of work, assisted by a devoted Japanese evangelist and two Bible-women, among some factory hands. An untried venture, the problem along with peculiar difficulties had its special charms for a nature like his, and his judgment, efforts and hopes were not misplaced. Efforts were literally made night and day. Teaching was prefaced by half an hour of Bible study. Seventeen believers were ere long gathered. Twenty-two more were awaiting Mr. Woodhull's recovery from sickness in order then to take upon themselves in baptism the vows of discipleship. All of these twenty-two, after thorough examination, were received into full membership by a brother missionary a very few days after Mr. Woodhull's death. Testimonials to his devotion to this work were neither few nor equivocal, many converts ascribing their new interest to some word or deed of his. This remarkable piece of work at this time—39 believers gathered in a work of but 14 months, with daily Bible study, a prayer meeting, Sunday-school for children and adults, all well attended alongside of full regular services—has inspired many another resolve and may be trusted to bring forth a still richer fruitage. The Mission report says:—In September, 1894, this work "was but an experiment; but Mr. Woodhull was extremely enthusiastic over



it. I am able to report now that his greatest hopes could not have exceeded what has really been accomplished there."

Another field to which he made frequent tours was the province of Iyo, in the west of Shikoku. Here he had regular work at five places, while many other points, some eight or ten, were occasionally visited by him personally or at his instance, he keeping a close superintendence over the whole. At one of the above five places, with a membership of sixty-seven and a dozen inquirers, Mr. Woodhull was eager to erect a church-building, to this end promising 300 *yen*, if the church raised an equal sum. This promise was redeemed since his death as follows: At the recent meeting of this Mission, while still under the shadow of his removal and with the full enthusiasm of his example before them, this sum was subscribed in a few minutes, and the name "Woodhull Memorial Church" designated for it. Thus his wish is to be fulfilled and his works are to follow him, though not as contemplated by him.

Of this work in Iyo province the report speaks of various encouraging features and some discouraging ones such as are incident to such efforts, the whole bearing witness to Mr. Woodhull's efforts and solicitude.

In Sakai, a city of over 42,000 inhabitants, another field of his labors and interest is found. A place peculiarly difficult to reach, even here the work is showing signs of new promise, and ten inquirers are reported at present.

This brief outline, which could be filled in with many interesting details full of life, must suffice here to give a view of his evangelistic efforts. It is but an earnest of much that the future might have yielded, seeing that he was just getting fully armoured, especially linguistically and in social contact with the people, to

do real and effective service. However great *his gain* in his departure, our and his beloved work's *loss* is not easily measured, and faith stands mute before such losses, barely venturing to whisper,—God's ways are high and deep and He knoweth best.

His last sermon, preached before a large missionary audience, in visible physical weakness, the dread disease unrecognized having already its firm grasp, made a solemn impression upon many, and its lofty thoughts were so characteristic of his own deeper moods that it is a privation not to be able to repeat many of them here. Its theme was the separateness of God's people, or the loneliness of the Christian life, because of the loftiness of its ideal, and the deep longing for this high life in the breast of man however fallen,—based on Numbers XXIII. 9,10. A quotation or so is in place here: "I do not think that the men who were born and brought up in those mines of which we have all read, feel as though they sacrificed much because they have not been permitted to see the sun; not having seen it, they are not at a loss without it. Get, however, a person to step into one of the cages when the sun is in the zenith and be gradually lowered. As the light becomes less and less in the shaft and that noontide splendor is changed to a night of intensest gloom, with the exception of the dim glimmer of the lamp and the little speck of light away up the shaft, he will exclaim, 'Let me not die in this awful darkness, but let me die in the light of the sun!' I contend that any one to have any strong longing for the light must at some time have seen the light. Tasted righteousness is the cause of a desire for righteousness. The uplifted eye of a wicked world away down the shaft of sin sees the white light of righteousness away up yonder and says,

, May I sometime be lifted up to that height ! ' But this prayer was uttered in the infancy of the race and has been reiterated in all the centuries since, and consequently the attitude of the ungodly man has not materially changed toward righteousness. The same gulf that existed between the two 3000 years ago, exists to-day. The swing toward righteousness is not the result of racial development, but the change of purpose in the individual. The longing to be like the righteous has remained constant and seems to have existed in all persons and at all times in a greater or less degree, the variant being the individual.—The question is not whether our methods are pleasing to these people or not, not whether they had not better work out their own destiny without us, but whether we are obtaining our inspiration for work from a great principle within us. I believe when Christ came to Judea, those Jews were in a far better state morally than are these people, and would have been very happy if Christ had returned to his own country to do mission work. But he did not return, but died there while attempting to propagate the principles he came to establish. What I am at is, that our inspiration for work is from within ; that the external circumstances in which we are placed ought to have no influence whatever over us ; that we will do most to draw a longing world over to the camp of righteousness by multiplying the life that has already done so much to draw all things unto itself."

A memorial service held by his Mission and friends in Kyoto recently gave fuller expression to the deep esteem in which the deceased was held. The deepest mourner, the one who has to realize the loss most keenly, is the bereaved widow who, with two little children, too young yet to understand what such a

providence means, is returning to America, one child, the oldest, a son, having been taken to America by his father two years ago. Sympathy here is too deep for feeble words to attempt to express. May the consciousness of an added treasure in the life beyond, bright and active, prepare her more fully for the welcome which shall wipe away all tears and heal all ills.

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

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By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

I AM not aware of any further attempt to build up a comprehensive ethical system upon a speculative, philosophical basis. On the contrary a number of separate treatises on particular moral problems have appeared in recent years, of which some, by reason of their accuracy and thoroughness, show off to advantage. A few examples may suffice to characterize also this class of ethical literary productions. It is worth remarking that the best minds among these philosophical inquirers are Christians. They nearly all rely upon European and American philosophers like Noah Porter, Janet, Kant, and Lotze, but at the same time understand how to develop the ideas of these authorities independently.

Kunato Morita, a Christian and a professor in Doshisha College, undertakes, in an article published in the *Rikugo Zasshi*, No. 81, September, 1887 (*Dotoku no hyojun narabi koriha no dotokuron o hiyosu*, "The Fundamental Principle of Morality and a Criticism of Utilitarian Ethics"), to develop the basis upon which all morality rests and to give a criticism of utilitarianism. The

first and positive portion of the essay is, philosophically considered, the weakest. To promote the welfare of mankind as a whole is asserted to be a conscientious duty grounded in the will. The performance of this duty is love, the source of all virtues. In opposition to the utilitarian principle, according to which conduct is judged according to its consequences, he brings into play the familiar argument that then malevolent actions which, as is often the case, result in happiness to human beings, must be regarded as morally good. He cites as authorities Jno. Edwards: "Treatise on Virtue"; C. Finney: "Systematic Theology"; M. Hopkins: "Moral Science and the Law of Love"; J. Fairchild: "Moral Philosophy"; Noah Porter: "Moral Science"; Bishop Butler: "Sermons on Human Nature"; Kant's "Ethics" and Lotze's "Elements of Practical Philosophy" and "Microcosmus."

Far keener and more discriminating than Kumato Morita's investigation is the monograph on the "Origin of Conscience" (*Ryoshin no Hongen*) by Tasuku Harada (a Christian minister, educated at the Doshisha College and in America), which appeared in the *Rikugo Zasshi*, Nos. 85 and 86, in 1888. In opposition to the evolutionary derivation of the conscience from accumulated experiences of useful and injurious consequences of actions and from heredity, he shows that, while evolution does indeed assert that the conscience grows out of lower impulses and instincts, it really does not show this to be a fact, nor how it is done. From experiences of what is useful we may indeed derive custom and obedience based upon fear and self-preservation, but never free acknowledgment of the rightfulness of authority and of the obligation to act in obedience to authority, although there is naturally no lack of

plausible phraseology and terms on the subject. The conscience does, to be sure, develop, and its development is influenced by all sorts of circumstances. But this must not be so misunderstood as though conscience itself *proceeded* from them. In all development, the author goes on to say in the appendix on Lotze, there must ultimately be *something which develops*, and this is, in the present instance, the original moral germ, which itself is not conditioned by development, but only the forms of its manifestation. Hence moral actions assume very various forms in different periods and countries, but the germ itself, the consciousness of duty, remains always the same. That conscience has nothing at all to do with considerations of utility and also that it cannot be deduced from them, the author in conclusion enforces by several very skilfully chosen examples, viz., Luther at the Diet of Worms, who, with destruction staring him in the face, exclaims: "Here I stand. I cannot do otherwise, God help me. Amen;" the Roman sentry at Pompeii, who allows himself to be buried by the ashes pouring out of Vesuvius, rather than leave his post to which duty binds him. He triumphantly calls out to his opponents; "Can evolution give an adequate explanation of phenomena such as these?"

I conclude the consideration of this group by referring to a short, but very painstaking and clear, treatise by Rikizo Nakashima, which appeared in the *Kokumin no Tomo*,\* No. 136, September, 1891. The

\* The *Kokumin no Tomo* (Friend of the Nation), established in 1887, is a journal devoted to political, social and literary problems and criticism. It is published three times a month [now weekly]. On religious questions it is entirely non-partisan. Its attitude to Christianity is rather sympathetic than hostile. It is probably the most popular and most generally read journal in Japan, having an (annual) circulation of 408,000! T. Tokutomi is its editor, a non-Christian, so far as I know, but a man who received his education at the Doshisha.



author, who, educated in America and Germany, has made for himself an enviable reputation by means of his thesis presented for the doctorate (Yale College, New Haven), on "Kant's Doctrine of the Thing-in-itself," and a series of shorter essays (some of which appeared under the pseudonym B. D., Ph. D.), investigates in this treatise entitled "What is the Significance of the Mutability of Morality?" (*Nanioka Dotoku no Hensen to Yuya*) the question of change in moral principles. Starting out with the fact that moralists like Cudworth, Kant, Janet and others stand for the absolute immutability of morality, while on the other hand evolutionists like Spencer and Alexander teach that morality constantly changes, he asks: How can these conflicting views be reconciled? His opinion on this subject resembles Harada's. He sees the solution of the problem in the distinction between the *intention* (or volition) underlying conduct, or the will, and its *execution*. The moral quality of the former remains always the same. A volition that is in accord with the dictates of conscience and whose intention is benevolent, is always good, and a volition that is malevolent and regardless of conscience is evil. The *form* of morality, thus remains the same throughout all changes of time. But the *content*, that is, what we regard as the content of our conscience, changes according to times and circumstances, especially in regard to progressive intellectual enlightenment as to the meaning and end of life. Growth in knowledge as to the true ends of life permits us to expect also a large advance in morality, the sense of duty and a good will being presupposed. When instruction is given in the schools, it is of prime importance that in historical examples a sharp distinction be made between intention and execution in

conduct. Thus in the case of those people who before the Restoration devoted themselves to the expulsion of foreigners we may find their patriotism to have been praiseworthy, but must pronounce the manner in which it found expression, its goal, as mistaken and no longer allowable in these days. In the same way a sensible teacher will of course praise the fidelity and devotion of the Forty-seven Ronins, but at the same time he will not fail to give warning that to imitate their undertaking would be incompatible with present day conditions. In conclusion Nakashima exhorts his countrymen to allow the changed conditions brought about by the Europeanizing of their country to react upon their moral consciousness and create out of these changed conditions a new content, viz., a more socialistic morality, such as discipline, sense of order and co-operation, and likewise to cultivate a more positive instead of the heretofore negative morality.

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With this I close my account of Japanese ethical literature of the present time. Notwithstanding its incompleteness, it still shows, I believe, that at present in Japan stirring activity prevails in the department of ethics, and that ethical questions occupy the attention of the educated minds of the nation in a large degree. As for the future prospects of the various tendencies now in conflict with each other, I shall not even venture to make a guess; only this much can be said with certainty, that in order that a system of moral teaching may gain a firm foothold in Japan, it must comply with two conditions. It must be in sympathy with the thought and feeling of the people, and must accord with the scientific knowledge of to-day. Privy councils

and professors can never create ethics; every true and fruitful system of morality has its root in the consciousness of the people, from which it derives its greatest power. But, on the other hand, the rationalism of intelligent Japanese will yet recognize only such a system of morality as commends itself on the ground of its harmony with the results of scientific investigation. Whether the Japanese morality of the future will out of the elements now at hand slowly evolve itself through the labors of many, or whether it will be the creation of an individual reformer is another question, and there are no available data upon which to base a safe answer. I regard the former alternative as the more likely, since the time has passed when the fundamental world-conceptions and the ethical doctrines of whole nations can be determined by individual personalities. One who to-day wished to undertake this task, would need to have at his command almost superhuman powers of mind and character. He would have to combine the highest capacity for speculative thinking with the profoundest depth of moral feeling, and the most powerful enthusiasm and energy of will. He would have to be Kant and Luther in one person.

We hope that the moral development of the Japanese people will take the right direction, and that there may never be a lack of competent men willing to devote their intellectual and spiritual capacities to the performance of this great task. And fortunately some of the essays we have discussed above afford grounds for believing that this hope is not entirely without justification.

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*Note.*—The list of periodicals and writers appended to the original essay is here omitted in the translation.

(THE END.)

## THE ORIENTAL CUSTOM OF SONS SUPPORTING THEIR PARENTS.

By the REV. A. MIYAKE.

IT is generally understood in the Orient that the primary duty of sons and daughters is to support their parents and so to enable them to begin to lead an easy life at the earliest possible date. It is a matter of no rare occurrence that the young folks give up necessary preparation for a life work, and cheerfully enter upon a career of hard manual toil, utterly sacrificing their own happiness and ease for the sake of their parents.

This custom has come down through the ages. Its origin is to be found in the teachings of Confucius, the Chinese sage. Confucianism emphasizes *Kō* (filial piety) as the foremost duty of man, and teaches it as the fountain of all other virtues. The great principles which he taught were chiefly based on family affection and duty.

Etymologically, the Chinese character *Kō* (孝) is formed by the combination of two distinct words,—old (老) and son (子). Writing the word "son" closely underneath the abbreviated form of the character for "old", (𠂔) the new word *Kō* (孝) is formed. Therefore the form in itself fully explains the meaning. Literally it is the idea of the son bearing the parent on his shoulders. It is considered the quintessence of right that the sons and daughters supply all the physical wants of their parents, obey them implicitly, and endeavor to serve and please them in all things and at all times.

In my own neighborhood I know a young man who is specially esteemed. His father lost the sense of sight when the son was thirteen years of age, and the mother is stricken with palsy and has been confined to her bed for years. When the misfortune overtook the father the young man at once took upon his own shoulders the responsibility of the house. Without a thought

of envying his young friends their happier circumstances, this inexperienced lad commenced by carrying baskets of shell-fish about the city for the purpose of earning a little money to supply rice and medicine for the parents. His daily toil was barely sufficient to keep the family from starvation. Later on he secured a position in a restaurant, where he rendered honest and efficient service. When the proprietor decided to encourage him by increasing his wages, he declined the offer and instead desired permission to return home every evening to stay over night with his parents, so that being near them he might furnish them with the season's delicacies at the morning and evening meals. He had two younger sisters whom he tenderly loved and to whose clothing he carefully attended. Thus a little kingdom of righteousness, peace and joy was formed in this lowly home circle. The local government took notice of the dutiful son and presented him with a sum of money in praise of his excellent virtue and as an encouragement to others in the same direction.

Among my acquaintances of common-school days there is one now quite a young lady. Beautiful in appearance and well taught in woman's attainments, she is much admired and her friends have thought that she would be happy in the acceptance of an excellent offer of marriage. But she refuses all proposals, and is determined to lead a single life, in order that she may stay with her parents and support them by her earnings. She is teaching in a school and working as house-keeper at home, and thus single-handed and alone she is supporting a family of comparatively healthy parents and a little brother.

Examples of this kind from actual life could be multiplied indefinitely. There are many pitiful stories told, even now, of poor young girls entering upon a life of sin and shame, sometimes willingly for the

sake of their parents, but oftener under the compulsion of devilish hearts, simply to keep homes out of need or debt. But these things are the result of ignorance and moral depravity among the lower classes, though strictly speaking Confucianism is responsible at bottom; for Confucius, while laying much emphasis upon *Kō*, or the duty of children toward their parents, was altogether silent in regard to the equally binding duty of parents toward their children. It is often the case that parents demand of their children what they have no right to demand. They bring compulsion to bear upon the children by saying: "You must do so and so, otherwise you are not our sons or daughters." These evils must be rooted out by the power of true education and by the spread of Christianity.

And what now are the effects of this ancient custom? We have to look on both sides of the shield. Looking on the bright side, it must be said first of all, that the custom binds the hearts of a large family into a peaceful and joyous unity. The peculiarity of our homes is usually their being large. The parents live together with their sons and sons' children, because the parents depend upon the sons for their living and the sons, being unable to provide separate houses for themselves, come to live under the same roof with the parents. The old folks' leisure is generally spent in pleasing and looking after their dear grandchildren, thus leaving as much time as possible to the mother to attend to her housework as well as to work outside. To use an example, my wife and I have my parents living with us, and with our two children we constitute quite a large family. The old mother takes our little daughter to kindergarten every morning and stays with her till afternoon, while the father looks after our little boy at home, so that we are to a great extent left free for other work. This phenomenon of a



large family living together in one house is the result of the old custom of sons supporting their parents.

In the second place, the custom greatly encourages the virtue of respect. Confucius was a teacher of reverence. The respect for parents, which is shown in *Kō*, or in supporting parents, has been, and still is, the fountain of all other morality, just as in Christianity from love to God as the fountain flows all true love to men. This fundamental virtue gave birth to respect for the king as a great parent, respect for great men and great ideas of the past, respect for superiors in age, learning and position, and also respect for each other among brothers, sisters, relatives and friends. This element of respect seemed to Confucius the crown of the whole moral nature of man.

In the third place, the custom is efficient as a restraining influence to keep young people from falling into lives of sin and error. A great responsibility confronts the young, which they must assume at the earliest possible period. With this ambition or duty in view, in schools they study diligently; in business they deal honestly; in official positions they work faithfully; and in all things they are sincere and upright, strictly avoiding the ways of idleness and immorality. There are many, I know, to whom this custom is the great preventive against falling into lives of indulgence and self-will and sin. It is not too much to say that this Oriental custom is a tremendous centripetal force that keeps many young people near their true moral centres.

More could be said, but, letting this suffice, we now look on the other side and see what the evils of this custom are. Taken all in all, it seems to me that the evils engendered are more than enough to over-balance the good that is effected. However, taking care not to exaggerate, it must be conceded, in the first place, that the custom produces a large class of unproductive people—

*inkyō* (from *in*, to hide, and *kyō*, to sit). Of this class I shall speak more fully at another time. Here it is enough to remark that the ideal of the Oriental is to enjoy a life of ease and leisure. Every one is looking forward to the time when he may pass day after day in pleasure-seeking, in lolling in agreeable company, and in enjoying nature's attractions. Many parents, as soon as their sons become able to support them, no matter how healthy they are, cease their own work for a living and give themselves up wholly to a life of idleness, spending their time in hunting, and in fishing, in attending tea parties, and in various out-door exercises, in gardening and in gaming. They are envied by many, and it is considered the glory of the son to become able to let his parents enter upon the *inkyō* life. It is the general idea of its being the son's duty to support his parents and the parents' right to be supported by their sons, that gave birth to this *inkyō* custom, and it is a sad fact that many parents bring up and educate their children solely with a view of being supported by them as soon as possible. I recall this poem:—

“*Shiro-kane mo,  
Kogane mo, tama mo,  
Nani ni sen,  
Ko ni masu takara arame yawa,*”

which means: “Not silver nor gold; there is no better treasure than having sons.” This plainly shows the mercenary spirit on the part of parents. Man must work as long as he lives. Civilization and progress can not be attained, unless everybody comes to recognize that he is not to seek rest but activity. The religion of Him who said, “My Father worketh hitherto and I work,” alone can save us from the evils of such a mistaken idea.

Among the middle and lower classes these old, or rather often middle-aged, *inkyō* men and women spend much of their time zealously attending the

religious services in the various temples and shrines. When you look in at a Buddhist meeting or sacred shrine service, you find the majority of the assembled to be gray-haired, or such as are without the cares of this busy world. Consequently the idea that religion is for the entertainment of the *inkyō* has deeply penetrated into the hearts of the people in general. Therefore in Christian work we have to endeavor to overcome this erroneous idea and often have a hard time to impress people with the fact that true religion is most necessary for those who are actively engaged in the world's affairs.

In the second place, this custom stands as an obstacle in the way of many a young man's growth and progress. This is readily understood. The parents cannot afford, or sometimes are not willing, to pay the necessary expenses involved in their son's preparation for a career of usefulness; but rather expect to receive support from him as soon as possible. Understanding the circumstances as obliging him to support and satisfy his parents, many a hopeful young man, intelligent and ambitious, chooses the shortest and quickest way to get money. Thus not only can he not fully develop his natural ability, but he can not even attain anything beyond the most ordinary success as a money-getter. I know many Christian young men who are serving in various humble positions, in government offices or in private, merely to support themselves and their dependent parents.

There have been in the history of the world, many great men who rose above untoward circumstances and left behind the lower walks of life from which they came. It is the spirit of self-help that makes true manhood. But the task of keeping his father and mother, and sometimes his younger brothers and sisters besides, and making his own way in addition is a burden that is too heavy for a young man and usually he succumbs under it. It

proves true only too often that the custom is simply the ruin of many a promising young man.

In the third place, the custom frequently breeds family troubles. The custom of the eldest son supporting his parents, as seen before, results generally in the living together of the *inkyō* couple with the young husband and wife. This boarding and lodging together can not but be the cause of family troubles in many otherwise happy homes. You can easily see why, but let me tell you a little about it. First of all, it is almost proverbial that "mother-in-law and young wife living together in peace is one of Seven Wonders." The collision between the old and the new can not be avoided in human affairs. The old mother is prone to meddle with the household affairs, and her "unruly member" is not slow to criticize the young wife's ways and doings. In this way, the happiness of the home is destroyed. It seems to be the same the world over that woman talks too much, and, as Jesus says, "that which cometh out of the mouth, this defileth a man." Silence should be the highest virtue for woman. Again, the young wife has other masters than her husband in her new home. She has to please her father and mother-in-law. If they are good-natured, she is just as happy as can be. But it is often the case that just here lies hidden the trouble which ripens into the evil of divorce. Nearly thirty-two marriages out of every hundred result in these unfortunate separations, according to the statistics of marriage in Japan, and why? Among other causes these inevitable collisions between mother and young wife are surely one of the principal sources from which springs this great evil of divorce.

The old mother is usually obstinate and interferes in everything. In my church there are a few Christian families in which live old, obstinate, unchristian mothers. There is no family trouble, I assure you, as the

young wives are Christians, and patiently serve, and bear with, the mothers; but there are trying religious controversies all the time. The mothers often assert their authority and keep the young couples away from church. This is really one of the difficulties in our evangelistic work. Old people are mostly conservative and superstitious, and object to the acceptance of the new faith. Of course every one must love the Lord above all things, and there is no blood relation in religion. But, while this is all true as reasoning, practically it is a hard thing. We meet many who can not come to church, or can not become believers, simply because the old folks object to and strictly prohibit, any movement in that direction.

To avoid misunderstanding, I must affirm that living together with parents is not in itself an evil. And as far as I can see, we can not change this custom in a single generation. But as it is now, the evils are such that the ideal of sweet happy homes can not be attained to unless a spiritual renewal of every one's heart takes place.

These are a few thoughts and observations based upon actual life. A great deal more could be said about this custom, if space permitted. Some future article may serve as an opportunity to treat the subject more fully.

In conclusion let me say that the custom in itself is good. It is proper for sons to help and support their parents. Our literature therefore abounds in beautiful stories illustrating filial love or *Kō*. By emphasizing the duty growing out of this nearest of relations, we teach all duties more or less. We must never cease to cultivate respect for parents. But in the nature of things, evils always attend the good. The evils mentioned as the necessary outcome of the custom can be lessened and altogether done away with by the spread of the religion which teaches faith in God and love to men. Jesus

Christ came not to destroy but to fulfil.

### SUNLIGHT FOR CHINESE PRISONERS-OF-WAR.

By A CHINESE CONVERT.

IN February, 1895, a few days after I reached Hiroshima, two Chinese officers from the Japanese Hospital came by order to stay in our place of confinement. They were prisoners from Kinchow, a city about 40 miles north-east of Port Arthur. One of them was wounded in the thigh and the other in the arm. They had been in the hospital about three months and were well pleased with the treatment they received. The Japanese doctors and nurses had been very kind in every way possible and these officers spoke of them with gratitude.

But louder still were the praises of these officers over a certain foreign lady whose kindness and acts of love had made a deep impression on them as well as the other Chinese prisoners. They related her gifts of candy, oranges, and other tokens of sympathy, and although they could not converse with her, yet they knew by her looks and behaviour that she had great interest in them. She had given to the officers and men some portions of the New Testament which were read by those who were able to do so, for many of the soldiers could not read. These officers said they heard Christianity was a perverse doctrine, but they will never say in the future another derogatory word against it; for as far as they can judge its object was benevolence and kindness so well illustrated by the acts of this lady. I was quite surprised so hear this from such men, whose conservatism was proverbial, but the rays of Christian love can pierce even the most stubborn hearts. Their conversation so constantly drifted to the benevolence of this lady that my curiosity was quite aroused to know who she was.



I asked the Japanese interpreter to find out this lady and beg her to call on us, but he said the authorities were very strict about outsiders calling on prisoners-of-war. However this lady did call one day, but was refused entrance as she had no permit. Curiosity drove us to the board-fence through which we peeped to get a glimpse of this good angel. As she receded slowly with a disappointed heart our yearning and anxious souls followed her till she entirely disappeared from view. Never did thirsty crops pine more for a pleasant rain than we did to see her.

In March the Rev. Mr. Loomis in his second call upon us was accompanied by four ladies. Among these was Miss Talcott, the lady whose famous kindness and benevolence I had heard so much about. Her very face was sunlight, beaming with Christian love. Her countenance was aglow with an inward delight and seemed ever ready to soothe and bless the sorrowful and broken-hearted. She had a mysterious happiness whose deep fountain we could not fathom nor understand. Our officers had not given an exaggerated account of her kindness and acts of charity, for we had the rare opportunity to share them and to appreciate their divine effects. Before they left the ladies sang "Rock of Ages," which moved our hearts deeply. Mr. Loomis then offered prayer, and when he asked God's blessing upon China, my tears rolled down involuntarily.

The second visit we had from Miss Talcott was in April, when the Rev. Mr. Allchin came also. They brought a large box of oranges and presented me a book called "Jesus and the People." She asked about our progress in Bible reading and was thoroughly interested in us bodily and spiritually.

In Osaka where many prisoners were brought from Hiroshima, Miss Talcott was gratefully remembered and altogether the impression she made was

deep and pleasant. No amount of preaching could have made the same impression that she did by work and example. They had been shown a Light of whose divine glory they had no former conceptions. Her work and influence were short, but impressive; and I make bold to say that she would have brought to the fold many a scape-grace were she given the time and opportunity. Such as it was I am sure she had done much good; for although none of them embraced Christianity yet their prejudices were disarmed and wrong impressions dispelled. They acknowledged freely among themselves that Christianity had nothing depraved about it, but on the contrary has high, holy, and noble objects in view. The general opinion was that no people are so good and virtuous as true Christians. "It is good and holy; but how can *we* attain to such virtues?" was the cry of their down-hearted admiration. They said they will never speak another word against it.

They also remembered with grateful hearts those kind missionaries in Corea where they relieved the wounded. The missionaries in Japan also visited them and showed deep interest and sympathy. I have never heard them speak of any missionaries but in terms of the greatest respect and reverence. Chinamen are very reluctant in acknowledging the superiority of anything foreign, especially Christian, but their hearts were quite melted by Christian love. They had no other motives in their loud praises but deep respect and sincere gratitude. I am tempted to draw this inference from my observations that, notwithstanding the obstacles of language, Christian love *will* manifest itself and no matter how ignorant a people may be, they can appreciate true Christian worth. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

## DARKEST TOKYO.

By IWAGORO MATSUBARA.

Translated by KEINOSURE KIMURA.

*(Conclusion.)*

CHAPTER XXXI.—*Number of Day-laborers.* It is said that every district of Tokyo is able to furnish five or six hundred laborers when needed. These laborers work under certain bosses and cannot find employment on their own account. As a rule bosses employ forty or fifty men. There are contractors above the bosses, and companies above the contractors. But sometimes the bosses secure jobs directly from the companies, and sometimes they make contracts on their own account. The principal kinds of work are repairing roads, making bridges and water-works, cleaning drains, and many kinds of public work for the Departments of the Government. There are several companies and establishments that keep many laborers. The companies that furnish coolies and paraphernalia for funerals always keep over a hundred laborers. When they need more coolies on account of the death of famous men or high government officials, contractors or bosses furnish them. Day-laborers have not forgotten General Grant's visit to our country, the death of Yataro Iwasaki (the founder of the Mitsubishi Company), and the promulgation of the Constitution, for on these occasions coolies received good pay, and the supply of hands ran short. So they would like to have the Constitution promulgated again.

CHAPTER XXXII.—*Married and Unmarried Laborers.* Those who have wives and children, however poor, have a home and are their own masters. Their expenses amount to twenty *sen* per day. Two and a half *sho* of rice and five bundles of firewood are consumed per week by a family of three. Wives sew shirts or embroider handkerchiefs, thus helping to pay the

rent of four *sen* a day. Some take in their friends to board and in this way earn enough money to pay for their wood and oil. But as a rule the wives of these laborers are lazy and do not like to work, and their friends often run away without paying their board, and in the end the head of the house is put out of his home by his landlord. On the other hand unmarried persons have no such troubles. In most cases their bosses rent them rooms to live in. Five or six of them live in a room ten or twelve mats in size, and they are required to pay two *sen* each for bedding and rent. These men range from twenty to thirty years in age. They work at transporting goods to and from the station. Being required to pay two *sen* for rent and bedding and something for sandals, bath, tobacco and clothing, they have very little left for food; but they often spend a great deal in eating and drinking.

CHAPTER XXXIII.—*Stands Doing Business at Night.* If asked how it is that there are many stands doing business at night in the city, no one could at once give a satisfactory answer in a few words. But in my opinion the explanation is due to the fact that at night the poor do most of their buying. Still this is too general. The ratio of shopping done by the poor in the day-time to that done by them at night is as three is to seven. When the husband returns from his work with the money he has earned, his wife goes out to buy food and other necessities of life. But this simple reason does not wholly explain matters. Some account for night shops on the ground that merchants do not like to keep goods on hand a long time. The price of commodities in the city is determined by their age rather than by their quality. For example, newspapers costing one *sen* and a half each in the morning, sell for only eight or five or even three *rin* in the evening. This may seem to be the case only with papers that are published every day,

but other commodities sold in the city are subject to the same rule. The price of vegetables is settled at market about eight o'clock in the morning, but at ten they are worth twenty *per cent* less, and about an hour later some sell at half-price. This holds true of the fish market also. Old clothes do not vary much in price during the day, but according to the season. Old umbrellas which merchants buy for only about eight *rin* in December or January, are sold for three *sen* in March. This is because the season when umbrellas are needed is near. Toys of a new design lose half or three-quarters of their original price some time after they first are placed upon the market. This is true also of the plants, flowers, goldfish and other things. Dealers in these things must sell off their goods soon in order to obtain good prices. When goods are sold at a good figure, business pays. Now there are many stands on the streets at night because dealers want to sell off their goods quickly.

If there are ten thousand merchants with stores in Tokyo, there are also the same number of merchants having none. The latter are those who sell goods on the street at night. Goods left over in the large stores are given to them at very low figures. This helps to swell the number of stands on the streets. We may see many of them in the busy and flourishing districts of the city. Especially during the religious festivals many hundreds of them be seen. They give an appearance of activity and prosperity to the city at night.

(THE END.)

### THE CHRISTIAN ELEMENT IN ENGLISH LITERATURE.

By ERNEST W. CLEMENT, M.A.

NO one would deny that the first duty of a Christian missionary is to preach the Gospel unto the

Gentiles to whom he has been sent. There are, indeed, some who maintain that this is the only duty, and that no missionary has any warrant for going outside of the field of direct evangelization into that of education or any other indirect work. And, on the other hand, there are not a few who claim, that, in many cases, indirect missionary work is more successful in the long run than direct evangelization. It is, however, the purpose of this article, not to enter into a controversy on this fruitful subject of debate, but to point out how some so-called secular work can be made the opportunity and the means of pretty direct "preaching." And I feel sure that even such an indirect and often accidental way of spreading the truths of Christianity will not fail to meet the approbation and gain the blessing of our Master, who went about doing good in every possible manner.

After all it is not so much a question whether we should or should not confine ourselves to preaching the "good news" directly, but rather whether we ought not to utilize every opportunity, wherever, whenever and however presented to us, for getting persons within our reach. Christ himself did not *always* stand up (or sit down) and say: "Come now, listen to a sermon." He often mingled preaching with medical assistance, and occasionally made the former only an appendage to the latter. He did not hesitate to satisfy physical, as well as spiritual, hunger and thirst; and, after the five thousand "were filled" with bread and fish, and the multitude again followed, He preached to them about the "bread of life." And once, over a small coin, He uttered a brief but profound sentiment with reference to coöperative political science and religious philosophy (Matt. 22: 21). It seems, therefore, neither impossible nor impracticable to Christi-



anize (I do not say "evangelize" for fear of "offending" some) by means of the so-called secular study of the English language and literature.

The religious value of the study of even the vocabulary of the English language is not to be under-estimated. Why do we use "1895" and "1896"? Why do we have a division of time called a "week" with one day out of seven as a day of rest? Where did those children of the Readers get their names of John, Mary, Joseph, Rachel, Ruth, Hannah, Dave, Sam, Dan, Matt, Peter, Paul, James, etc.? And why are such names, no matter how heathenish the bearers, called "Christian names"? What is the derivation of the word "christen"? What is "Christmas"; and what is the probable origin of the practice of giving gifts on that day? What is the original meaning of that very common parting phrase, "good-bye"? These few examples will suffice to show that even the words themselves give opportunity for instruction in the Bible and Christianity.

But when we turn to the extensive literature of the English language, more widely opens the field of Christian education. It is only repeating once more a well-known, and somewhat trite, but no less true, statement, that English literature is permeated, saturated, with Biblical thoughts, ideas and expressions. It is also unfortunately true that there is altogether too much writing that is inspired by anti-Christian, un-Biblical, immoral conceptions: but such literature would scarcely be presented to the world as the best type of the capabilities of the English tongue. And, in fact, all such literature owes its being to the very existence of the things it is written to oppose and destroy; and sometimes even its own framework and style

show marked signs of an unconscious influence from the Bible.\* These writings, moreover, are exceptional; they are also transitory and rarely leave any permanent influence. It is, therefore, perfectly fair to assert, that the standard works of English literature, the classics that are taken as typical, are permeated with Biblical thought and Christian ideas. I affirm, therefore, with due caution, that English literature is essentially a Christian literature.

But it is often impossible or at least unprofitable to treat works of literature as an anatomist with scalpel dissects bodies, in such a way as to lay open and make distinguishable the bones, flesh, muscles, etc.; and such a process, though scientific, would kill a good book as easily as it would kill a bad man, and is allowable only in the case of an already lifeless man or book. It is, therefore, difficult, of course, to trace the extent to which this permeating Christian thought may have an influence upon Japanese students of English: but it is not proper on account of inability to weigh or calculate an influence, to affirm that there is no such influence. Unconsciously, perhaps also unwillingly, Japanese students of English receive into their minds Christian thoughts and ideas that become a part of their mental equipment, and, directly or indirectly, affect to some degree, however slight, their intellectual and moral development. And though they may not at first acknowledge the source of some lofty idea (and, if they knew it, might in prejudice condemn the thought), they may in time come to accept and appreciate. It would, indeed, be difficult to estimate at its full value the influence that Christian thought (both publicly and

\* See later an illustration from Shelley; also Lafcadio Hearn's "Out of the east," the title-page of which is adorned with a Scriptural motto; "As far as the east is from the west."

privately, directly and indirectly) has exerted upon the civilization of New Japan.

And not only is English literature permeated with Christian ideas, but it also abounds in Biblical allusions, more or less remote, and in direct quotations from the Bible. I can not be expected to cover this phase of the subject in the limits of this article; but I can give a few illustrations, which do not pretend to be the best or most striking, but have been picked up quite at random. A careful examination of the English books used in schools in Japan would reveal hundreds of other and better examples. Even the common Readers do not fail to illustrate this point, and the Sanders' Series is especially rich. The National Third Reader, for instance, contains that well-known story of the little Prussian girl, who, having answered her king, Frederick the Great, that an orange belongs to the vegetable kingdom, and a coin belongs to the mineral kingdom, and not daring to class him as an "animal," said that he belonged to the kingdom of Heaven. What better opportunity could be desired for a little simple exegesis!

Allusions to the beautiful "friendship of David and Jonathan"; to the unfortunate "Lot's wife"; to the "hand-writing on the wall"; to the "widow's cruse of oil"; to "the raven-fed prophet"; to one or all of the "ten commandments"; to "the Lord's prayer"; to "the golden rule"; to "modern Pharisees"; to "the ass that spoke"; to "the widow's mite"; to "the prodigal"; to "the good Samaritan"; to "life eternal"; and to hundreds, nay thousands, of other Scriptural matters, abound in English literature and need explanation.

"The Present Crisis" by James Russell Lowell is a rich illustration of this point: but there is room for only a few lines (consecutive):—

"By the light of burning heretics  
Christ's bleeding feet I track,

Toiling up new Calvaries ever with  
the cross that turns not back,

And these mounts of anguish number  
how each generation learned

One new word of that grand *Credo*  
which in prophet-hearts hath burned

Since the first man stood God-  
conquered with his face to heaven  
upturned.

For Humanity sweeps onward;  
where to-day the martyr stands,

On the morrow crouches Judas  
with the silver in his hands."

The next two quotations\* are from one of Matthew Arnold's essays:—

"He [Wordsworth] is one of the very chief glories of English poetry; and by nothing is England so glorious as by her poetry. *Let us lay aside every weight* that hinders our getting him recognized as this." "It [society] looked in Byron's glass as it looks in Lord Beaconsfield's, and *sees*, or fancies that it sees, *its own face there*; and then it goes its way, and straightway forgets what manner of man it saw."

The following\* is from Macaulay's "Essay on Milton":—

"He [the Puritan] prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement he prayed with convulsions, and groans, and tears. He was half-maddened by glorious or terrible illusions. He heard the lyres of angels or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid His face from him."

\* From Cook's "The Bible and English Prose Style."

That oratory could be bettered by Biblical thoughts and expressions is evident from a careful perusal of the orations of Webster, Sumner, Burke and others. It has been said that "Burke frequently employed the impressive phrases of the Holy Scriptures, affording a signal illustration of the truth that he neglects the most valuable repository of rhetoric in the English language who has not well studied the English Bible."\*

From Shelley, who certainly can not be called a Christian, poet comes the following remarkable passage† in his "Defense of Poetry":—

"Their errors have been weighed and found to have been dust in the balance; if their sins were as scarlet, they are now white as snow; they have been washed in the blood of the mediator and redeemer, Time. Observe in what a ludicrous chaos the imputations of real or fictitious crime have been confused in the contemporary calumnies against poetry and poets; consider how little is as it appears—or appears as it is; look to your own motives, and judge not, lest ye be judged."

Two examples of direct quotation will suffice, and are taken from political orations, in which they are most appropriately used. One is the last paragraph of Henry Clay's Farewell Address to the U. S. Senate in 1842, and reads as follows:—

"May the most precious blessings of Heaven rest upon the whole Senate and each member of it, and may the labors of every one redound to the benefit of the nation and the advancement of his own fame and renown. And when you shall retire to the bosom of your constituents, may you receive that most cheering and grati-

fying of all human rewards—their cordial greeting of, 'Well done, good and faithful servant.'"

The other is part of the closing paragraph of Josiah Quincy's oration on The Embargo:—

"Let me ask, Is embargo independence? Deceive not yourselves. It is palpable submission. Gentlemen exclaim, Great Britain 'smites us on one cheek.' And what does Administration? 'It turns the other also.' Gentlemen say, 'Great Britain is a robber; she takes our cloak.' And what says Administration? 'Let her take our coat also.'"

It has, of course, been implied throughout this article, that there is an explanation of these Christian thoughts and expressions by a teacher. If, however, the instructor is not a Christian, the explanation will lose much, if not all, of its force, or will be purposely omitted. In these cases such passages *may* have little, if any, influence upon the minds of the students; but even in such cases, these ideas *may*, of themselves, produce a more lasting and beneficial impression than would be supposed. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." In the hands, however, of a pious and tactful teacher these and similar passages may be the texts for moral and spiritual instruction and development. "The sower soweth the word."

I wonder if we realize how difficult it would be to "expurgate" the English language, literature and art, so that there be left not the least trace of the influence of the Bible.

\* And yet the principal of a Middle School once asked the foreign instructor of English to teach rhetoric without taking illustrations from the Bible!

† From Cook's "The Bible and English Prose Style."



Excuse me if I make rather a lengthy quotation in illustration of the statement that "the word of the Lord endureth forever." Under the subject, "How to Destroy the Bible," a writer, after recommending the cremation of all copies of the Bible, and of portions thereof, goes on as follows:—

"Then go to the libraries of the world; and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, exorcising all ideas of grandeur and purity and tenderness and beauty for the knowledge and power of which the poets and prose writers were indebted to the Bible—until you have taken all these from between the bindings and turned them into ashes, leaving the emasculated fragments behind—not until then have you destroyed the Bible. Have you done it then? Once more. Go to all the courts of law, and, having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the codes of jurisprudence. You must then go through the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible.

"Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters, not until then have you destroyed the Bible. Then you must visit the baptisteries of the churches, and from the baptismal rolls you must erase all Christian names—the names of John and Mary—for they suggest the Scrip-

tures, and the register is stamped with the Bible. Have you done it then? No, there is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries while they exist, are Bible, and to suppress the book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is Biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible you must blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible."

If the influence of the Bible in the world is so penetrating and permeative, it may not be amiss for us to consider whether we appreciate and recognize the extent and degree of that influence; and whether, in view of all this, the opportunity of teaching Biblical or Christian ideas is ever entirely lost. And, if we are not privileged to engage in the so-called direct method of preaching the Gospel, we may at least be permitted to engage in a so-called indirect method of spreading the good news of Christianity. And however, whenever, or wherever, we aid in sowing the seeds of Christian truth, we may feel sure that God is no respecter of persons among the workers in His field. Although "one soweth and another reapeth," yet "both he that soweth and he that reapeth may rejoice together."

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#### SOME IMPRESSIONS ON READING TENNYSON'S ODE ON THE DEATH OF WELLINGTON.

By B. URAGUCHI.

THE much-lamented death of the late Prince Kitashirakawa called forth in a peculiar way the pathetic feelings of his countrymen. He had given a life of honorable activity

to his beloved land. Some of these feelings have found expression in print. The Japan Geographical Society, whose honored president the deceased Prince had been ever since its organization, had a lament read over his coffin. The production is said to have been from the pen of Mr. Y. Konakamura, who is known as one of the best living authorities on Japanese classic literature. There can be no question as to the gracefulness of the style of this composition, and it is not unworthy of the name of a masterpiece in contemporary literature. However, the general tenor of the thoughts contained in it is quite unsatisfactory as a healthy expression of sentiments awakened by such an occasion as the death of the late Prince. Take for example this:—" *Aware hito no yo wa sarite kaeranu mizu no gotoku, yamai no ukise ni ukishidzumu narawashi wa takaki iyashiki kejime aru bekarazu. Shinobi masureba harawata sake, iwan to sureba koe furuwaru.*" Roughly translated this reads as follows:—"Pitiable is the life of man. It is like the water of a flowing stream which goes, but never returns. Troubles of sickness are common to all. Distinctions of rank make no difference here. The sad memories of the Prince are too many to be conceived of in our hearts, too great to be uttered by our tongues."

Such being the underlying current of the whole composition, everything concerning the life of the dead Prince is recalled and brought under the gloomy shadow of a noble life abruptly cut off in the midst of an active career. The effect is nothing but darkness and discouragement. Throughout the composition there is no light upon man's future nor hope in it. We doubt if any one who reads it with any seriousness can avoid a feeling of numbness consequent upon its perusal.

When compared with this, Tenny-

son's "Ode on the Death of the Duke of Wellington" presents many points of sharp and strong contrast, some of which I venture to note.

I.—Variety of sentiment. After a brief mournful introduction to his Ode, the late English Poet Laureate begins to express two conflicting views of the Duke's death:—

"All is over and done:

Render thanks to the Giver,  
England, for thy son.

Let the bell be tolled.

Render thanks to the Giver,  
And render him to the mould,  
Under the cross of gold

That shines over city and river,  
There he shall rest forever

Among the wise and the bold."

Here the first line is the expression of despair, while the next two lines breathe an entirely different sentiment, viz., that of thankfulness toward God. Then the tolling bell rings out the dirge that is in people's hearts, but immediately are they reminded of the opposite sentiment. "The last great Englishman" must be consigned to the mould, and yet he shall rest peacefully in a place of glory among his own great compatriots. In the description of the funeral car which conveys the General's remains the poet again represents this commingled state of feeling, when he says:—

"Bright let it (the car) be with its blazoned deeds, Dark in its funeral fold."

Such are some of the remarkable examples of variety of sentiment in the Ode, a feature which is due to the two mingled currents of feeling that Christian hearts actually experience on an occasion such as the one described. It seems to be the very beginning of poetry. One-sided sentiment, whether of happiness or of grief, cannot be borne for a long time in one's heart. Monotony kills poetry. Now in Mr. Konakamura's composition we miss this conflict of

views, and hence arises the want of variety in his thought and style. In saying this we mean no discredit to him. The same defect is found in the celebrated "Royal Lament" for *Nagade Fujiwara*, which is considered the most pathetic piece among the Japanese classics, and which seems to have been to some extent the model for Mr. Konakamura's present composition. And in general this lack is a marked feature of Japanese literature. Nor is it a matter of wonder. It is only the natural effect of human thought that is without a light from above.

II. — Loftiness of imagination. Tennyson in the next part of his Ode ushers in Lord Nelson. This "Mighty Seaman" is represented as wondering at the sight of "an honor'd guest" coming to his place above with an unusual procession behind him. Then "the greatest soldier" is introduced to "the greatest sailor" as one who had met the same foes in defence of their beloved country. This is a bold flight. When we suffer the loss of one esteemed or endeared, our hearts are apt to be over-clouded, and our heads droop in sadness. But here the imagination of the English poet cleaves a passage, so to speak, through the thick clouds and gives an exalted vision of celestial scenes. We do not say that the description represents solid realities, but it lifts up the heart, and exposes it to a sweeter air. Japanese literature on the other hand is very poor in such high flights of imagination. When Japanese writers dwell upon the close of life, almost the only thing that they can do is to cast a retrospect over the limited course of life. They cannot go much beyond the grave and cannot rise higher than earth. Hence a gloomy mournfulness holds sole sway over them. Various strivings and hopes in life indeed remain, but these all come short, and are

without a satisfying goal. Thus pessimistic ideas of life come to prevail; life is thought of as a dream. Under such a view it is not strange that men complain of ever increasing troubles in this world and suspect that a longer life would only extend and aggravate the sufferings of the present, an idea that was touchingly expressed in the "Royal Lament" above referred to. Such reflections have a tendency to produce hermits and ascetics, of whom this country, too, has seen not a few.

After describing the deeds of Wellington, which were by no means inferior to those of Nelson, the poet addresses to the latter these words:

"O Saviour of the silver-coasted isle,

O Shaker of the Baltic and the Nile,

If aught of things that here befall

Touch a spirit among things divine,

If love of country move thee there at all,

Be glad, because his bones are laid by thine!"

We have many expressions of Japanese belief in the future existence of departed spirits. Even Mr. Konakamura has an appeal to the celestial spirit of the Prince for an acceptance of the lamentation over his death. Nevertheless, the connection between such an "*amakakeru mitama*" and men of the earth is slight. Human imagination can not bear to conceive of no connection at all between the departed ones and the people present in this world. Yet Japanese conceptions about the former are so vague that strong expressions about their continuing in sympathy with what they devoted their lives to here on the earth are entirely wanting. *Amakakeru mitama* is entreated to accept the lamentation offered to his memory, but in no case is any activity ascribed to the spirit. Per-



haps the most prevalent idea of the Japanese concerning the departed, until quite recently, was that of their being in "*Kusaba no Kage*," which, translated literally, means, "in the shade of grass leaves," referring to the grave. There the spirits were said to be capable of being affected by what happened to persons or things about which they were concerned during their lifetime. But this low view can not keep its hold upon men's minds when once a little enlightenment is allowed them. Besides it fails to afford any happy stimulus to the imagination. If it did, it would tend only to sadden the heart. But since the Western and Christian literature has begun to show its effects upon the Japanese mind, we see the gradual but sure growth of happier conceptions concerning the future state of man. We may mention an instance. Prof. Yuasa of Kyoto begins his poem, "Visiting a Graveyard," with words which mean that the grave is the gate between our world and the Paradise of God; that standing at this gate we long for God's Paradise, but do not know whether our friends there long for us as we do for them.

III. — The idea of the future life. We have already anticipated the deep cause which underlies the difference in this respect. The Christian idea of man's future is in accordance with the law of continuity. It leaves ample hope of life after death. There is to be a higher and a brighter sphere for our activity. Its promise lies not in the comfort arising from the thought of an everlasting rest, an idea which does not practically differ much from the popular notion of Nirvana. But works — only freer and diviner works than those of this world — are to be done in the next world. Christian rest is to be obtained under the yoke, taken voluntarily; for we can conceive of no other idea of life than that of activity.

The popular Buddhist conception of Paradise is that of a state of sitting still, like *Daibutsu*, for an immeasurable length of time. It is a negative idea and is based upon the false principle of *gedatsu*, or getting rid of the present world. The necessity for activity is regarded as the effect of sin when Buddhist logic is carried out to its ultimate conclusions. The death of Prince Kitashirakawa called forth the miserable words: —

"*Aware Shirakawa no mizu sarite Kaerazu, nagare ni ukabu utakata no Hakanaki wa yo no narai to omoedomo geni kinō kyō to wa omoi tatematsura-zari-keri,*"

which means: — "Alas! the water of 'the White River' is gone forever, for man's life is like a floating bubble, which soon disappears. We knew such an end would come to men; but we did not expect it for the noble Prince so soon." Eternity an oblivion and life a bubble! If the expression "*shikata ga nai*" is characteristic of the popular parlance, the more refuted term of "*hakanaki*" is conspicuous in the literature of the nation. See what a contrast here with Tennyson, when he declares:

"While we hear  
The tides of music's golden sea  
Setting toward eternity,  
Uplifted high in hearth and hope  
are we,  
Until we doubt not that for one so true  
There must be other nobler work  
to do  
Than when ~~he~~ fought at Waterloo,  
And Victor he must ever be"

It is unnecessary to say that these few remarks apply with their full force only to past stages of Japanese literature. The present age in this nation is one of changes and of transition from the older Japan to the

newer. Ideas themselves are being transformed. The agents of the change are manifold; but among the intellectual instrumentalities the study of Western literature has a very prominent part. The influence of Christian teaching is apparent too. It is perhaps greater than we are conscious of. Even those who want to take all the elements of Western civilization except Christianity can not but be influenced by it, although it may be quite unconsciously. The tone of literary criticism in the native press is becoming remarkably grave. If a straw shows the current of a stream, we have reason to have hope in the future of the national literature of this Island Empire.

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#### THE PRESENT SITUATION IN JAPAN.

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By the REV. H. LOOMIS.

AS the year 1895 draws to a close in Japan there are many things that give reason for encouragement and gratitude to God. It is not the same however now as some twelve or fifteen years ago. Then the forces that were not in favor of Christianity were more or less indifferent, and evidently regarded the few thousand converts as too trivial to make any considerable impression on the religious or political history of the country. For that reason but little was said or done to oppose its progress.

But now all available forces seem to be massed in opposition to vital Christianity. Not only are the Buddhists and other forms of heathendom arrayed in active conflict, but one man who was once a prominent missionary is furnishing to the daily press elaborate articles for the purpose of undermining the very foundations of the Christian faith.

And yet there is evident progress, and God is with his people in their

work. A missionary lady who has been visiting the sick and wounded soldiers in the hospitals at Hiroshima recently said that at any time she could find twenty men ready and eager to hear the Gospel. Some of the soldiers said to her that her coming among them with words of cheer and comfort was more helpful to them than the work of the physicians.

Another lady missionary who has been visiting one of the military hospitals in Northern Japan writes that when she took some Gospels to the hospital for distribution, there was a regular scramble to get one of the coveted books.

A missionary writing from Hiroshima says that there is increased attendance at the churches and a considerable religious awakening. Another missionary writing from Kobe says that "There seems to be a general looking up in evangelistic work. Many who have been keeping their membership letters in their pockets are bringing them out and uniting with some church. Some lapsed Christians are coming back and a few inquirers are reported from nearly every part of my field."

A matter of very great importance in the political history of the country, and which will also affect the religious work, is the recent union of the Government with the Liberal Party. Hitherto the Cabinet has had no party support; and at times there was an opposition so powerful as to seriously threaten the overthrow of the men who are recognized as the most competent statesmen in the country. In such an unsettled and unsatisfactory condition no one could tell what might happen next. There were also fears that representative government in Japan might prove to be a failure.

But fortunately the largest and most influential political body in the country has come to an agreement

with the Cabinet, and the Government has now a strong and assured support for the first time in its history. Hitherto there was so much division and antagonism to the Cabinet on the part of the Diet that all legislation was impeded and several sessions were dissolved.

One thing that is especially hopeful is that the Liberal, and now controlling, Party has been associated with Christianity more than any other. Its Head (Count Itagaki) invited Rev. Dr. Verbeck and others to visit the city where he resides and teach the people the doctrines of Christianity.

As the result of such teachings large numbers of his followers became Christians, and two of his most intimate associates are now prominent officers in the Presbyterian Church.

One of them was the Vice-President of the party and also of the last House of Representatives. He is a man who is widely known and has great influence. That influence will be sure to be exerted on the right side.

And thus in one way and another Japan is moving, and moving in the direction of more light and more in the path of Christian teachings.

#### A REVIEW OF THE YEAR 1895.

By the Rev. K. Y. FUJII.

##### I.—POLITICAL.

THE year 1895 came in with glory and hope and went out amid doubt and anxiety. Yet, it was a year unparalleled in our history. Our country gained her proper recognition abroad on the one hand, while she achieved both material and moral advancement at home, on the other.

The war with China which broke out during the preceding year ended victoriously for us, both on land and on sea, and the nation became

awakened to a consciousness of her greatness. Early in the year the issue of the war became too plain to leave any doubt as to the side on which victory would fall, and the Chinese began to be eager for peace. The Imperial Diet, which was in session during the war, promptly did everything necessary to the carrying on of a war which would contribute so largely to the glory of the nation. When Count (now Marquis) Ito, the Minister President of State, delivered an address in the Diet at the beginning of the year, the whole House applauded, forgetting for the first time all party spirit and anti-clan-Cabinet feeling. The feeling of all classes—the people, the Government and the military—was united, and all declared themselves determined to make their nation great and prosperous.

Already during the preceding year China had sent Mr. Detring to Japan to negotiate terms of peace, but he was not received. Now she sent for the second time another embassy in the persons of Chang and Shao, with Hon. Mr. Foster, of the United States, as their adviser. But as they were not invested with proper power to treat with our plenipotentiaries, they were again sent back. While the Chinese embassy was thus seeking peace in Japan, another great victory was won by the Japanese military forces. After taking Port Arthur, it was planned to lay siege to Wei-hai-wei by joint action of the army and the navy. All the fortresses on the land were taken on the 28th of February, but a remnant of the Chinese army and the Peiyang Squadron held Liukang-tao, and defended it bravely for nearly two weeks. Military science was furnished the results of a valuable experiment in the action of our torpedo boats at the time. Their terrible destructive power effected



the sinking or damaging of the whole squadron. On the 12th of March Admiral Ting surrendered with his whole squadron and the remnant of the army, but he himself committed suicide. The fall of Weihai-wei and the discomfiture of the Chinese army in every part of the Liaotung Peninsula greatly increased the fear of China and induced her to appoint Li Hung Chang plenipotentiary to negotiate terms of peace with us. Li and his suite, accompanied by Mr. Foster, arrived at Shimonoseki on the 19th of March. Count Ito, the Minister President, and Viscount (now Count) Mutsu, the Minister of Foreign Affairs, were appointed our plenipotentiaries. In the midst of the negotiations a fanatical villain wounded Li Hung Chang, shooting him in the face. This unhappy occurrence called forth the sympathy of the entire nation, and His Imperial Majesty voluntarily granted an armistice in the Liaotung Peninsula and its vicinity. In the south, the Pescadores fell into our hands on the 24th of March, the armistice not extending to that part. On the 17th of April a Treaty of Peace was concluded by the plenipotentiaries at Shimonoseki, by which the independence of Korea was recognized; the Liaotung Peninsula, Formosa and the Pescadores were ceded to Japan; 200 million *taels* were fixed upon as indemnity; several new Chinese ports were opened, and new commercial treaties on the basis of those in force with Western nations were to be made. But, though the treaty brought us great gain, the people as a whole were not satisfied, and cried, "On to Peking before the conclusion of peace!"

While the war and the negotiations were going on a rumour became current that there would be interference by European powers. Soon the rumour became substantiated.

A triple alliance had been formed by Russia, France and Germany to oppose the cession of the Liaotung Peninsula to Japan. The people and the military were in favor of resisting, but the Cabinet finally yielded to the "friendly advice" of the triple powers, and returned the Liaotung Peninsula to China. This proceeding was so disappointing to the feelings of the people, and so thoroughly aggravating, that universal rejoicing was suddenly turned into universal regret and indignation.

Though the Government and the people were busy with war during the year, they did not forget the occupations of peace. The Fourth National Exhibition was opened at Kyoto on the 1st of April and proved to be on the whole a success.

His Majesty the Emperor, who had removed to the head-quarters of the army at Hiroshima at the commencement of the war, returned to his palace in Tokyo on the 30th of May. The people of the capital made the day the occasion for a brilliant celebration, and His Majesty entered the palace amid the enthusiastic plaudits of many thousands of his loyal subjects.

The strength of our navy was almost doubled by the addition of new and captured men-of-war, but the attitude of foreign powers has made us feel that it needs still further increase, and strong measures will be taken in that direction. The annexation of Formosa made it necessary also to increase our land forces, and the Government is busy maturing plans.

Many new ships were purchased during the war, both by the Government and by private companies, for the transportation of troops and ammunition. But as these ships are now no longer needed, navigation enterprises in other directions should be greatly extended, and plans are

on foot to open new lines to several foreign countries.

The Government has experienced much difficulty in dealing with Korean affairs. Korea was the cause of the recent war, and it is not certain that it may not be the occasion of another imbroglio in the East. Factions prevail, plots and intrigues fostered by foreign influence are continually in progress, and disturbance after disturbance arises. The shrewd and successful plottings of the queen and the Ming faction called forth the disgraceful disturbance of the 8th of October. We regret very much that our Minister resident and others of our nation were connected with the matter. Another disturbance encouraged by foreigners broke out on the 28th of November. Whether Japan will succeed in her attempt at the elevation and enlightenment of the Korean nation, in order that she may enjoy the blessings of the independence which was bestowed upon her as a gift of the recent war, is yet an open question.

One of the most important advantages gained during the year was the progress in the revision of treaties with foreign powers. The announcement of a new treaty with England and the United States was followed by reports of similar steps with Russia, Italy, etc., and an entirely original treaty was concluded with the government of Brazil.

Abuses in the city administration of Tokyo in connection with aqueduct works occasioned a great panic in the city. The crime was so heinous that it is impossible to punish too severely those connected with it.

The conflict of the different political parties with the Government, which had been forgotten for a time amid the problems of the war, was renewed with great violence, the returning of the Liaotung Peninsula,

and the short-comings in the administration of Korean affairs, furnishing the occasion.

The most singular event of the year may be said to be the alliance formed between the *Jiyu-to* (Liberal Party) and the clan-Cabinet. This party was formerly known as the extreme anti-clan-Party; but now under pretext of the necessity of co-operation between the Government and the people for the assertion of the nation's rights and the proper administration of home affairs, they are found in alliance with each other. Though the marriage of these two forces may seem marvellous to superficial observers, it was in reality only the public announcement of a secret union among political parties that had been matured for mutual advantage and kept hidden for some time.

Our military trophies during the year were great, but we lost half of them through diplomatic failure. It is not without reason that the people have become anxious about the future. Notwithstanding all these things, however, the year has been a memorable one in the annals of our history, as for the first time we made acquisition of foreign territory, and, besides, the moral effect of the war was not slight. It inspired a spirit of self-reliance, broadened patriotic feeling, and gave healthier aspirations to the national mind.

#### II.—RELIGIOUS.

Religious workers were busy in the prosecution of their endeavors, but the harvest has not been so abundant as was expected. During the war Christians, Buddhists, and Shintoists vied with each other in sending chaplains and delegates to the scenes of warfare, and they met with warm receptions. Their mutual intercourse was not without good effect. The spirit of mutual enmity

which existed among different faiths was mitigated by a better knowledge of each other. The people on the whole became more conscious of the need of religion, and many who had no use for religion before, now make no hesitation in proclaiming its merits and the need of its influence. Religious workers themselves commenced to give more attention to the interests of society. The war and its consequences seemed to awaken religious feeling among the people on the one hand, and taught the religious bodies the necessity of making their teachings more practical on the other. Moreover, a spirit of investigation in reference to religious matters was awakened among scholars. Any one taking up a leading newspaper or magazine can not fail to discover a great change of tone since the war in the estimate of religion. The increase of religious papers, both denominational and undenominational, also helps to show the real state of affairs. The publication of *The Review of Religious Reviews* by some Christians gives evidence of an eclectic tendency in the religious world.

For the sake of convenience I take up the different religions separately.

1.—*Christianity.* The year 1895 was not a fruitful one for Christianity. No brilliant achievement was made, though an ample stock of latent energy was accumulated. With the exception of sending out army chaplains, no significant aggressive measure was undertaken. But we may at least safely declare that the churches have recovered from the wounds they received during the conservative reaction and the increase of scepticism. A healthier spirit is manifest everywhere. The Evangelical Alliance Conference which was held at Kyoto was a successful one. The Synod of the Church of Christ in Japan which

met at Nagoya during July showed a spirit of zeal and decision for the propagation of the Gospel of Christ. The work of the independent Mission Board, which was organized a year earlier, was much extended. Another manifestation of the evangelistic spirit was made by the Nara Conference of the Congregational Church. They made a memorable "Declaration" of their convictions for the maintenance and encouragement of ministerial work. Evidences of a similar spirit in other denominations are not lacking.

In the line of education no conspicuous gain was made. But all the Christian schools made great improvement in their courses of study and in their management, and they contributed not a little to religious progress and national enlightenment by offsetting the defects of Government schools.

The doctrinal controversies which disturbed the church for some time have now begun to take a healthier form, having become a constructive rather than a destructive force. However, the failure of sceptical and radical theories, under the name of "New Theology," to secure large numbers of adherents among the more profound Japanese thinkers was not due to a mere spirit of conservatism, for the people have never been satisfied to be blind followers of old and narrow theologies. They have always been friends and promoters of progressive ideas.

The spirit of independence which was fostered for a long time has commenced to show itself in different churches. The Congregationalists organized an independent Mission Board, and the Church of Christ in Japan is planning to begin mission work in Korea under its own Board.

In social and benevolent matters Christians never fall behind others, but the arrival of a detachment of



the Salvation Army gave a timely impulse to these activities.

2.—*Buddhism.* The Buddhists, like other religious organizations, gave much attention to work for the army. Some of them are even trying to organize foreign mission boards. Others, being dissatisfied with the existing condition of affairs, formed new sects, such as the *Shakukyo* and the *Guzekyo*, in order to set forth the genuine teachings of Buddha.

The opening of the Fourth National Exhibition at Kyoto, the centre of Buddhist power in the Empire, gave the Buddhists an opportunity for the propagation of their religion. Special religious services were held in many noted temples, and the great and splendid Hongwanji temple was dedicated with great eclat. Thousands and millions of pilgrims swarmed into the city. Nevertheless the estimated religious gains are very small.

In the line of education the Buddhists took earnest measures during the year. The deplorable condition of the priests made it necessary for the Minister of Home Affairs to give admonition to the Buddhists and Shintoists concerning the qualifications of their candidates for the priesthood. This act occasioned not a little commotion among them. Moreover, severe attacks by leading newspapers upon some Buddhist sects on account of moral abuses, showed the attitude of popular religious feeling and the needs of the time. But we regret to see not only that these attacks and admonitions went unheeded but that the moral condition of the priests is getting worse and worse.

In doctrinal controversy the Buddhists were more active than the Christians. Many doubts were expressed as to the genuineness of the *Mahayana* doctrines as teachings of Buddha, and the Buddhists failed

to allay these doubts in a convincing manner. The attacks did not stop here, and some noted scholars tried to disprove the truth of some important doctrines, and the consequent disputes have not come to a close yet. The practice of *zen*, or religious contemplation, was much talked about, but no important result was achieved. The call for the historical investigation of Buddhism became very loud, but the year closed before any thing important was done.

The Buddhists have been waking up to the need of social reform, and the arrival of the Salvation Army gave them new impetus in this direction. They have been led to organize charity hospitals and orphan asylums.

The enmity of the Buddhists against Christianity seems to be decreasing, owing probably to the awakening of the consciousness of the universal need of religion. Some of them have even announced that co-operation between the Buddhists and the Christians for the purpose of over-coming the the irreligious spirit of the times is desirable.

3.—*Shintoism.* The Shintoists have been busy building their religious traditions into a system. They are trying to effect a systematic statement of their doctrines, especially of the essential attributes of God. The most active and hopeful movement in this matter was initiated by the Jikko sect. The admonition of the Government concerning the education of candidates for the priesthood already mentioned was keenly felt by the Shintoists, for some of their sects truly deserve vigorous censure and unsparing correction. Yet these false and evil sects are making the most wide-spread and rapid progress. They are dens of demons which should be cleansed with the utmost rigor.

The educational enterprises of the Shintoists are restricted to the teach-

ing of the old classics, which is of no account for religious purposes. Though the Shintoists have been roused by the demands of the time, they have yet a long way to go before they can be called a fully organized and systematized cult.

On the whole no important achievement on the part of any of the religions marks the year. But as the harvests are ripe and waiting for labourers to gather them, we should reap abundantly during the New Year.

### III. - LITERARY.

In the sphere of literature, also, nothing brilliant is to be recorded. The influence of the war upon literature was so great that the productions of the first part of the year were much colored by that event. It is a matter of regret that not a single great original work was published during the year. Yet in spite of the absence of great works the year has not been without its valuable additions to our literature. The victory over China and the consequent acknowledgment of the true position of Japan in the world, wrought a great change in the national spirit and feeling, which could not fail to show itself in literary movements. The barriers of conservatism were broken down and new ideas gained free access. Japan has begun to breathe an international atmosphere. Newspapers and magazines not only increased in number, but became many-sided. The starting of such magazines as the *The Sun*, modelled after the *Review of Reviews*, at the commencement of the year, may be taken as representative, and its wide circulation shows the turn of the tide. The publication of the *Teikoku Bungaku* (Imperial Literature) under the auspices of those connected with the Literary Department of the Imperial University may be counted as one of the valuable additions in this line.

Novels, which occupy such an important place in literature, did not fall behind, either in number or in contents. Some of the younger writers, not satisfied with the descriptive novels, introduced what may be called idealistic novels. It is a phenomenon much to be encouraged, but it requires a great deal of improvement yet before it will be what it ought to be. Besides, many Western productions were explicitly or implicitly introduced. The new form of poetry started by Prof. Toyama and others excited much controversy as to the essential form of poetry. Over the subject of adopting a new national alphabet an interesting controversy took place, and some learned articles appeared in different papers. Many timely little publications by different firms, especially the able booklets compiled by *The Nation's Friend* Company, commanded a wide perusal among young people, and exerted a good influence. The writing of dramatic pieces received much encouragement but nothing important was produced.

If one compares the leading papers and magazines of this year with those of the preceding year he will not fail to find great improvements in their contents. Solid scientific articles and able reviews of current affairs appear in them now. They have become organs of scholars and are important vehicles for the introduction of Western ideas. The call for foreign literature became louder toward the close of the year. The translation of such works as Darwin's "Origin of Species," or Wilson's "The State," together with Victor Hugo's or Count Tolstoi's works, shows the demands of the time. And it is a matter of great regret to many that not more of the newer eminent writers of Europe and America are made known to our country.

Political change has always had its great influence upon society, and the history of Japan during the past year is no exception. The nation was occupied with the war during the first part of the year, and with the problems that arose out of it during the latter part, and we do not even yet see the full effect of the change upon the nation's religion and literature. The New Year has still much to reveal to us.

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### THE TENRIKYO

OR

#### THE TEACHING OF THE HEAVENLY REASON.

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By the REV. D. C. GREENE, D.D.

THE religious movement embodied in the Tenrikyo is of comparatively recent and of very humble origin. It has, however, gained great impetus and is arousing no little concern among the leaders of thought throughout Japan. In the last December number of the *Nihon Shukyokai Hyoron no Hyoron* (The Japanese Review of Religious Reviews) it is stated that this new sect includes more than 5,000,000 believers. The *Taiyo* for the same month tells us that these believers contributed *yen* 10,000 to the special fund in aid of the war, an amount equal to that given by both branches of the wealthy Shin sect of Buddhists; more than this, the Chief Priest of the Tenrikyo Kyokwai offered to furnish 20,000 military coolies. This latter offer was not accepted, we are told, because it was deemed essential to keep the enlistment of such coolies completely in the hands of the military authorities. These figures, whether strictly accurate or not, indicate the impression which this rapidly growing organization has already made upon Japanese society. When visiting the central temple of the Tenrikyo in April, 1894, the writer was informed by the temple authorities

that the total number of believers was 1,400,000 of whom 10,000 were priests and preachers. If the estimate given by the *Review of Religious Reviews* be approximately correct, it indicates not merely the present strength but also the extraordinary vitality of the organization. It will be the purpose of this paper to set forth as concisely as possible the origin, doctrines, organization and meaning of this sect. Those who may wish a fuller account are referred to an article by the writer, in the forth-coming number of the *Transactions of the Asiatic Society of Japan*.

#### *The origin of the Tenrikyo.*

In the year 1798, Maekawa Miki was born, in the village of Mimita in Yamabe District of the Province of Yamato, not far from Nara. At the age of thirteen she was married to a farmer named Nakayama who lived in the neighboring village of Mishima, formerly known as Shoyashiki. Very little is told us of her early life, but we know that it was spent in poverty and that in addition to the ordinary work of a farmer's wife, she busied herself in making straps for sandals and clogs. We are, indeed, given to understand that she gained a deep hold upon the affections of her neighbors by her unusual kindness and self-sacrifice.

At the age of thirty-two, she met with the first of the experiences upon which the so-called Tenrikyo is founded. She was then the mother of three children. One day it came to her notice that a woman of the village, still poorer than herself, was in great trouble. She was ill with the peculiar disease which the Japanese call *kakke*, known in India and elsewhere under the name of *beri-beri*. She, too, was the mother of three children, one of them an infant whom, owing to her illness, she could not nourish. Omiki took



the starving little one and cared for it as her own. Not long afterward, this poor child was attacked by the small-pox in its most virulent form and all hope of saving its life was abandoned by the village doctors. Omiki then turned to the Gods for help. She visited all the shrines of the neighborhood, both Shinto and Buddhist, and begged for the restoration of her little charge. She seemed to feel that only by its restoration could she escape the imputation of disloyalty to her sick neighbor. In the ecstasy of her distress she offered to give up two of her own children, if only her foster-child might be saved and the reproach of disloyalty taken away. The foster-child was saved, but not long after one of her own children, a daughter, died. Two years later another daughter was born, but was soon taken away to complete the sacrifice Omiki must pay for the life of the foster-child. These occurrences made a deep impression upon the community. It seems to have been thought a sign of special favor that the Gods should have waited two years for the birth of the second daughter instead of demanding one of the sons.

In her fortieth year, Omiki was alarmed by a painful ulcer from which one of her sons suffered. She applied to a mendicant priest of the order called *Yamabushi* who was reputed skilful, but with only temporary benefit. A second application brought no better result, so she appealed to one of the pilgrim societies and called in a man famous for his many cures, performed by means of the *gohei*, in other words, by putting his patients into a trance, in connection with which operation the *gohei* played a prominent part. This ceremony is called, *kami-oroshi* (bringing down the Gods) and has been minutely described by Mr. Percival Lowell in articles in the

*Transactions of the Asiatic Society* and also in his recent book, "Occult Japan." How far the son was benefitted by this ceremony is not quite clear, but the mother, too, fell into a trance and gave utterance to what was taken to be a divine revelation.

According to the story current among the Tenrikyo believers, which is also contained in the their scriptures, Omiki while in this trance was visited in rapid succession by ten deities, beginning with Kunitoku-dachi no Mikoto, and ending with Izanagi and Izanami-no-Mikoto. These ten deities are collectively described as the Kings of the Heavenly Reason. Their names and the part they respectively played in the Tenrikyo cosmogony will be indicated in a note to a later portion of this essay. These deities sternly demanded that Omiki herself and all her belongings should be given over to their service. At first Omiki protested her unworthiness of an honor which had already brought her great distress; but the deities, we are told, would brook no refusal. If she yielded a willing obedience, they promised, she should bring salvation to 3,000, nay, 6,000 worlds, but if not, she and her entire family would be destroyed. This combined promise and threat brought her husband to terms and he gave the required assent.

This story is in the main taken from the Tenrikyo scriptures and, barring its supernatural features, it would seem to be essentially historical. It would appear to be accepted to this extent by the earlier critics, but later writers give more or less variant statements which may be true, but which for various reasons arouse no little suspicion. One writer states that the interest excited by the strange experiences of Omiki suggested to an unprincipled man of the neighborhood the opportunity of

starting a new sect, and that the organization as it stands is really the creature of this man's brain. It is also stated that a young student who had spent some little time in the Doshisha had very much to do in formulating the new doctrine. Another story is to the effect that Omiki procured some black sugar and sweetened the water of a spring near her house and palmed it off as *kanro* (sweet dew) supposed to owe its peculiar sweetness to the fact that it fell upon the meeting place of the Divine Pair, Izanagi and Izanami. This term, *kanro*, occurs in the hymns in describing this meeting place which is called *The Mound of the Sweet Dew*.

It is also said by some that Omiki was arrested and placed for a time in confinement. One writer says she was arrested forty times. It seems probable that she was arrested, for the statement occurs in the writings of men quite widely separated and who apparently rely upon independent testimony; but the reasons assigned are different. Some say the arrest, or arrests, were due to gross immorality, apparently, unchastity; others ascribe them to fraudulent practices connected with her religious claims; others still attribute her troubles to the attempt of the authorities to check by force the progress of the new religion. Such efforts were apparently made by various local authorities and even now in many places the police seem to be watching the sect with very critical eyes.

As has been said, these stories may some of them be true, but it is at least strange that they should almost entirely have escaped the notice of the earlier writers who would seem to have had abundant opportunity to learn such facts, if facts they be, and who were certainly not wanting in the desire to learn all that could be learned

to the discredit of the new sect which threatened to become a formidable foe. The story of the Doshisha student was apparently suggested by the proximity of the Doshisha to Mishima and as a plausible explanation of certain alleged resemblances to Christianity. The story is, however, scarcely credible, because of the relatively recent origin of the Doshisha. In its early years the number of students was small and the *esprit de corps* so strong that it would have been hardly possible for a student to have wandered off without leaving some trace of his whereabouts and his employment. So far, my investigations lead to the belief that these more recent stories have for the most part originated in places quite remote from the scene of Omiki's experiences and that they are based on *a priori* considerations.

After a very careful examination of the evidence, I am compelled to believe that the Tenrikyo is, in the main, the natural result of the impression which the trance of this simple-minded, but revered, peasant woman made upon her not less simple-minded neighbors. Trances of essentially the same nature have been, and still are, common enough throughout Japan. They are ascribed by the peasants everywhere to divine agency. This particular trance, unusual in its duration and in some of its features, seemed to the untutored observers to be the fitting sequence to a marked personal history. Their faith in the revelation was almost a matter of course. To one at all conversant with the doings of the Ontake Ko as seen along the path of the pilgrims to the Ontake shrine in Shinshu, there need be no surprise at the effect of the story in its simplest form. Wherever such pilgrim societies have flourished the soil is ready for the seed of the Tenrikyo. There may have been

artificial forcing of the growth, but such stimulus was not necessary, and, on the whole, the theory that the movement is due to the sincere faith of Omiki and her neighbors is much more credible—so credible, indeed, that it can hardly be overthrown without a more definite statement of facts than its opponents have as yet made.

Omiki died at the advanced age of eighty-nine, October 26th, 1887. She was buried, in great state on the top of a low hill overlooking the village of Mishima. The tomb is arranged in a manner not unlike that of the imperial tombs in the vicinity of Kyoto and the whole hill-side is given up to a park which is laid out with much care and at great expense, though, for the present, owing to its painful newness, it can hardly be called beautiful.

Six months after the death of its founder, the Tenri Kyokwai was recognized by the proper bureau of the Imperial Government. Its subsequent prosperity has been sufficiently indicated. Some recent writers have expressed surprise at the alleged silence of the Buddhist and Shinto priests, but they have not been silent. Many tracts have appeared which have been sedulously circulated, but it is, apparently, the settled policy of the Tenri Kyokwai to attempt no reply to these attacks and the success of the movement shows clearly the wisdom of this policy.

(To be continued.)

## MY EXPERIENCES AS ARMY CHAPLAIN.

By the REV. Y. HONDA.

(Concluded.)

### The Visits.

WE were neither military officers nor chaplains, but *imonshi* (visiting and comforting messengers). We

were not representatives of any ordinary secular association, but represented a religion, and for that reason thought that a special responsibility rested upon us. How could we best discharge this responsibility? How should we proceed in visiting the soldiers and what should we say to them? These were anxious questions for us, but we found them much less difficult than we had anticipated. The questions answered themselves. The soldiers were longing to see friends from home, and the fact that we represented a large body of people was a great comfort to them. They were eager to tell us how the battles had been fought, and many came and called on us. And I soon learned that successful visiting required patient listening as well as active preaching. Sometimes they began to come as early as eight o'clock in the morning, and continued to come until noon, repeating to us over and over again the story of the battles they had fought. They scarcely gave us a chance to put in a word, and the only thing we could do was to be patient and listen, without manifestation of weariness, to substantially the same story told many times over. As our profession is one of talking, we had long become oblivious to the woes of the hearers, but this experience taught us again to have sympathy with the audience.

### Camp Hospitals, and the Red Cross Hospital at Yinkow.

As to sanitary arrangements, each battalion had two doctors and several male nurses. The nurses took up the wounded at the front and carried them two or three hundred metres back, where was stationed the sanitary division with its several doctors. Far in the rear of this, where there was no danger, the field hospital was located, to which patients were sent from the sanitary division. When the army remained at a certain place for a considerable length of time the field



hospital was converted into a camp hospital.

The first hospital we visited was that of Haicheng, which had over eight hundred patients. Most of them were suffering with chilblains, and as cases of tetanus had begun to appear, the doctors were in great anxiety. They were well supplied with medicines and surgical instruments, but the buildings were very imperfect. A great number of buildings was required, each separated from the other. Many nurses were also necessary, and altogether the work of the doctors was cumbersome and took much time. Yet as battle-field arrangements we could not help admiring their perfection. There were many hospitals at Kaiping, Kinchow, Port Arthur, and elsewhere. Some of them were in charge of the Red Cross Society. It is a great pleasure to know that these latter were specially satisfactory to the soldiers.

I saw the Red Cross Hospital at Yinkow, established by the foreigners living there in coöperation with the doctors of men-of-war of different nationalities lying in the harbor. A large hotel was used for the purpose, which gave this hospital a great advantage over that of Haicheng. But it was not well ordered, and what attracted our special attention was the fact that the clothes of the patients were not changed. However severe the cases were the patients wore old filthy uniforms, many of them stained with blood. Nor was there a sufficient supply of instruments and medicines. But it is to be noted that even this imperfectly appointed hospital had not been established by the Chinese Government, but by philanthropically disposed private individuals, and the Chinese who were received into this only hospital for them were very fortunate. A foreign doctor told us that they were much hindered in their work by the ignorance of the Chinese soldiers, who often made their cases much worse by disobeying orders. When

the Japanese army attacked the city, four hundred of these poor fellows, not understanding the principles of the Red Cross Society, and heedless of the remonstrances of doctors and managers, got up off their couches and ran away. There were about four hundred inmates when I visited there.

#### *Cholera.*

It is unnecessary to repeat what everybody knows, namely, that Chinese towns and cities are filthy; but they are in the worst condition about the end of March when the snow melts. Where the Japanese army encamped, however, sanitary precautions were carried out with the utmost strictness. Thousands of coolies were at work every day, cleaning the streets, making drains, etc. The soldiers were forbidden to drink unboiled water. Yet the enemy stole in. The first case of cholera was discovered on one of the transports that conveyed the Imperial Guard and the Fourth Division. Soon at Talien hundreds had caught the malignant plague, and numbers died every day. When I went north from Kinchow for the second time I found soldiers of the Imperial Guard quartered in the villages along the way for a distance of twenty miles. There were a number of quarantines. Often along the way I saw soldiers overtaken with the disease falling to the ground. It was a good opportunity for the soldiers to prove their fidelity, yet it made one's heart ache to see them. Fortunately the epidemic did not spread much among the other divisions.

#### *The Mails.*

While one of the characteristics of a civilized army is hospitals, another is mails and telegraphs. The very next day after a city was captured one could see telegraph wires connecting the place with the outside world, and a flag or a sign-board indicated the location of the post-office. Every provision department had a post-office department for

the collection and distribution of letters. And this was a great gain. The letters and newspapers from home were full of patriotism, and of sympathy and encouragement for the army in the field, and the effect upon the soldiers was wonderful. Many said that cowardice or indolence were impossible with them so long as they could read such communications from home, and they declared themselves ready to march on to Peking or anywhere that the interests of their country dictated. Once a coolie from Osaka accompanied us for some distance and told us on the way that a relative of his in whose care he had left his family had written to him not to worry about his family, but to devote himself unreservedly to the work of his country. The coolies usually entered the service with the object of getting fifty *sen* wages per day, but their relatives and friends thought of them and wrote to them as spending themselves for their country, and they could not help having their patriotism stirred up. It is said that the Chinese officers were afraid of their soldiers getting news from home, fearing that they would be seized with home-sickness. They had a postal system, but were afraid of it. What a difference in this respect between them and the Japanese!

#### *Administration.*

In the field all political rights were entrusted to the military officers. Though this was to our eyes a strange state of things, it was probably the only way of administering affairs on the field, where neither police system nor court-houses existed. Persons guilty of small thefts were usually released after a two or three days' exposure on the streets or a chastisement. In cases of grave offence the culprit was at once beheaded. There was in one village a band of robbers whom the Chinese officers did not touch, being either bribed by them or afraid of them. The band continued their depredations after

the Japanese army had arrived there. Once they carried off an old man from a wealthy house and concealed him in their mountain hiding-place, and then went and offered to return him on condition of being paid several thousand *taels*. The Japanese officers becoming aware of this had two of the leaders arrested and beheaded, and ordered their heads together with a statement of their crimes fastened on a tree. The officers of course could not under the circumstances exercise much care in taking life in this way, but their action afforded the people of the place much joy and tranquillity. I saw the heads myself, and heard the story from a Christian. Sometimes summary measures are needed in China.

#### *Missionaries, Evangelists and Christians.*

The first missionary I saw was a French priest. It was in the Roman cathedral at Newchang. He did not understand English, and though he spoke Chinese, he could not write the characters. The cathedral was magnificent and the number of attendants quite large. I saw two Protestant missionaries at Yingkow. They were both Presbyterians, one being an Irishman, a Mr. Hunter, who had arrived there three years before, and the other a Scotchman by the name of McIntyre. The latter had been working in that region for twenty years and was well versed in the language. The first native evangelist I met was an elder of the Scotch Presbyterian Church named Wun. I met him in this way: On arriving at a certain village between Haicheng and Kaiping, we as usual asked the commander for a lodging-place. Smiling he pointed to a house and said: "There is a good place for a Christian teacher to go." It was a church built in the Christian style. To the rear of it stood the school-house and the dwelling of Mr. Wun. We were well received, and were quartered in the school-house. In the evening

we held a prayer-meeting with Mr. Wun, his son and other Christians. Though we could not talk, the tunes of hymns we sang, the name of Christ and the word Amen were equally familiar to us all, and we had a very good meeting. Mr. Wun was well educated and could communicate with us freely by the use of the characters. The next evangelist I saw was another Mr. Wun at Haicheng. He was over sixty years old, also well educated, and seemed to be a very excellent man. The Christians were specially protected by the Japanese army, and they in turn were very kind to the Japanese.

I wanted to find out how strong the Chinese Christians are in their faith, and in what ways they are influenced by Christianity; but my opportunities for observation were not very satisfactory. However, I noticed several things of interest. When we stopped at the house of the first Mr. Wun, we hired a boy about fourteen years old to bring our food from the provision department and to buy some articles for us. He was very bright and did us useful service in spite of the fact that we could not speak to each other. The next morning we thought we would give him a little present and handed him a ten *sen* piece. To our great surprise he refused to take it, and when we urged him he shook his head and blushed. This was a strange experience to us, the first of its kind since we had come to the country. We could not understand a Chinese, young or old, refusing to take money. We called Mr. Wun and asked him in writing why the boy refused to take the money. Then the boy said: "I thought it an honour to serve the Japanese teachers and to minister to their comfort, and had no desire at all get money from them." The boy was the son of a Christian and a scholar in the Sunday-school, and his conduct was without doubt the result of Christian influence. The phenomenon of a Chinese refusing to take

money certainly indicates a wonderful change.

A captain who had staid in the same village a long time told us that when the Japanese army entered Tashichow, we tried to hire Mr. Wun to do us some service. But he refused, saying that he could not serve others, as he was receiving salary as a minister. Then he was asked to serve the army without pay, which he willingly agreed to do. Mr. Wun and his comrades never deceived, and sold things at reasonable prices. Many Chinese were employed as spies, but most of them made up their reports out of their own imaginations. Mr. Wun and his comrades would not readily engage themselves as spies, but when they did consent, they brought reliable information. He said that they were much different from other Chinese. The Christians, however, were just the same as other Chinese in the matter of nationality. But then the people of China are not alone to blame for their lack of national spirit; rather should the Government be blamed. Yet it is to be regretted that this lack of a patriotic spirit may have chanced to give mistaken ideas of Christianity to the Japanese who noticed this peculiarity on the part of the Chinese Christians.

#### *The Vanity of the Chinese.*

After landing at Talien and passing on some distance our attention was arrested by a monument by the wayside erected as a memorial to a certain virtuous woman. The monument was of stone and about eight feet high. Two characters, 聖 (holy) and 旨 (will), inscribed at the top indicated that the monument was erected by Imperial command. Figures of dragons were carved on the sides, four large characters expressing praise of chastity ornamented the face, and a short sketch of the woman appeared on the back. But this was only the first of many. All along the road we found similar memorials. Sometimes they were



erected in praise of the good administration or virtues of a certain local governor or military officer. In the towns and cities we saw pasted on the doors and walls of houses pieces of paper on which were written classic expressions and famous sayings. What is often mistaken as a strong love of literature on the part of the Chinese is really only a display of their vanity. And the evil effect of this is not small. At a certain place a relative of a widow was ordered by the local governor to advise the widow to commit suicide. This was to be done ostensibly to give proof of her chastity, but really to show off the good administration of the governor within whose jurisdiction a woman of such devoted spirit should be found. Their apparent love of letters also brings out their cupidity. Almost every word they write has some reference to wealth or the desire for gain. Sometimes we saw statements to the effect that most of the teachings of Confucius lead to wealth. They think of Confucius really as the founder of their beloved mammon-worship. Of all their characters they love the one for good fortune (福) most. Even on the walls of barracks and forts did we see this character inscribed by way of ornament. And as this fact is an indication of the spirit of the soldiers, who ought to be the most indifferent to considerations of money, what must we not expect on the part of the common people?

*Delegates, Chaplains, and Newspaper Correspondents.*

The kinds of people that were allowed to travel with the regular military force, besides civil officials connected with the army, were chaplains, newspaper correspondents, and delegates (*imonshi*). Many delegates from various associations visited the army, but those who were most widely known and who visited every division of the army were the Christian delegates. These latter were generally treated in the same

manner as the chaplains and newspaper correspondents, and often they had to occupy the same quarters together. This brought Christian preachers and Buddhist priests into close contact, and usually they were good friends, keeping in the background their differences of faith and principle. They were one in the thought that they were all Japanese. However, the Christian preachers were more intimate with, and received more sympathy from, the newspaper men. These audacious and active yet simple-hearted men were good companions. The difference was especially evident when only a few Christian delegates were quartered with a large number of Buddhist chaplains. Then the Christians and the reporters associated with each other almost exclusively. Was this because the Christian delegates were more worldly than their Buddhist companions, or was it because the more exclusive disposition of the Buddhists was unfavorable to association with newspaper correspondents? No doubt one reason was that the Christians and the reporters were more at one as to purpose and aim than either of them were with the Buddhists.

*The Physical Features of the Liaotung Peninsula.*

This now famous peninsula is divided from Korea on the east by the Yalu River, is bounded on the west by the River Liao and on the south by the Bay of Talien and Port Arthur. Strips of fertile plain a hundred miles wide on either side of the course of the River Liao are dotted with the flourishing cities of Moukden, Haicheng, Newchang and Yingkow. This valley will be the cradle of civilization in Manchuria. For this reason it would have been a matter of wisdom to leave this region, at least for some years, in the hands of the country which is so deeply in earnest about the progress of the Orient, which is so anxious to secure the independence of Korea and to further the enlightenment of North

China. The commerce of Yingkow is said to have doubled within the last ten years. Is this not a sign of promise? Who will introduce the civilization of the nineteenth century into this dark but hopeful region of the earth? is an interesting question confronting the world

*Outline of an Address to the  
Soldiers.*

"Though the association of Christians which I represent here is yet small, it is already a powerful element in the spiritual life of the country. Since the opening of the war several societies have been formed whose object is the propagation among the people of a strong and healthy sentiment concerning the war. In the course of time also these societies were led to send delegates to the army, two to the Second Army, and three to the First Army. I am one of the three sent to visit you and to express the obligations of my association to you who are here in the field fighting and enduring hardships for our beloved country. I have no beautiful gifts to offer you, but I hope you will have the kindness to listen to the few words I have to say to you and trust that they may become a source of some comfort to you.

"There are three points about which I desire to speak. The first is, that the Japanese army has made the world aware of the true position of Japan. The second is, that the Japanese army has moved under the guidance of a special Providence, and the third is, that the work of the Japanese army appears more glorious when considered from a moral and religious standpoint.

"In the first place, the Japanese army has evinced the true strength of the nation. Japan has not been known to other nations. Since she has come into contact with Western peoples she has been looked upon as a country rich in scenery and lacquer work. Her recent progress was condemned as a mere imitation of Western

civilization, and her actual strength was much doubted. The Japanese were liked but not respected. Before our true strength had been proclaimed through the recent brave exploits of our honored warriors, we were not satisfied, even though we were praised for beautiful landscapes and quick imitative ability. The knowledge of the existence of such a powerful nation in the East will work a great change in the world.

"Moreover, Japan has become known as a nation actuated by high purposes. The present war was undertaken with the object of securing the independence of Korea and the peace of the Orient. The peace of the Orient can be maintained only on condition of the civilization of the Orient. This war is fought, in other words, for the benefit of the world. Was there ever a war with so noble a purpose? The Americans fought for liberty and for the emancipation of the slaves, but these things were for the benefit of their own country. The war that we are engaged in is a struggle for the independence of another country, and for the civilization of the Orient. This manifestation of such exalted ideas on the part of Japan may be a surprise to foreign nations, but it is the manifestation of an actual condition none the less.

Secondly, though the war is only a conflict of material forces, we hear much about Providence since the beginning of the struggle. Each one of you no doubt is aware of the special help of Providence in the battles you have fought. But permit me to impart to you some thoughts of mine concerning the guidance of Providence in the affairs of our country. That our country has existed for twenty-six centuries under the same Imperial line is not a matter of merely human significance. In the history of the country we can point to many things that can be explained only by the intervention of Heaven. No more notable example of this can be cited than the fact that at this critical time

there sits upon the throne none other than our present wise and virtuous Emperor. His diligence and earnestness are too well known to need mention here. He does not take time for a change of clothes from seven o'clock in the morning till eleven o'clock at night. He gives personal attention to every matter that is brought before him. He shares the hardships experienced by the army. His kindness and sympathy are unbounded. It is natural, when one hears of victory, to forget everything else; but this is not so with His Imperial Majesty. Whenever news of victory are brought, he seems to be grieved over the loss of life that has necessarily been involved. Often his pity extends even to the enemy. Every one of his soldiers therefore should conduct himself with the utmost care, and should be careful even of his eating and his drinking, lest he add to the anxiety of His Majesty.

"Another matter that must be considered in reference to the guidings of Providence is the future of the Orient. More than half of the world's population is in Asia. Who can bring the light of civilization to these hundreds of millions, if Japan does not? The responsibility resting upon our country is exceedingly great and the fact that she is called to so great a mission should fill her with hope. I long that she may fulfil this mission, and pray that in this work she may be under the special guidance of Providence. And I congratulate you on having so direct a hand in the achievement of this noble work for humanity.

"In the third place, I praise your brave deeds. But my reverence for you is increased when I consider your work from the standpoint of religion. The highest object of religion is to bring God and man together into unity and harmony. The noblest act of morality is to give one's life for others. Christ said: "Greater love hath no man than this, that a man lay down his life for his friends," and he practiced what

he taught in that he sacrificed his spotless life for the salvation of man. You are sacrificing yourselves for your country and your brethren. In doing this you are in this respect like Christ. You are not fighting to gratify your lusts nor to win fame; you are laying down your lives for your brethren. This noble activity of yours will bring you into closer harmony with God. Paul said: "Present your bodies a living sacrifice, holy, acceptable unto God." The sacrifice unto God must be living and pure. The sacrifice unto the nation must also be pure and noble. You are conquering the Chinese, but you must also conquer the enemy within you in order to attain to complete victory. Take your passions and your infirmities captive and maintain your true dignity as soldiers. From now on no one will be respected so much as the soldier, and this fact places upon you a very great responsibility. You will have greater influence over young people than any body else in the country. You must set before them an example of manliness, true, noble and pure. Your deeds are praiseworthy, your position is high, your responsibility is great. It is our heart's desire that you may return home with the glory of conquerors."

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### THE SALVATION ARMY IN JAPAN.

By the REV. J. W. WADMAN.

THE Salvation Army arrived in Japan in September last, and is now entering upon its sixth month of missionary work. Preceding the arrival of this band of workers, two or three Salvationists (Japanese) had returned from a sojourn in America and England and had begun Christian work according to Army methods, but, having no connection with headquarters, their mission attracted but little attention. The Japanese, having heard considerably of the world-wide fame of the Army,



were prepared to enthuse a good deal upon the advent of such a novel organization, and so the contingent of Army workers received an enthusiastic welcome both in Yokohama and in the capital last September. It may be of interest to the readers of the EVANGELIST to note a few particulars in this "new departure" so far as Japan is concerned.

First, as to the *personnel* of the workers, the contingent is headed by Colonel and Mrs. Wright. The Colonel is still a young man for one who has had such a varied experience. Converted at twenty, he was chosen after a few years of work in England to plant the flag of the Army in New Zealand, in which undertaking he was eminently successful. Tens of thousands were converted under his administration. Mrs. Wright, who so ably seconds her husband's efforts to save men, is an Australasian. After their marriage they returned to England, and the Colonel was appointed the first governor of the famous Farm Colony inaugurated by Gen. Booth for the saving of "the submerged tenth." After a year or so of field-work in Cornwall, Colonel Wright was called upon to lead the expedition to Japan and at once responded, and within a few weeks after the call he was heading for this country. The second in command is Brigadier Powell, who, besides having served as one of the secretaries in the Foreign Office, was for several years chief secretary of the Army's work in Holland and Norway. He is well qualified to stand next to Colonel Wright in their work in Japan. The other members of the force are:—Capt. and Mrs. Goslin, Capt. Potter, Lieut. Hart, Capt. Eva Devonshire (L. L. A.), Capt. Hatcher, who was engaged in London slum-work for several years, Capt. Clark, an under-graduate of London University, Capt. Newcombe, whose

sister was killed in the China riots, and Lieut. Mary Loxton, of Eurasian birth.

As regards their methods of work, what is called "the native policy" was adopted for Japan at headquarters in London, as it was adopted for India and Africa. This means of course native methods of living, as regards dress, food, etc. Many have watched with more or less interest the adoption of this policy of work in Japan, for it was felt that while such a policy *might* succeed in India and elsewhere, it would necessarily be a novel experiment in this novel Empire. Unfortunately for the party, the weather was intensely hot at the time of their arrival in Tokyo, and the sudden adoption of Japanese food, etc., caused some serious illness among their number, and it was felt wise to modify the plans somewhat in order to avoid a serious collapse. For the most part, however, the original lines of action are being adhered to, although this question of native policy is not yet, so we believe, definitely fixed. Their headquarters in Tokyo is a large two-storied hall on the Ginza near Shinbashi Station, where services are held once or twice a day. These services are well attended. Good order prevails and a growing interest is manifested by the crowds who come under the influence of these earnest workers. They endeavor to make their services bright and lively, their singing accompanied by several musical instruments attracting special attention. A large number have professed conversion at their "penitent-forms," and several have enrolled themselves as "soldiers."

The open-air meetings near the Station attract huge multitudes and help to advertise the regular services. The issue of the "War Cry" has reached 1200 and is usually easily disposed of. The young converts

make themselves useful in huckstering it around the streets at one *sen* a copy. All this tends to attract attention and awaken interest. The appearance of the "foreigner" on the streets in Japanese dress also adds greatly to the novelty, and usually draws a crowd in his wake.

The Colonel has already taken steps to "open war" in Yokohama, a large hall on "Theater Street" (Isezakicho) has been secured and Capt. Newcombe is in charge. It is hoped that this Yokohama work may be made a blessing to certain classes other than the natives. Kobe may be the next point of vantage to be captured by these enthusiastic soldiers of Christ, with stations at Osaka, Okayama, &c.

It is difficult at this early day to pass judgment on this movement so far as Japan is concerned. What has been such a power for good in so many other lands may fail to touch this peculiar people. It is believed by many missionaries—and for the most part the missionaries are prayerfully interested in the Salvation Army—that even though the Army may not succeed in raising up such a large contingent in Japan as in some countries yet their earnest and self-denying methods of *living* and *working* cannot fail to have a salutary influence upon the native workers in all our churches and help greatly to induce more aggressive efforts on their part to save men and women from spiritual death.

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#### FROM FORMOSA.\*

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WE returned to Formosa on the 23rd of October, and, as you can well imagine, it was a great joy to us to return once more to our work. We found every thing quiet

safe, but our house, being unoccupied for so long, needed a good deal of looking after before getting things into order. Our fellow-workers who remained here all the time were a great comfort to the Christians, and at the end they were the means in God's hands of saving the city from destruction. The Japanese had made every preparation for the bombardment of the place; their troops were almost at the doors, when some of the headmen of the city came up to the missionaries begging them to do something to save them. The leader of the "Republic" had already fled, and there was no one to control the soldiers. Fortunately they were persuaded to lay down their arms, and then, the Chinese having written letters telling of their willingness to surrender, the missionaries agreed to take out the letters to the Japanese. Starting that night they came up to the army a few miles out, and after several interviews with different officers, they were introduced to the general in command, who received them very graciously, and, after some little delay, agreed to march in and take possession of the city. One of the missionaries was sent on before to get the gates opened, and to assure the people at the same time that if no resistance was made, no one would be injured; but if a single gun was fired, then they would burn the city to the ground. Nothing, however, happened, and the soldiers entered without the loss of a single life. The people of course suffered a good deal; the soldiers entered and searched every house, in many cases stealing all the valuables they could lay their hands upon. Many of the women fled from their houses in terror. The very first night after our return a group of refugees came up begging to be taken in, and we had then to open up our school-house to take them in. The city is much quieter now, many of the soldiers

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\* Extracts from a letter written from Taiwanfu under date of November 23, 1895, to Miss H. G. Bowman, and printed here by kind permission.—228.

have gone into the country, and the people have been able to return to their homes. We have been doing a great deal of visiting not only among our Christian women, but also among the heathen; and just now there are many opportunities, for the people are so willing to listen to us.

This afternoon at our weekly meeting for the women, we had a large attendance, a great many being heathen.

The country districts are in a sad state. There is a great deal of fighting going on, and many villages have been burned, and the poor women and children rendered homeless. In many places where the Japanese are not yet in possession, the poor people are a prey to thieves and robbers. There are bands of ruffians going about plundering and murdering in the different villages. We fear it will be very long before the country is under full control, but at present the Governor-General will not allow us to go beyond the city. There is much trouble and distress everywhere,

and so many lives have been lost. At one of our stations there has been a terrible massacre of the Christians; they were accused (wrongfully) by the people in their village of being in league with the Japanese, and under their direction a band of ruffians murdered them, only a few escaping. Our little church, which was once so promising, is almost entirely swept away. Many of the Christians in other places have suffered in many ways, but we have been much encouraged in seeing how bravely many of them have stood the test of suffering and trial.

We hope to open our school next year, if the country by that time is more settled. We have met some Christians among the Japanese. At one time there were three pastors staying in Taiwanfu. We saw them often; one of them was staying with Mr. and Mrs. Barclay. We are all feeling much the better for our visit to Japan.

Believe me, dear Miss Brittan,

Yours affectionately,

Annie E. Butler.

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## Human's Department.

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Conducted by Mrs. KASHI IWAMOTO.

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*New Fields for Japanese Women.*

MR. SHUJI IZAWA, the head of the Educational Bureau for Formosa, made a very impressive remark recently. It was after he came back from our newly acquired territory and when he was trying to enlist the sympathy of the mother country in behalf of one of the most important

lines of effort for Formosa. He said: "What we want for Formosa is educators who will go there in the spirit of a missionary,—yes, we need missionary teachers." By the way, it is with a heavy heart that we note the martyr-like death of six of his associates during the time of his



absence on official business in Japan. Mr. Izawa's speech put us in mind of the already acknowledged truth that all teachers should deport themselves like the ideal missionary, appointed, as he is, by Heaven to offer humanity the best and purest of spiritual food. It also put us in mind of the silent call extended to us women of Japan, not only from Formosa but from our sister countries across the seas on the great continent, to come and minister to them as missionary teachers.

Japan as a nation has been given the noble privilege of being the first to receive and interpret the civilization of the West. Standing at Asia's gate-way, the task assigned her seems to be to open her mind to Western ideas, to assimilate them, and then to give them to her sister nations in a more or less modified form. Christianity, like many other gifts from the Occident, must first be studied and reduced to its purest fundamental elements by mind other than European before it can be comprehended by the Asiatic mind. Christianity often comes in forms too highly colored with Western modes of thought for our ready appreciation. It stands to reason, therefore, that we can approach our Korean and Chinese sisters as well as our own in Formosa with better facility, perhaps, than our Western sisters. We will have to seek them in their own homes, as we have been sought in ours, and give them our truest and best—in short, give to them, in our turn, what has been so freely given to us. We must remember that we have many things in common—our literature, our social customs, etc., which ought, certainly to be a bond between us to prepare the way for mutual understanding.

Let us reflect right here that for the last thirty years we have been under missionary care and instruction, and that educational homes of

twenty years' establishment have sent out graduates—young women prepared to engage in all kinds of Christian work. More, perhaps at the rate of fifty per year, are being sent out still. Besides these schools there are four larger institutions for the training of bible-women, not to speak of private classes in Tokyo, Yokohama, and Kobe, doing systematic and successful work. One of these in Yokohama has supported as many as a hundred pupils at one time. Many of the graduates of these institutions have been put to useful work at home and new fields are gradually opened for them. Yet, for some time we have felt anxious for a great many who, for one reason or another failed to find work such as their training and aspirations fitted them to do. Some who have had the superior advantages of a collegiate training in America have come back to find that their services were not in very prompt demand. Doubtless in a few years more many of the missionary ladies will withdraw from their work, making room for their native sisters. Some would detain the would-be missionaries to meet the more urgent claims of work closer at hand. But we believe that there will be plenty of workers for every field, and, moreover, we have the promise that the more we give out the more we shall receive. Our missionary friends can well testify to this fact. For have they not found that the more home churches give for foreign missions the more they receive for their own?

Our brothers have already opened their eyes to their duty and have begun to do something for the foreign fields in their own way. Let us then begin to look around and see where we may take hold of our share of the blessed work!

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Since writing the above we have noticed that the *Woman's Magazine*

has published an article advising the mission schools to train missionaries for foreign fields. We will give an epitome of the article in the next issue.

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### *Life of Mrs. Yajima.*

The power that moves the mighty water-mill has seen a whole history of trickling over crags, pausing in petty pools, flowing underground, and countless other vicissitudes besides. The great river of navigation nestling white sails on its serene bosom may have passed through frightful times in its previous course. Just so with great lives. If we happen to inquire about their past they are often full of experiences, hard and varied. We are happy to introduce to our readers Mrs. Yajima, our much-esteemed elder sister, in a short account of her life.

Born in 1834, (5th year of Tempo) her threescore years have not abated her enthusiasm nor her mental strength, and to this day she holds the reins of several important charges, an object of emulation and a source of encouragement to her younger friends and associates.

\* \* \* \*

### *Birth and Training.*

Mrs. Kaji Yajima was born in the vicinity of the famous city of Kumamoto, and was the sixth daughter of a *goshi*, or landholder, belonging to the soil, one who enjoyed the privileges of a *samurai*, though not belonging to the *Daimyo's* retinue. The mother, intellectual and judicious, was the principal educator of the large family of children, especially of the seven daughters. For in those days there were no schools to speak of excepting such as were kept by priests, who at their leisure collected children and taught them reading and writing. Occasionally also pensioned maids of honor, too

old to marry, did the same thing. The daughters assisted the mother in silk-worm culture, in which she was an adept, and they were trained in all the homely accomplishments of reeling, weaving, brewing, etc., besides learning a little more than fell to the lot of ordinary girls of the common branches of reading and writing.

\* \* \* \*

### *Marriage and Separation.*

Mrs. Yajima, or rather Miss Yajima, early married, as was the custom in those days, and bore her husband a son and two daughters. But the marriage proved an unhappy one, and when she was yet giving suck to her youngest child, she chose to return to her maiden home. Recurring to her past life, she says that much of her zeal for the temperance work had its origin in sad experiences of those early years.

\* \* \* \*

### *Coming to the Capital.*

Nobody but an all-wise Providence knows for what future we are being prepared by the various events and movements of our life. Mrs. Yajima was now past middle life, and she very likely felt that the more important part of her life was well-nigh spent. She perhaps never dreamed what a sacred mission Heaven had in store for her yet, and that an entirely new life was to be opened up to her. It was in 1871 that she came up to Tokyo from her southern home, her object being to nurse her sick brother who was in government employ.

\* \* \* \*

### *Preparing to be a Teacher.*

After her brother's recovery left her free to return to her home, she was strongly persuaded to remain in the capital and try for an independent livelihood. Her brother advised her to try teaching, as teachers for

*shogakko*, or government primary schools, were in demand just then. Very reluctantly, and distrustful of her own powers, she however began to prepare herself for this work. She was soon able to enter a government training school, and in 1875 she became teacher of one of the city *shogakko* and continued there for nearly four years.

\* \* \* \*

*Studying English—Interest in Christianity.*

During those early days ex-Senator Nakamura, now deceased, was among the foremost in advocating Western learning for his country. Dr. Cochran, one of the older missionaries, was superintending Dr. Nakamura's famous old school, where his whole family, from Mrs. Nakamura down even to the servant-girl, were being taught the English language. Every member having turned a student, there was no one to cook for the family, and food was brought in from outside day by day. The study of English being the fashion of the times, Mrs. Yajima felt constrained to take it up too, and began to take lessons with no less a personage than the old senator himself. When she asked him if she would succeed, he answered, "Yes, if you do not give it up." It was at this time that she fell in with some Christian people. She says that she could not help noticing that Christian people were like no others, even when she knew nothing about the religion they professed. There was a certain air of refinement and a general nobility of character about them, and she became more and more favorably inclined toward them. She inquired of a certain young girl, a fellow-student, where she went on Sundays, and soon herself began to accompany the girl to church.

*Persecutions—Moving to a Christian School.*

She was not yet baptized, but there were some in her school who began to look askance at her on account of her association with Christians. It was made unpleasant for her to remain at the school, and Rev. Yasukawa, pastor of the First Presbyterian Church in Tokyo, which she attended, took an interest in her and introduced her to Mrs. True, then president of Graham Seminary in Tsukiji. Here she was free to study her Bible, and, becoming convinced of the grand truth of Christianity, she was received into the communion of the church in 1877. She has been connected with Mrs. True's school ever since, first as assistant teacher in Graham Seminary, then as the Japanese head of the Sakurai School, of which Mrs. True later took charge, and then (1889) of the Joshi Gakuin, formed by the union of Graham and Sakurai. When we recollect that the Joshi Gakuin, over which she still presides is perhaps second to no other similar institution in the Empire in the vigorous administration of its various departments, in the number and character of graduates sent out, in the extreme care taken to keep the same usefully employed, etc., we can not help recognizing Mrs. Yajima's important share in the work of raising up an educated Christian womanhood.

\* \* \* \*

*Work for Social Reform.*

Were we to stop here, however, we would have related only part of Mrs. Yajima's work. For she is just as much known as a temperance leader as she is recognized as the Japanese president of the Joshi Gakuin. In 1886, just ten years ago, Mrs. Leavitt, the first round-the-world missionary, came to Japan, and under her au-



spices the first *Kyofukwai*, or Temperance Union, was organized in Japan. Mrs. Yajima was among the chief persons to take part in the movement, and her age and experience entitled her to the presidency in preference to younger candidates. Twice has she been obliged through illness to give up her office to somebody else, but both times has she been persuaded to resume it. The writer is not informed as to how many years it took the temperance movement in America to attain to its present state of glorious development and activity, but only those who have been in the heart of the movement here can know how very arduous the *Kyofukwai* work has been, and what patience it cost its first advocates to work it up, in the face of all manner of obstacles, to its present state of growth. Naturally there has been opposition to women taking up this kind of public work, and even Christians have not all been in favor of it. Besides, Japanese ladies have not nearly the same amount of time and money to contribute to public enterprises as foreign ladies of equal position in society. It is a matter well known how laborious a task it has been to keep the work going, as well as to support the organ of the society, which was begun some years later and edited solely by the *Kyofukwai* ladies. But Mrs. Yajima and her associates have struggled bravely on to this day, and both the Christian and the un-Christian public have come to recognize the monument of their patience and labor. It is not the purpose of this sketch to give the particulars of what the *Kyofukwai* has been privileged to accomplish. Suffice it to say that the work is slowly but steadily growing and its purging and ennobling influences will be felt more and more by the non-Christian public. The engraving represents her holding the document of appeal presented

to the last year's Diet protesting against the law for the protection of concubinage and illegitimate children. It has a signature list of eight hundred names.

In closing this brief sketch we must not omit mentioning some of Mrs. Yajima's interesting connections. Her eldest sister, over seventy years old, is matron, and one of the promoters of a Kumamoto school. The next is the mother of Mr. Tokutomi, universally acknowledged as one of the foremost journalists in Tokyo. She is also one of the most energetic workers in the temperance cause. The mother of Rev. Yokoi, so widely known among his American friends, is also one of her sisters.

Both her daughters are engaged in Christian work. We have only to add yet our prayer that Providence may spare her to us and her work for still many more years.

\* \* \* \*

#### *Some Interesting Facts about the Oji Factories.*

Oji is a north-western suburb of Tokyo, and includes nine different factories within its precincts. Doubtless the facility it possesses for transportation both by land and by water makes the place a good one for its extensive manufacturing operations. Ten thousand men and women, including old women as well as children as young as twelve years of age, who pick rags in the Paper Factory, are kept employed in the various works. More girls are advertised for, and recently Rev. Watanabe, minister of the Oji church, was requested to find *Christian* girls for the Paper Factory. Arrangements are also being made for him and another Christian gentleman to go and deliver religious lectures to the female portion of the employees.

\* \* \* \*

*The 20th Anniversary of the Kobe  
Jo-Gakuin.*

The Congregational girl's school in Kobe since its establishment twenty years ago has admitted over 690 pupils. The number of graduates has been 132. Thirty-two of the number have engaged in educational work. As many as seven of the number have had additional training in America, all of them taking a collegiate course excepting one who was sent to study the kindergarten system. Three different schools have employed graduates from this institution as teachers, one in Okayama, another in Shikoku and another in Maebashi. These facts certainly speak well for the old institution.

\* \* \* \*

*Two Female Students from Korea.*

They came last summer and are still detained in the compound of Mr. Fukuzawa's famous school. They have donned the Japanese costume and are spending most of their time at present in acquiring the language. Attempts were made to bring them to a Christian school but without success.

\* \* \* \*

*Mr. Nonaka and His Wife.*

Mrs. Nonaka did follow her husband to the summit of Fuji, accompanied by three "*dairiki*," or coolies, in October. Snow had already fallen. However, dangerous illness on the part of her husband obliged them both to come down. We are glad to know that there will be no tragedy this year on top of the noble mountain.



Conducted by Miss MARY F. DENTON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

*Copy of the Minutes of the Two  
Meetings Held by the Committee  
Appointed by the Woman's  
Conference to Consider the  
Organization of a  
W. C. T. U.*

THE Committee appointed by the Ladies' Christian Conference of Tokyo and Yokohama at its meet-

ing, October 19th, 1895, met at the Joshi Gakuin on November 9th. There were present Mrs. True, Miss Spencer, Mrs. Greene, Miss Montgomery, Miss Kuhns, Miss Oldham, Miss Clagett, Miss Hawley, Miss Picket and Miss Davis, being all of the Committee, except Miss Thompson, who declined to serve, and Miss

Prince, who was not able to be present.

The meeting was opened with prayer by Miss Spencer, the Chairman of the Committee, who then called upon Mrs. True to state the object of the meeting.

Mrs. True said that, while in attendance at the Kobe Conference in September, Miss Denton, of Kyoto, had spoken of the fact that she had been asked by the W. C. T. U. in America to act as their correspondent and secretary for the organization in Japan. She was not able to do so, but in any case some one was to be appointed for that position, either some one already on the field or to come from America. The question presented by Miss Denton to Mrs. True and, at her request, by Mrs. True to the Conference in Tokyo, was as to the desirability of forming a W. C. T. U. Auxiliary to be ready to co-operate with such a worker, and also with the Japanese organization already in existence—the *Kyofu Kai*.

It seemed better to form a separate organization among the foreigners rather than to unite with the Japanese ladies, because more could be done, and in much less time, by so doing. The Committee discussed the question at length, and the opinions of members of different Missions were given by their representatives. In order to put the question to a vote, a motion was made by Mrs. True and seconded by Miss Kuhns, that a W. C. T. U. be organized among foreigners resident in Japan. This motion was carried, and it was also decided that something looking toward such organization be begun at once, especially as Mrs. Joseph Cook was expected early in December to consult, in behalf of the W. C. T. U. of America, with the missionary workers.

However, nothing could be done by those present as a Committee of

the Conference, as the Conference stands pledged to take up no specific work as a Conference demanding time and money. Therefore those present as *individuals* formed themselves into an organization, and appointed Mrs. True, Miss Spencer and Miss Miller to draw up a Constitution to be presented and acted upon at a meeting to be held in Yokohama, at No. 244, Bluff, on November 23rd.

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On November 23rd the meeting was held at 9.30 o'clock, a.m., with a large attendance, and presided over by Miss Spencer. After prayer by Miss Hawley, Mrs. True reported for the Committee on the Constitution, giving the basis on which it was drawn up, i.e., the impossibility of having frequent meetings, and the consequent necessity of working through committees.

On motion the Constitution was accepted and considered article by article. Each article was adopted as read, except the first as to name. This was amended to read: "The organization shall be known as the Auxiliary W. C. T. U. of Japan." The Constitution was then adopted as a whole. Next came the election of officers, which resulted in Miss Spencer for President; Miss Montgomery, Vice-President; Miss Harrison, Corresponding Secretary; Miss Kuhns, Recording Secretary; Miss Davis, Treasurer.—Chairmen of Committees: Miss Miller, Tokyo, Scientific Temperance Instruction; Mrs. True, Tokyo, Social Purity; Mrs. Booth, Yokohama, Work among Foreigners; Miss Denton, Literature; Miss Colby, Osaka, Sunday School Work; Miss Gulick, Evangelistic Work; Miss Lawrence, Sabbath Observance; Mrs. Van Petten, Health and Physical Culture, the members of Committees to be three or five in number, as the Chairman



of each may desire. Membership Committee: Miss Claggett, Tokyo, and Miss Hawley, Yokohama, (America Baptist Mission); Miss Oldham (Church of Christ and Christian Church); Miss Perry (Episcopal Mission); Mrs. Vogelein (Evangelical Association); Miss Belten (Canadian Methodist Mission); Miss Watson, Tokyo, and Miss Griffiths, Yokohama, (M.E. Mission); Miss Kuhns (M. P. Mission); Miss Davis, Tokyo, and Miss Case, Yokohama, (Presbyterian Mission); Miss Satterlund (Scandinavian Mission); Miss Pickett (Friends' Mission); Miss Pratt (Woman's Union Mission); Miss Heaton (for Nagoya); Miss Denton (for Kyoto); Miss Colby (for Osaka); Miss Thompson (for Kobe); Mrs. Lambuth (M. E. [South] Mission); Mrs. Van Petten (Nagasaki); Miss Blunt (Chofu); Miss Mead (Sendai).

The name of Miss Davis was added to that of Miss Kuhns, as Asst. Secy., at least for a time.

The following ladies have been proposed as members of the Membership Committee since the above meeting was held: In Kochi, Miss Sala Evan; in Matsue, Mrs. Barclay Buxton; in Kofu, Miss Preston.

Adjourned.

We are also requested to unite Toyama, Fukui and Kanazawa; Fukuoka and Kumamoto with Nagasaki; Okayama and Tottori; Fukuyama and Takashima with Himeji, and to arrange for their representation on the Membership Committee. Other places will doubtless be added ere long, and it is earnestly hoped that every missionary will early secure the enrollment of her name as a member of the Union, and subscribe her annual fee.

\* \* \* \*

### *Constitution of the Auxiliary Woman's Christian Temperance Union of Japan.*

Inasmuch as the opinion has often been expressed that with some organization for work for the promotion of Temperance, Social Purity, Sabbath Observance, etc., Christian women from other lands having their homes in Japan could best assist and encourage the workers in the Japanese Branch of the W. C. T. U., we invite all who are in sympathy with these aims to co-operate with us in this effort.

#### ART. I.—THE NAME.

The organization shall be known as the Auxiliary Woman's Christian Temperance Union of Japan.

#### ART. II.—MEMBERSHIP.

Any woman may become a member of the Organization by assenting to the Constitution and paying an annual fee of one *yen* into its treasury.

#### ART. III.—OFFICERS.

The officers shall be a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the chairmen of Committees resident in Tokyo and Yokohama, shall form an Executive Committee.

#### ART. IV.—DEPARTMENTS OF WORK.

The Departments of work undertaken shall be Scientific Temperance Instruction, Social Purity, Literature, Sunday School, Evangelistic, Health and Physical Culture, Sabbath Observance, and, if practicable, Work among Foreigners in Open Ports. To effect economy of time and labor, the work of each Department shall be in the hands of a committee. Three of the important committees shall be in Tokyo and Yokohama, the remaining five in Nagoya, Kyoto, Osaka, Kobe and Nagasaki. There shall be also a Membership Committee composed of a representative of each Mission in Tokyo and Yokohama and of one representative each in all other cities where ten or more missionaries are residing, and the duty of the Membership Committee shall be to solicit memberships, and to collect annual subscriptions, forwarding the same quarterly to the Treasurer.

#### ART. V.—DUTIES OF THE OFFICERS.

Sec. 1.—Of the President: To preside at all meetings of the Union, and to supervise its general interests, and, with any three members of the Union, to call special meetings, due notice being given to the members.

Sec. 2.—Of the Vice-President: To perform all the duties of the President in her absence, to preside at meetings as the Society may elect, and to assist the President to arrange and carry out the plans for the benefit of the Union.

Sec. 3.—Of the Corresponding Secretary : To conduct all of the foreign and domestic correspondence of the Union and to preserve the necessary records and files thereof.

Sec. 4.—Of the Recording Secretary : To keep accurate minutes of all meetings of the Union ; give due notice of such meetings ; notify officers of their election and committees of their appointment ; to keep a record of the names of the members ; and to prepare an annual report.

Sec. 5.—Of the Treasurer : To receive the membership fees, and donations ; to hold all monies collected for the use of the Union ; to keep an exact book account, and to disburse monies only by order of the Executive Committee.

#### ART. VI.—THE EXECUTIVE COMMITTEE.

The Executive Committee shall meet at the call of the President, or of three of its members, and five shall constitute a quorum. Its duties shall be to fill all vacancies ; to consult and, as far as

possible, to co-operate with the Japanese branch of the World's W. C. T. U. Its proceedings shall be subject to the approval of the Union.

#### ART. VII.—MEETINGS.

There shall be an annual meeting at such time and place as the Executive Committee shall appoint, at which meeting the reports of the Recording Secretary and of the Treasurer shall be read ; the officers be elected and the committees be appointed for the ensuing year by ballot or by acclamation ; and ten members shall constitute a quorum.

#### ART. VIII.—BADGE.

Members are requested to wear a white ribbon or cord as the badge of the Society.

#### ART. IX.—AMENDMENTS.

Any clause in this Constitution may be amended by a two-thirds vote of the members present at any annual meeting.

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## Children's Department.

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Conducted by Mrs. KASHI IWAMOTO.

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*What we Do on New Year's Day.*

"**M**O ikutsu neruto oshogatsu ni naruno !" the children repeat over and over as the old year more and more draws to its close. This question means, How many more sleepings will there be before New Year comes ? So they look forward to the grand festivities counting the days and nights on their fingers. And what happens when the long wished-for day dawns ? The housewife is never so busy as during the closing days of December poetically called "*kure*" (sunset of the year). What with looking up holiday and visiting suits for the whole family, buying, cooking, and laying in all kinds of foods and special delicacies for the coming occasion, as well as attending to various decorations, she indeed has her hands full, for you see as little as possible of cooking is done during the first three days, in

order to give every body the benefit of the holidays.

I am not sure whether your turkey and plum-pudding have any special significance in connection with your Christmas, or not, but most of what we have during New Year's, whether in the way of food or decorations, has a meaning attached to it. Very likely in the old days when these things were first used, they were a mere matter of convenience, but as practice gradually became custom, people began to find meanings for them.

Not to bother you too much with particulars, I shall try to give you some idea of how we keep New Year. But, say, I would not mind telling you just what we did at our house on New Year's day. Formerly we used to take our meals every one on a small stand about a foot in





height, but now-a-days a large table for the family, lacquered or otherwise, is used. Only the table is low, and we have cushions instead of chairs to sit on. Well, after we were all up and dressed, the maid announced that the "*mochi*"\* stew was ready, and the mother who was giving the finishing touches to the best room, where the feast was spread on this particular morning, called every body in to the New Year breakfast. The children come in smiling and rosy in holiday attire and they notice that father in "*haori*" and "*hakama*" (a costume answering to your evening dress), is sitting at the place of honor, with his back to the "*tokonoma*" (alcove in the guest room). The mother sits next to him and the rest of the family each knows his or her place by the names on the paper chopstick cases all so new and white. They notice, too, that the "*kakemono*" (hanging-picture) over the alcove has been changed, and that there is now a picture of a crane standing and gazing on the crimson sunrise with pine trees around. This picture is emblematic of long life and eternal verdure. Cherry shoots suggestive of spring are also placed besides it in a big vase. On the table there are two pots; one is the fragrant white plum already bursting into bloom, and the other is the "*fukujiso*," (happiness and longevity plant), yellow flowers something like the cowslip. There are, besides, three lacquered boxes fitting on top of each other, and another earthenware one very much like the lacquered ones, filled with all sorts of food. When all sit at their places, the mother greets the father, bowing and saying, "*Omedeto gozaimasu*," i. e., "I present you my congratulations." The greeting is returned, and the children, beginning with the eldest, all do the same thing to father and

mother and to each other. After this the servants come in and present their congratulations to the family. Somehow every body is all smiles, being made to feel that indeed a happy and prosperous year has dawned with the bright and *omedetai* (happy) morning.

Then it is the usual custom for the family and servants all to take a sip of a certain kind of spiced sweet wine called "*toso*" from the same dainty lacquered cups arranged on top of each other. But in Christian homes, and especially in families where temperance is emphasized, this practice is omitted. So we hail the "*zoni*" or *mochi*-stew, and prepare to enjoy our chief New Year dish. While the children plunge their rather clumsy new chopsticks into the soft pieces of *mochi*, mother takes the side dish and takes a little of the three kinds of things prepared for the family. These are not so much of a delicacy as some of the good-omened food that I have told you about. First *mame* (boiled black beans), having the same sound as the colloquial adjective *mame*—healthful; then *kazunoko* (a kind of roe steeped in sauce) emblematic of multiplicity and prosperity; and *gomame* (small dried sardines) for good luck. Other delicacies are also served up, but every body must be sure to have the above dish.

The stew with the delicate flavor of the white thickening is delicious, and every body eats as much as he can contain of the *mochi*, for there is humorous rivalry over the number of pieces each one can eat. But the boys' sharp ears already catch the "growl" of the kite outside and they begin to get fidgety, and the girls are eager for a game with their new battledoors and shuttlecocks. So they are all excused to enjoy themselves to their heart's content on this day of all days. In the meantime the father hastens to his

\* Pounded glutinous rice.

New Year calls, while the mother prepares to entertain the callers at home.

If you ever come to Japan, I advise you to be with us during New Year's, as the country is never more like her old self than on these days. The street scenes would be so interesting. Fresh pines and green bamboo cuttings planted so tastefully on each side of the gate-way, look something like Christmas decorations. Sweet-voiced maidens in pairs wearing a peculiar kind of cocked, three-cornered head-gear go about singing gaily to their guitars. They are the "*tori-oi*" or chasers of birds of badomen. *Manzai*\* with their outlandish costumes and jocular songs come to add to the street merriment, while the streets teem with well-dressed people going to and fro both on foot and in vehicles. The air is filled with the whistling of kites, while the pretty shuttlecocks are shot back and forth amid shouts and laughter.

\* \* \* \*

### *Her Belief (a fact).*

Mama's dear friend had a baby, but nobody knew whether it was a boy or a girl. A bright-eyed little daughter was near by while the question was discussed and she said:

"Why of course Mrs. K. has a boy; they hadn't any thing but girls, and of course God told the angel to take a nice fat boy to her."

\* \* \* \*

### *Bishop Williams and the Servant Girl.*

Some of you may not know that Bishop Williams is one of our pioneer missionaries. Although he has lived and taught among our people now for more than thirty years, you will be surprised to find how little he is known and how seldom he is talked

about. Few people outside of his own circle know why he goes about in his shiny overcoat and why he would prefer to live in one of the small dormitory rooms at the Episcopal Seminary alone and unattended except by his man-of-all-work. They do not know that all his money, except a small part reserved for his barest needs, goes to gladden hospitals, orphanages and poverty-stricken native churches. A large handsome chapel stands as one of the fruits of his self-denial, and many who come to worship in it are quite ignorant as to who the donor is.

Some time ago he was boarding in a Japanese house in Osaka, living on rice, bean-soup, radishes, and other kinds of simple Japanese food, which, he said, was a very convenient way of doing. People who saw him come and go pointed at him and pitied the "poor foreigner."

Well, there was a servant girl in this neighborhood who knew all about the good bishop,—how he could live in style twice over if he so desired. She tried to tell people that they were altogether mistaken, but they pooh-poohed at her story.

Something happened, however, in the meantime which resulted in the triumph of the servant girl. *The Taiyo*, the largest magazine in Tokyo, published the lives of the three pioneer missionaries to Japan. Among these Bishop Williams was included, and his character and life were set forth in their true light.

It is said that she took the earliest opportunity to buy out of her own hard-earned savings the issue of the magazine containing the sketch, and went about circulating it among her neighbors.

### "HARAKIRI."

IN feudal times the nobles and gentry among the Japanese were extremely careful to preserve inviolate

\* Strolling ballet singers and dancers.

their peculiar code of honor. For them all virtue culminated in the so-called "*samurai* spirit," and this covered a multitude of sins. A remarkable feature of Japanese feudalism was the practice of *harakiri*, "belly-cutting," or, if you prefer the more elegant Chinese word, *seppuku*, "incision of the abdomen." No one belonging to the nobility or to the aristocracy, if he were a man of proper spirit, would have permitted anything of the nature of what he regarded disgraceful to besmirch his fair name. For a conquered warrior to be dispatched by an enemy, or for a knight to suffer an insult or injury either to his superior or to himself to remain unavenged, or to be guilty, even though inadvertently, of conduct unbecoming his rank, was believed to be dishonorable. Hence on the battlefield a wounded soldier, rather than fall alive into the hands of the enemy, would end his existence by committing suicide by *harakiri*, with some trusty friend or attendant at hand to make sure of death by striking off the dying man's head with a sword. There is a story told of a young *samurai* who, stopping at a wayside tea-house to obtain refreshment, found upon preparing to leave that he did not have sufficient money to leave with his host. This oversight appeared to him so heinous that nothing less than the taking of his own life by *harakiri* could wipe out the disgrace, and so he died by his own hand. Sometimes retainers of feudal lords who lost their lives in battle or through punishment felt called on to share their leaders' fate by resorting to suicide in the approved style.

The illustration published with this article represents a condemned criminal of rank committing *harakiri* in expiation of an offence committed against the Government. Under the *regime* of the Tokugawa *shoguns* or military rulers, it was arranged that offenders belonging to the privileged

classess should not be forced to suffer the indignity of being put to death like mere plebeians by public executioners. Men of noble birth condemned to die were allowed to inflict the death penalty themselves, with the assistance of a friend or friends, and in the presence of official witnesses. The doomed man was turned over to the care of some responsible person, who kept him at his home until the day of execution. Of course, there was no danger of the condemned man's running away, for the natural love of life had long ago been stifled by a life-long training in unquestioning obedience to one's superior and in the love of one's own honor as a *samurai*. Hence, it would not be strictly correct to speak of the man under sentence of death as a prisoner kept in close confinement until execution.

The "taking off" of a man of rank condemned to die for crime was attended with careful regard to strict propriety and etiquette. Ceremony was a ruling passion with the upper classes and it showed its power even in the hour of death. At first the execution had to take place at night in a Buddhist temple, but subsequently it was right for the criminal to "make his quietus" in a prepared enclosure under the open sky or in an apartment at the home of the *azukarinin*, the man to whose care he had been entrusted. The condemned man had to bathe carefully, and have his long hair dressed according to a method prescribed for the occasion, that is, it was to be combed from four different sides of the head. He was also arrayed in spotlessly white or light-blue clothes. If the execution took place in the open air, an enclosure was prepared, in size commensurate with the rank of the victim. On the ground was spread thin matting with white silk or linen laid over it. The condemned man entered the enclosure through the north gate, and, going to his place, faced about and sat down in









"HARAKIRI."





the Japanese fashion. Through the south gate entered the *kaishakunin*, who had agreed to do the condemned man the last service of striking off his head at the proper time. *Kenshi*, coroners or official witnesses, also took their places, and one of them read the death warrant. Then an attendant brought in two wine cups and a flagon on a kind of tray used in temple service. Pouring out *sake* or rice beer into one of the cups, he gave it to the condemned man, who bowed and raised the cup to his head in acknowledgment. The wine was then poured on the ground as a libation to the gods. The second cup was served and received in the same way, but this time the *sake* was drunk by the victim. Simple food also was served, of which the unfortunate one partook sparingly.

These preliminaries having been disposed of, an attendant brought in a short sword or dirk on a tray and presented it to the man who was to die. The dirk was almost completely enveloped in white paper or linen wrapped around it twenty-eight times, only the point (about half an inch) remaining bare. The victim took the dirk with his left hand in a manner the reverse of the ordinary way, passed it over into his right, and then, rubbing his abdomen three times with his left hand, made an incision across from left to right and then slightly upward. In order to carry out this gasty part of the performance in a manner worthy of a *samurai*, no sign of hesitancy or fear was to be shown, else the dying man would have incurred the contempt of those present, because of his cowardice. One who could, after thus cutting himself, still sheathe the dirk and return it to the attendant, would command no end of admiration for his resolution and courage. Then one swift, sure stroke of the sword would slice off the victim's head and end the tragedy. Afterwards the head was again fastened to the trunk preparatory to burial or cremation.

In the course of time the act of cutting the abdomen became less and less ghastly, only a shallow incision being required, or even only a gesture with a fan. The friend of the condemned man who had agreed to decapitate him had no easy task. His part had to be performed neatly and just at the right instant. Failure to do this would have involved him in disgrace.

One of the famous sights in Tokyo is the place where are the tombs of the "Forty-seven Ronins", a detailed account of whose history is given in Mitford's "Tales of Old Japan." Asano, a nobleman, subjected to the continued insolence of another nobleman whose name was Kira, bore his wrongs as long as he could, but finally cut his enemy in the face with his sword. Kira escaped being killed by flight. This quarrel took place within the precincts of the Shogun's palace, and Asano, who had thus desecrated the place, was sentenced to expiate his crime by committing *harakiri*. Besides this, his fief was confiscated and his followers were turned out upon the world. But the nobleman whose insolence had been the cause of all this calamity became the object of Asano's faithful but now homeless retainers' vengeance. One of them, Kuranosuke Oishi, associated with himself forty-six other trusty men, and with them plotted to remove Kira. It took a long time to carry out their design, because Kira's spies were keeping them under constant surveillance. But they finally succeeded in allaying suspicion, and, suddenly making an attack upon their enemy's home, dispatched him, as he was too cowardly to take his own life by performing *harakiri*. But this discharge of duty towards their dead lord, though sanctioned by the *samurai* code of honor, was yet contrary to the law of the land. They therefore gave themselves up and were all condemned to die. Each of them was handed over to the care of a feudal lord, and at the

appointed time committed *harakiri* in the home of his guardian. They were buried together in one lot in the cemetery attached to the Sengakuji—a temple. Many people to this day make pilgrimages to the graves of these “Forty-seven Ronins” to pay homage to their respected memory. As Prof. Chamberlain says: “Two centuries of the enthusiastic admiration of a whole people has been the reward of their obedience to the ethical code of their time and country.”

Feudal times have passed away and with them *harakiri* as a legal mode of execution for offenders belonging to the higher classes. But the spirit that characterized the gentry under the former regime still lingers in the breasts of the modern *shizuoka* or aristocracy, and suicide by *harakiri* is by no means a rare occurrence. During and subsequent to the recent hostilities with China quite a number of such suicides occurred, and frequently for reasons that to us appear very trivial. One of the more conspicuous cases was that of an officer on a Japanese torpedo boat, who had charge of the machinery by which the tubes are worked. On one occasion orders were issued for this particular boat to torpedo a certain Chinese man-of-war. The boat advanced to the attack, but just when everything was ready to launch a torpedo, the machinery, having in some way become clogged by reason of the night's frost, refused to work, and the boat had to turn back without accomplishing anything. This unforeseen accident, which took place at Wei-hai-wei, weighed heavily upon the mind of the unfortunate officer in question, but he hoped that an opportunity would soon be given for redeeming his reputation and wiping out the disgrace that he felt had overtaken him. But, contrary to his hopes, peace was restored before he could place himself right in his own eyes, and he then resorted to the old method of vindicating his honor—suicide by *harakiri*.

It is impossible not to admire the high regard which the old nobles and gentry paid to what they believed to be their duty. To do readily and cheerfully what, according to the ethics of the times, was expected of a *samurai* was the essence of virtue, the fulfilling of the law. In pursuance of his duty as he knew it, the *samurai* of the true spirit would sacrifice everything—home, relatives, and even life itself—without a murmur. At the same time we cannot but be deeply sorry that so many men of high and noble spirit should have been the victims of a one-sided and perverted ethical code. No system of morality which, by so unduly emphasizing one duty or virtue, and that a subsidiary one, as to involve logically so much unnecessary and profitless suffering and loss can be true. Formally the *samurai* morality was correct enough, that is to say, so far as it insisted upon the necessity to do one's duty, or, as we might say, to follow the guidance of conscience, regardless of consequences. But in reality, the ideas of these moral heroes as to what constituted the highest duty were sadly in error. So also were they mistaken in believing that the performance of one's duty as a *samurai* justified the commission of sin and crime in order to accomplish the object held in view. Oishi, the leader of the Forty-seven Ronins, for example, in order to allay suspicion as to his design to wreak vengeance upon his lord's enemy, went to Kyoto, and lived a life of terrible debauchery. “He even discarded his wife and children, and took a harlot to live with him.” This dark aspect of the old *samurai* ethical system is what makes it so necessary for Christianity to correct its errors, and supply what is lacking. Christian missionaries are not under the necessity of saying much about the obligation of doing one's duty, for the Japanese ethics has taught that to perfection. But they do need to teach the people of Japan that the first duty of man is love to God in Jesus



Christ, not love to one's *daimyo* (lord), and that the second duty is like unto it, namely, to love mankind as they love themselves, to love men as men, without regard to the question whether they belong to the gentry or are plebeians. Then will follow a proper adjustment of duties in the order of their relative importance. The truth needs also to be taught that not the blood of a *samurai*, but the atonement of Christ, appropriated by repentance and faith, can wipe away the stain of sin, which means more than mere disgrace, as the old Japanese ethics understood it.—H. K. M.

### RELIGIOUS THOUGHT.

#### I.—PRESENT SHINTOISM.

THE two ideas that seem uppermost in the minds of Shinto writers are reformation and reconstruction. Mr. Riichi Shibata, who is the leading Shintoist of to-day, in an article in the *Review of Religious Reviews* on "Shintoism after the War" laments almost pitifully the corruptions of Shinto. He says that Shinto is the only force that can keep alive the Japanese spirit which has made an unbroken imperial lineage of twenty five centuries, and the victories of the recent war, possible; that the influence of Shinto is necessary to give Korea true independence; that it is necessary to Japanize the newly acquired subjects in Formosa; and that it is necessary to prepare the nation for the war that may break out at any moment. And yet he gives warning that if this ancient national religion is to accomplish any of these things, it must be thoroughly cleansed. Otherwise it will be powerless. The religion is sorely needed to save the people, but before it can do this it must itself be saved from its own corruptions.

The *Makoto* (Truth), a comparatively new magazine, lays down

the following program for Shinto effort: 1. The promotion of the position of Shinto in the estimation of society, in order that its influence may be greater. 2. Theological study. What are deities, the universe, man, and what are their mutual relations? are questions that need to be answered. 3. The cultivation of strong faith. However imposing the temples and other outward appearances may be, unless the religion possesses great spiritual power, all external signs of prosperity are a delusion. More preaching is needed and better. 4. The perfection of its ecclesiastical system. The church must be less formal, and not exist merely for the worship of the ancestral deities and the ingathering of adherents. 5. Adaptation of Shinto to the social needs of the day. Under this head there is a plea for the poor and for widows and orphans and prisoners. Another number of the same magazine treats of the nature of the deities. It divides them into two great classes: the deities of the physical creation, and the ancestral deities.

The *Kyorin* (Religious Grove) dwells upon the great advantage for Shinto which lies in the fact that the present Emperor is a Shintoist. In ancient times the Emperors themselves were Buddhists, and all nobles and officials followed their example as water flows toward the sea. But since the beginning of the *Meiji* Era the Imperial Household has been Shintoist, and all official religious ceremonies are Shinto. This has during the past twenty-eight years been a splendid opportunity for Shinto, which, however, has been sadly neglected.

The *Iitsu* (Monist) says that the tendency of the times is favorable to religion, and looks for a great religious movement. But the religion that can bring such an event about,

and at the same time lead the nation to a true religious life, is not any foreign religion like Buddhism or Christianity, but Shintoism. The body needs food, but if the food is unadapted to it, the result is only injury, not nourishment. So with the nation; it needs religion, but a foreign religion that is unsuited to its needs can do only harm ultimately. Shinto is the religion for Japan.

## II.—WITH THE BUDDHISTS.

The Buddhist periodicals are of late very busy answering certain questions which ex-President Kato propounded in the *Nihon Shukyo* (Review of Religious Reviews) of last October. The questions are as follows:

“1.—Do the Buddhists believe that the teachings of Buddha are pure truth unmixed with error, and unchangeable?”

2.—Do the leading priests preach only the teachings of Buddha? Do they find no truth that has not been taught by Buddha?

3.—Do the Buddhists maintain that all truth was discovered by Buddha 3,000 years ago? Is it wrong to criticise his writings and make them a subject of discussion?”

Some writers take a liberal stand and concede that Buddha did not know all, and that some of his priests have found truth that was unknown to him. Others, however, plant themselves firmly upon the rock of conservatism and stoutly maintain the superhuman character of Buddha and the inviolable sanctity of his writings, and accuse of irreverence those who venture to criticise the same. Between these extremes there are many shades of more moderate view.

The arrival of the Salvation Army seems to have awakened almost more interest in Buddhist than in Christian circles. Many of the Buddhist periodicals have been making

comments on the new arrivals. Some, like the *Hanzei Zasshi*, show a great deal of favor toward them. Most of the opinions, however, are unfavorable. The Army is told that Japan has no use for its services and it is advised to go elsewhere. The Army is regarded as the *Tenrikyo* of Christianity.

The immorality and corruption prevalent among the Buddhists has become a matter of extensive and severe comment on the part of the secular papers. The *Jiji Shimpō* is especially sharp in its strictures. The charge is made that even the high-priests of the Shin sect keep concubines. Considering the fact that the Shin sect is the sect of “Reformed” Buddhism, and the leading Buddhist organization of the present, the charge is a very grave one for Buddhism indeed. Along with these newspaper attacks comes the testimony of an ex-chief-priest who has become a convert to Christianity. In the *Kirisuto Kyo Shimbun* (Christian News) under the heading of “Farewell to the Buddhists,” he speaks to the following effect: I was reared as a Buddhist, and at the age of fifteen became the chief-priest of a sect. This position, however, feeling my youth and incompetency, I resigned, and determined thenceforth to give my life for the reformation of Buddhism. Into this I threw my whole strength. But the priests, who had been accustomed to a life of ease, instead of giving me encouragement, treated me as an idiot, and ridiculed my efforts at reform. Yet that did not trouble me; but something that did trouble me was the growing conviction that Buddhism was dead; that it had reached the extremity of corruption. Strife and scandal were rife everywhere. The chief-priests, forgetful of their glorious mission of salvation to the world, were grasping after worldly place and prosperity. Of

the immorality of the priests it makes me blush to speak. It is not a rare thing to see men with shaven heads and attired in black garments wandering about in prostitute quarters, or to find women living in temples, or to discover fish-bones thrown among the graves. My desire was to reform this state of things, but I have been driven to the conclusion that there is no hope. The priests, from the lowest to the highest, are listless. The religion has no rallying power left, no inner life. The people have lost faith in it. Its end has come. It has contributed much to our civilization in the past, but it is now exhausted. What will take its place in the future is Christianity. I say this without doubt or hesitation. Hence it is that I have left Buddhism and embraced Christianity.

The Buddhist periodicals plead guilty in a general way to these accusations from without. They acknowledge that Buddhism has become corrupt and needs to be reformed. One mode of reforming and improving the religion, as suggested by the *Dento*, is to inculcate thoroughly first its simplest doctrines. The young men of Japan know almost nothing about Buddhism. If they are asked, they can give you a few Buddhist names and that is all. Therefore the teaching should begin with the barest rudiments. Another improvement, urged by the *Hanzei Zasshi*, is closer contact with society. This is not a time for priests to live in seclusion. They must mingle with society, learn to know its condition and to sympathize with its needs and aspirations. They must seek to be pure not only inside of their temples, but outside also, so that men may be influenced by the excellence of their daily lives.

As to the future of Buddhism one periodical emphasizes the necessity of taking a bold stand in favor of its doctrines. Some years ago, when

Buddhism was much spoken of as a profound philosophy, no one could lay claim to the distinction of being learned who did not know Buddhism. Now no one is considered a scholar who does not criticise Buddhism. To take an apologetic attitude in the face of these things is suicidal. The doctrines of Buddhism should be studied and set forth with renewed vigor. On the same subject the *Hanzei Zasshi* writes in a strain of the gloomiest pessimism. Under the caption of "Buddhism after Ten Years" it says that Buddhism is holding its own to-day by the mere force of inertia. By force of custom the older and middle-aged people of the present day are still sustaining the old religion, though even the faith of these is gradually growing cold. But what will come to pass when society once falls into the hands of those born in the *Meiji* Era? It is foolish to dream that Buddhism will stand forever by mere virtue of its inherent strength. The people are already beginning to doubt the teachings of the Greater Vehicle, the doctrines of causation, the transmigration of souls, and Nirvana. And ten years hence nobody will be able to find religious peace in Buddhism. Within ten years Buddhism will fail in all its endeavors. Its discipline will become powerless, its temples deserted, its believers and priests decimated. If present, Buddhism is not reformed by some great man, it will have fallen into a state of hopeless decay by the end of the present century.

It is often remarked that Buddhism is influenced by Christianity, but it is not so generally known perhaps that Buddhism itself openly favors this influence. In the October number of the *Jodo Kyoho* there is an article headed "Learn from Christianity." In this article are noted the wide-awake character of the Christians, their readiness to



adapt themselves to the national situation, and their spirit of devotion to principle rather than to money, as evinced by the resolution of the Kumi-ai churches to dispense with foreign aid, even though their own resources are not a sufficient substitute. The Buddhists are exhorted to learn from them. Frequently also in other magazines there are utterances whose effect is not at all to discourage the present tendency to copy after Christianity, not of course in doctrine, but in spirit and methods. On the whole the tone of the Buddhist press in reference to Christianity has become remarkably tolerant.

The most marked recent instance of learning from Christianity is what one would imagine were the last lesson that Japanese Buddhism would learn from the religion of Christ. It is the position that women should become active propagators of Buddhism. It is claimed that the gentler sex is well fitted for the dissemination of the teachings of the Indian sage, and the women who are blessed by the light of Buddha are exhorted to speak of religion in their homes, to organize woman's meetings, and to establish kindergartens, schools for nurses, and girls' schools' with a view of doing religious work.

The practical matter that most engages the attention of the magazines is the work in Formosa. Almost all the sects are interested, and the Nishi Hongwanji branch of the Shin sect is already building a temple in the Island, and is ready to expend *yen* 30,000 annually for the work.

### III.—ALONG THE CHRISTIAN CURRENT.

There is no one prominent idea running through the current Christian literature of the last few months. Such subjects as the year 1895, Christian evangelists, the mission-

aries, the reform of the home, etc., are discussed.

The *Fukuin Shimpō* in reviewing the year 1895 says that the year has been marked by the absence of theological controversy, and by the quiet pursuance of practical work. No Christian book of note appeared during the year. The *Rikugo Zasshi*, which formerly stood as a strong exponent of Christian thought and exerted great influence in the literary world, has come to have little to do with Christian thought. There has been progress in the movement toward independent work on the part especially of the Kumi-ai churches and the Church of Christ in Japan. This movement will become the foundation of the solid growth of Christianity in Japan. In connection with the movement toward more independent evangelistic effort the question of foreign missionaries came up. The missionaries and their relation to the Japanese Christians became a matter of discussion and criticism. About a hundred of the missionaries in turn held a meeting at Karuizawa at which "A Message to the Churches of America" was prepared and adopted. The coming of a deputation to visit the Kumi-ai churches was something in the same line as indicating a disturbance of relation between the missionaries and the Japanese church. The missionaries are entitled to sympathy, yet the course of events makes the re-adjustment of relations necessary. In school-work nothing worthy of note has taken place. The Young Men's Christian Association work was not specially active, and the same is true of the Christian Endeavor work. The Scripture Union work experienced a serious falling off. Sunday-schools made progress and proved an increasingly important auxiliary to evangelistic work. Under the head of social reform work it is stated that the movement

against prostitution failed ; that temperance work made some progress ; that there is no change in orphanage work ; that the Foreign Educational Society began work in Korea in December ; and that the reformation of the homes is earnestly longed for by the people. Generally speaking the year 1895 was one in which much latent power was stored up, which, it is believed, will manifest itself during the year 1896.

In another issue the same paper laments the tendency to think lightly of the office of the Christian minister. Many of the preachers themselves lack a true conception of the importance and sanctity of their calling, and the people are not slow to rate them even lower than they rate themselves. Lately at the Nara Conference the Kumi-ai preachers signed a pledge that they would continue in their office for life. There must be circumstances to account for the making of such a pledge. The truth is that many Japanese preachers are leaving their sacred calling in order to become politicians, school-teachers or clerks. But these are only the bolder ones, besides whom there are no doubt others who are kept in the work only by their hesitating or listless dispositions. This is a great evil, and the source of much weakness and injury to Christianity. So long as the ministers despise their own occupations the people will despise them, and their influence will count for nothing. The calling of the preacher is not a common one to be taken up to-day and laid aside to-morrow. It is a sacred calling, and Christian preachers should realize this.

In still another issue this leading religious weekly speaks of the necessity of reforming Japanese homes. At the Nara Conference the Kumi-ai workers made a declaration of their principles. It is

significant that though the declaration is short, consisting of but five articles, one of the articles deals with the home. It has been a mistake of Japanese Christians that they concerned themselves too much with social problems of a public character, such as the poor, orphans, prostitution, etc. Though all these are important matters, that which furnishes by far the most important problem is the home. The relation between husband and wife must be established on a sacred basis, and this is an object which should engage on the part of all Christian workers the most earnest attention and effort.

The *Kirisuto Kyo Shimbum* inquires whether many of the religious workers of the day are not giving the people stones instead of bread. When one hears their discussions and their plans, it leads one to doubt whether they are really in the way of giving the people the spiritual food which they need. What they seem to be after is to give them stimulants instead of nourishing food. Stimulants give but a brief and poor satisfaction. The people are starving, and need real food. It is for the workers to taste the food themselves and then dispense it to the people.

The same paper in a later issue under the heading "The Japanese People Awakened" says that the people have become remarkably sober since the war. Statesmen, literary men and religionists realize that they stand in an epochal period, and that they are confronted with grave problems which call for solution in no merely superficial way. At such a juncture the importance of religion is beyond estimation, for religion lies at the very basis of every human problem. But the prevailing religion, Buddhism, is inadequate for the emergency. Its ideas are negative. Christianity alone is

sufficient for the day. Its faith in Providence and its power to unite the finite life of man with the eternal life of God are great things for the Japan of to-day.

## NOTES FROM THE MISSIONS.

### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

##### VISIT OF THE DEPUTATION.

THE visiting brethren have come and gone. They patiently studied the whole situation, questioned and were interviewed by a large number of persons of every variety of opinion and experience, and then reached a unanimous decision, which will be submitted to the Prudential Committee of the American Board, and action thereon taken by said Board.

Although unable to come to an agreement *in writing* on two or three matters with the trustees of the Doshisha and other Japanese parties, conference on the matters in dispute still is pending and there is reason to hope that a mutually satisfactory arrangement will yet be reached. As showing their spirit and thought on various points, I make a few excerpts from their admirable farewell letter to the *Kumi-ai* churches of Japan, dated Yokohama, Dec. 7, 1895.

You are a body of independent churches, subject to no master but Jesus Christ; this we fully recognize and this our missionaries have always recognized, and we have rejoiced to find in you much of the spirit of the Pilgrim Fathers, to whom the religious life of our country is so largely indebted.

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In our study of the problems facing our missionaries, we have had to consider whether the time had come for their withdrawal from Japan. In getting information on this point we have consulted with many of your ministers, laymen, and evangelists, and every one has advised us not immediately to withdraw from the field. Some

have suggested that the number of missionaries should not be increased, but the voice in favor of retaining most of those now present has been unanimous. We have decided to advise the missionaries to remain in your country for the present, hoping that the time will not be far distant in which you will be able not only to do without them, but also to join with us in carrying the kingdom to other lands.

Our missionaries will not attempt to establish independent churches, but will, so far as they are able, seek to co-operate with you in the work of the *Kumi-ai* body, along the same general lines as in the past, and we ask for them in their difficult and delicate duties your generous co-operation. They will, of course, have to do their work in the way in which they can work best, as you will work in the way best adapted to you, but there ought to be, and we are persuaded that there will be, no serious difficulty in such co-operation.

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We have been advised, both by you and our missionaries, to devote more attention, in the future, to sending out for occasional service, eminent and able pastors and theologians, and also to provide for the translation and publication of works of religious thought of world-wide value. Both these suggestions seem to us eminently wise and we shall take great pleasure in advising our Board to do as you suggest.

You have also suggested that so far as there may be changes in the location of missionaries, more attention should be given to the districts where there are not already well established *Kumi-ai* churches. That suggestion also approves itself to us, and we have so advised our missionaries.

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As we study the religious condition of the world, we find much cause for rejoicing at the swift advancement of the Kingdom of God, but we also see that that Kingdom has many and insidious foes, and that the demand was never greater that all the Christian host should present a united and aggressive front against unbelief and sin. This is no time for emphasis upon what we do not believe. Positive, Scriptural, able, consecrated preaching and pure and saintly Christian lives are everywhere imperatively demanded. Will you not unite with us, and with all Christians, in exalting the personality and fatherhood of God, the saving work of Jesus Christ, the need of regeneration by the Holy Spirit and His constant ministry; the duty of all men of every land and condition to love and serve one another, and the power of the endless life? In short, may we not together with all evangelical Christians unite in so presenting the Gospel of our blessed Lord and Saviour Jesus Christ that your land and our land and all lands shall, in due time, acknowledge Him as Master and Lord?

We have read with much interest the platform adopted by you in your recent meeting at Nara, and see in it your recognition that the world can be made truly Christian only by men of lofty faith, holy lives, and pure hearts. We pray for God's blessing on the movement there so auspiciously started.



The visit of these able brethren from America just at this time has done much good. Together with other Christian agencies potent in the land, they seem to have been used of God to lift all workers to a higher level of faith and life. The members of the Mission to which they specially ministered long will remember their stirring words and carry the impress of their stalwart faith and genial presence.

A special Mission meeting was held at Kyoto on Thanksgiving Day in the presence of the deputation. Among other things passed, the following was adopted by a vote of 22 to 14:

While the ideal of self-support is never to be lost sight of, it ought not to be secured at the price of the most energetic, aggressive evangelistic work possible. We realize that other mission fields have claims upon the gifts of the churches at home as strong as ours. We would not take away from them, but we are convinced that without aggressive evangelistic work on the part of the Mission for some years to come the victory of the Gospel in this land will be greatly delayed.

Our idea, therefore, is that the Mission endeavor more than ever to bring the fields now aided to self-support as speedily as possible, but that we earnestly request the Prudential Committee not to ask of us any reduction in expenditures for evangelistic work other than the condition of the Board's treasury demands, allowing us to use money saved from churches brought to self-support for the opening of new work in the fields not within the immediate reach of the native churches.

#### OF BRIEF MENTION.

Since the Nara meeting many of the pastors and several churches have been stirred to a new life. Kobe First Church reports 55 additions at the last two communions. Although about two-thirds of these were by letter, yet it is a pleasant sign to have persons who have long held aloof ally themselves with the church near which they chance to be residing. Kobe Second Church reports some 20 additions, Bodaiji, near Lake Biwa, 10, Okayama 6, and the Orphan Asylum Provisional Church 4. These last four are specially interesting cases: No. 1, an

ex-thief from Kobe; No. 2, a blind man from the country, a genuine, seeker after truth, who, having tried one of the Shinto sects and received no satisfaction, came to Okayama to investigate Christianity; No. 3, one of the oldest and best boys in the Asylum; and No. 4, the old mother of the wife of one of the helpers.

The Fourth Church, Kyoto, has introduced the Individual Cup service at communions, so far as I know the first church in Japan to do this. It proves peculiarly satisfactory thus far.

The mother of the sainted Dr. Neesima has gone to join him in the spirit world. She died peacefully a week ago and was buried from the Doshisha chapel, a large number of people being in attendance.

The Mission recently has welcomed back Dr. J. D. Davis and family, of Kyoto, and Dr. J. H. De Forest, without his family, of Sendai. Since my last report, Rev. and Mrs. Stanford, of Kyoto; Dr. W. Taylor, of Osaka; Rev. C. A. Clark and family, of Hyuga; and Rev. S. L. Gulick, formerly of Kumamoto, have left Japan on furlough. Mrs. Gulick and children, and Miss Talcott, who has done such efficient work in the hospitals at Hiroshima, will have started for America before this appears in print. Dr. Berry has not yet returned to Japan and there is slight hope of his doing so, a fact that many beside the members of his own Mission deeply will lament.—J.H.P.

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#### II.

#### BAPTIST MISSION NOTES.

The following letter from Mr. Dearing, President of our Theological Seminary at Yokohama, appears in the January issue of *Gleanings*: "The fall term of the Theological Seminary has been a very encouraging one. Faithful application to

study has marked the work of all departments. In both study and evangelistic work the students have been diligent and faithful. Mr. C. K. Harrington returned to his department of Old Testament in October. The other departments have been filled as last year. Mr. Taft's removal to Kobe, kindly delayed till the end of the year, that it might cause the least interruption to the work of the school, necessitates his giving up the department of Church History. Mr. Parshley takes the work of this department from the beginning of the new year. Several lectures have been given before the school during the term. Especial mention should be made of a very helpful and instructive lecture by Mr. White, of Tokyo, on Charles H. Spurgeon. A course on Christian Evidences by Mr. Harada of the *Kumi-ai* (Congregational) Church, is now in progress. During the vacation two of the students are, at their own request, out on an evangelistic tour in Ibaraki *Ken*. During the term two or three students have regularly been to Tokyo for preaching on Sunday. One has supplied at Kawasaki and the rest have had regular work in the various preaching-places around Yokohama. This work is done with much zeal for the salvation of souls."

Rev. G. W. Hill and wife, recently of Yachan, West China, have been transferred to Japan, and will locate in Chofu. Their accession increases the appointees to Japan of the American Baptist Missionary Union and its allied Women's Societies to fifty-seven, the largest number in the history of the Mission. Of this number all but four—two wives and two single ladies—are in active service on the field. The six appointees of the Southern Baptist Convention are all at their posts pushing their work. It is a reason for great thanksgiving that so large a proportion of our

number can be actively engaged in the work to which they have been called.

Since the last issue of THE JAPAN EVANGELIST, three new churches have been organized, one in Tokyo, one in Kofu and one in Shibetsu, Hokkaido. This increases the Baptist churches in Japan to twenty-four, six of which are in Tokyo.

The Tokyo Baptist Academy (*Tokyo Chu Gakuin*) is prospering. Beginning on September 10th its work as an organized school with eight pupils, it opens the new year with thirteen. The proportion of ministerial students is large—seven of the thirteen. All parts of the Empire are represented, from Hokkaido to Loo Choo.—S.W.H.

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### III.

#### THE MISSION OF THE EVANGELICAL ASSOCIATION.

Recent developments in church work indicate a moving forward. The steps taken in the government of affairs reminds one of the old German legend which speaks of a class of people in northern Germany in the days of antiquity who could step over the Rhine without difficulty (calling it a rippling brook), and found it excellent sport to wade the English Channel. The General Board of Missions, cognizant of the fact that our work is very well organized, and that the native ministry, after years of experience, has reached a stage where responsibilities increase, has wisely resolved to aid the work in attaining a self-supporting platform, by arranging all the matters of the Mission to that end. There should be no honor without duty, nor authority without responsibility. If the native Church enjoys the honor of managing its affairs, it should not be deprived of the duty of contributing to this honor (financially), and if it is

prepared to exercise proper authority in the management of the work, it should, by all means, be allowed the "lion's share" of the responsibility in the material support of the same. This is no more than the Japanese Church asks, and it certainly should be allowed to contribute to the support of its own laborers and enterprises. Indeed, the sooner the whole work is supported from native resources, the better. Apart from important advances in the line of self-support, there is little to mention.

Rev. F. C. Neitz was elected Mission Treasurer in place of Rev. F. W. Fischer, returned, and in consequence of this has moved from Osaka to Tokyo, where he will, besides dispensing the material necessity of life, devote his time to breaking the "bread of life" to a hungering population. He and his family now live in Tsukiji, Tokyo.

Rev. F. W. Voegelien remains at the helm, a tried seaman on the "dusty" sea of life, and though inclined to conservatism, sees that the sails are opened to the breeze and that the ship is making all possible speed with safety.

G. E. Dienst continues at the post where he has served for nine years, trying to make clear the mysteries of theology to prospective preachers of the Gospel.

Every department of the work, at all essential to the propagation of the Gospel, is *pushed* onward. When a department proves unsatisfactory, it is stopped until its resuscitation becomes a necessity and postulates success.

Bishop Thomas Bowman, who holds our next Annual Conference, which meets next June, is expected here some time in the early part of the summer. If time permits, he will visit all the stations of the Mission, where, if possible, he will also preach.

As soon as the Conference is financially strong enough, it will send a missionary to Formosa, the newly acquired territory in the "broad Pacific." This is as it should be. Japan could not engage in a better enterprise than the Christianization of Formosa. Christianity is an essential factor in the civilization of that island.—G.E.D.

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#### IV.

#### HISTORICAL SKETCH OF THE WEST JAPAN PRESBYTERIAN MISSION.

The senior members of the West Japan Presbyterian Mission are the Rev. T. C. and Mrs. Winn, and the Rev. T. T. and Mrs. Alexander.

Mr. and Mrs. Winn, accompanied by Mrs. True, went to Kanazawa, Ishikawa prefecture, in October, 1879, where Mr. Winn had been employed to teach in the Government school, succeeding Mr., now Dr., W. N. Whitney in that position. It had long been Mr. Winn's desire to locate in the interior, where he could preach the Gospel on virgin soil. When, therefore, the Principal of the Kanazawa Semmon Gakko offered him the position of English Instructor, with the full privilege of teaching and preaching Christianity in the city, gladly recognizing this as a Providential leading, he moved to this west-coast city, which has been his home ever since. With Mrs. True and Mrs. Winn to begin work among the women, it was not long before the truth had made an impression on a few hearts; and in the spring of 1881, a year and a half after the station was opened, the first church was organized. The second Kanazawa church was organized in 1888.

There are also connected with this work four out-stations in the larger towns of that portion of the west coast. In 1883 the Kanazawa station was reinforced; and the



number of missionaries continued to increase till 1889 or 1890, when there were as many as twenty-five foreigners in the place. Since then the station has lost members, until not half that number remains. There are three mission schools for boys, girls and children respectively. The section of which Kanazawa is the centre has been one of the most difficult fields for mission work in the whole country. Extremely conservative, strongly Buddhistic, unprogressive in character, and, where influenced by the priests, sometimes violently opposed to Christianity, the people are nevertheless gentle and comparatively honest. The policy of the missionaries has been to win the people by kindness and patience. We believe the time is not far distant when this whole west-coast region will give the Gospel a hearty reception.

The next station which this Mission opened was Osaka. In 1881 the Tokyo Mission decided to open a station at this place, and the Rev. T. T. Alexander offered to go and, begin the work. Accordingly, in March, 1882, Mr. Alexander and family removed from Tokyo to Osaka, and entered upon that important work for the Presbyterian Mission with which his name will ever remain associated. This station had for its field not only Osaka and the surrounding country—where other Missions had already established themselves long before, and where they had done much fruitful work—but also the two large and populous prefectures of Hiroshima and Yamaguchi and a portion of the island of Kyushu. In these three large districts no evangelistic work had as yet been done except by native evangelists sent out from Tokyo by the Presbyterian Mission.

The work of the station has been largely of an evangelistic nature, resulting in two organized churches

in Osaka, three in each of the prefectures of Hiroshima and Yamaguchi, two or three in Kyushu, one in the province of Iyo, besides many preaching stations where there are companies of unorganized believers. A Girls' School was opened in Osaka in 1888 by Misses Garvin and Warner. It is now known as the Naniwa Jo-Gakko, and is under the immediate care of Misses McGuire and Thompson, and has an enrollment of sixty pupils.

In regard to the methods consistently followed from the beginning in the Osaka field, Dr. Alexander writes: "As much as possible the management of the work was entrusted to the Japanese brethren, the missionary taking the place of co-worker, ready to advise, to aid financially—when deemed by him necessary—to preach and to teach—in short to enlarge and to push the work with all his might. Whenever a church was organized or a new preaching-place opened, it was at once given into the hands of the Japanese Christians, and they were told that it was theirs, that they were to be responsible for its success, for the preaching and everything else, including expenses just as far as possible. The missionary engaged to preach only upon the invitation of those in charge of the churches and preaching-places."

The increasing prosperity of the city of Osaka; its phenomenal growth since the beginning of the late war; the numerous factories of different kinds, employing more than 60,000 operatives; the many inviting opportunities for Christian work; the large number of inquirers increasing every day, make this city one of the most promising fields in all Japan. To enter into this open door more and more fully is the aim of the West Japan Mission.

A few years ago the Osaka field was contracted by the establishment

of mission stations at Hiroshima and Yamaguchi. Hiroshima was opened in 1886 by the removal of Rev. A. V. Bryan from Tokyo to this place. The work of this station has been purely evangelistic—preaching, house to house visiting, and touring. Connected with this work is an influential church at Kure, where there is a naval station, and of which many of the officers have been converted. During the war the members and workers of this station were able to do much valuable Christian work in the army and hospitals.

The Yamaguchi station was opened in 1891, and is superintended by Revs. Ayres and Curtis. This is one of the most beautiful and healthful sections of the country. The town is the seat of one of the Government Higher Middle Schools. The people are of an excellent class, having furnished many of Japan's greatest men. Prejudice against the Gospel is rarely manifested; and there are opportunities for work on every hand. The brethren of this station have a very broad field, including all the work of our Mission in Kyushu. Hence the larger part of their time is spent touring, in which the bicycle plays a very important part.

The Yamaguchi Girls' School is in the care of Miss Bigelow, and is one of the bright spots in that very interesting part of the country.

The Kyoto and Fukui stations were opened in 1890 and 1892, by Revs. Porter and Fulton respectively.

Since 1890, the West Japan Mission has been very much depleted by loss of members on account of sickness and death. Five families and two single ladies have had to leave the field not to return, on account of sickness. Two ladies have married out of the Mission, and one man and one lady have died.

Miss Hesser of the Kanazawa

station died at Los Angeles, Cal., Sept., 1894. She had been a missionary twelve years, which had been spent chiefly in educational work. She was a woman of rare ability and consecration. The Rev. G. E. Woodhull, of Osaka, died at Tokyo, October, 1895, after seven years of faithful work in Japan. These two lamented associates were remarkably successful in their work. For years to come their memories will be treasured by many hearts in this country, who received their ministrations of love. Bro. Woodhull's death has rendered necessary the loss from the field of Mrs. Woodhull, who left Japan in December last.

Our present membership is 28—ordained missionaries 9; wives 8; and single ladies 11.—J.B.P.

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#### V.

#### MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

Rev. Christopher Noss and wife are the latest additions to this Mission, having arrived at Yokohama per steamer "*Gaelic*," December 27th, 1895. Both of the new missionaries are young people, practically just out of school. Mr. Noss graduated in 1888 from Franklin and Marshall College, and in 1894 from the Theological Seminary at Lancaster, Pa. Two years after graduating from college he spent in teaching, and he also took a year in special study at the University of Berlin after leaving the Seminary. Mrs. Noss was educated at the State Normal School at Kutztown, Pa., and at the College for Women at Frederick, Md., where she also did some teaching. It goes without saying that our Mission rejoices in its latest reinforcement. Mr. Noss has already begun work as a regular professor in the Tohoku Gakuin.

There are now five foreign missionaries regularly engaged in giving instruction to the Tohoku Gakuin students. Rev. W. E. Hoy, now on furlough in America, is also identified with the school and is expected to devote most of his strength to its interests when he returns. The foreign teaching force being now what it is, the Mission and the Board of Foreign Missions is in a position seriously to consider the loud calls from several quarters for opening new stations. While rejoicing in what has already been accomplished, not a few persons believe that the Reformed Church in the United States has it within its power to prosecute foreign missions on a greatly increased scale, and the Board at home as well as the Mission on the field cherish the hope that expansion will soon be within sight.

So much remains to be done in the matter of genuine self-support on the part of Japanese Christians that it is possible for one, in emphasizing the prime importance of this happy consummation, to lose somewhat of perspective when taking a general view of work on the field. However, the truth remains that prolonged dependence upon the financial assistance of others destroys true self-respect and induces increased helplessness. It is our humble opinion that much of the friction that now harasses the souls of missionaries more especially will disappear when Japanese Christians can once stand on their own legs financially with a consciousness that they are, like foreign Christians, in a position "to do good and communicate" with their own honestly earned money. "It is more blessed to give than to receive." When once the sting of conscious inferiority that almost necessarily goes with being for any length of time financially assisted, is removed, the Japanese Christians can hold their heads aloft,

not for the sake of appearance, but by reason of the reality of independent manhood and womanhood in this regard that they have achieved by their own sacrifices and efforts. Human nature is essentially the same the world over, and it is useless to undertake the development of sturdy self-reliance in Japan in any other way than the time-honored method that succeeds everywhere else, viz., by expecting people to pay their own bills.

These remarks on self-support, which we should like to prolong, were called forth by what was done by a little band of Christians at a place called Kakuda in Miyagi prefecture. A representation on the importance of self-support, prepared by a conference of officers of Foreign Mission Boards in America, was translated and circulated among Japanese Christians. At Kakuda, it is claimed, this representation struck fire. The believers there, after praying over the matter and holding consultations, rented a centrally located house for a period of ten years, and had extensive repairs made to it so as to make it suitable for use as a chapel or meeting-house. The expenses were defrayed by private contributions, and two *yen* per month was guaranteed for ten years towards the payment of the rent. Though the aroma of this good deed would have been immensely greater, if the Mission hadn't received practically its first intimation of all this in the form of an application for a handsome contribution for furniture, yet what has been done is something in the right direction, and it is to be hoped that time will show it to have been an earnest of greater things then yet to come.—H.K.M.

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#### NOTES.

A NEW hospital for lepers has been opened at Kumamoto in Kyushu.



Of the 655 foreigners living in Tokyo, the great number are Americans.

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At Oiso the *Byohei Imonkwai* (Society for Ministering to Sick Soldiers) has distributed 1000 Bibles and nearly 2000 tracts among the convalescent soldiers in the place.

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Last December the *Ryogoku* church in Tokyo celebrated its eighteenth anniversary. Over 400 baptisms are said to have been administered in connection with the work of this church since its founding.

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Mr. Naomi Tamura's paper, the *Inochi* ("Life") has had its name changed to the *Kwansatsu* ("Observer"). Several improvements have been made, but the paper will be edited as before by Mr. Tamura.

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A Japanese minister belonging to the *Kumi-ai* [Congregationalist] communion improved his opportunities by distributing tracts among the Japanese under arrest at Hiroshima for participation in the *emeute* at Seoul, Korea, on the 8th of October, 1895.

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A translation of the Latin Bible into Japanese is now being prosecuted by the Roman Catholics, assisted by Mr. Goro Takahashi. The gospels of Matthew and Mark will soon be published. The Roman Catholics are also getting out a *Life of Christ*.

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For some years there has been in Tokyo a school for foundlings, known as the *Hinji Gakuin*. In December a concert was given at the Y. M. C. A. Hall for the benefit of the school, which, it is hoped, will soon be able to accommodate 200 inmates.

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According to the *Seikyo Shimpō*, a periodical of the Greek Catholic Church, that communion has in Japan 43 primary schools, with 2,825 pupils; 1

theological seminary, with 44 students; 3 girls' schools, with 130 scholars; and 2 colleges, with 154 students.

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Until recently no Christian evangelists had been invited to give moral instruction to prisoners, except in Hokkaido (island of Yezo). But the record has been broken, and a Christian now has free access to the incarcerated at Sumoto, in the city of Kobe.

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The whole number of books in the Library of the Doshisha University is over 17,000, and not 3,200, as erroneously reported in the December number of this magazine, the smaller number being true of the "Neesina Memorial Library" only.

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Mr. Kanichiro Hirohata, an influential abbot belonging to the Shin sect of Buddhists, has in an open letter renounced his faith in Buddhism. It is his intention to inquire into the claims of Christianity. He recently attended religious services at the Ichigai church in Tokyo.

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The Japan Foreign Educational Society now has a membership of about 250. Rev. M. Oshikawa, one of the organizers, recently addressed the legislative assembly of Miyagi *Ken* and his remarks were favorably received. It is proposed to establish a school, to be known as the *Keijo Gakudo*, in Seoul, the capital of Korea.

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In Tokyo there are now over 100 Christian writers. About 60 of these held a social gathering some time ago, and it was resolved to meet in the same way four times a year. The object of these meetings is to make public such views as all can agree upon. This association has already declared itself as opposed to licensed prostitution for Formosa.

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The Governor General of Formosa has publicly declared that no priests should be sent to the island who are

inferior to Christian evangelists in zeal and character. This item is published in the *Bukkyo*, perhaps the principal Buddhist religious organ. Considerable has been and is being published in Buddhist periodicals respecting the moral derelictions of priests.

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The Okayama Orphans' Home, Mr. Fujii Ishii superintendent, have discontinued worshipping with the *Kumi-ai* (Congregationalist) church in Okayama and now hold services by themselves. It is believed that this separation will benefit the spiritual life of the orphans. Another reason for taking this step was the liberal theological tendencies of the pastor of the Okayama church.

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Rev. Wm. M. Bell, D.D., editor of "The Search Light," and Corresponding Secretary of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ, arrived in Japan last December for the purpose of prospecting with a view to the possible location of foreign missionaries of his Church in this country. Up to the present time the work of the United Brethren has been carried on in Japan by Japanese evangelists, but missionaries from America will likely be sent out to carry forward the work on a larger scale.

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Rev. Y. Honda, President of the Aoyama Gakuin, Tokyo, recently wrote us protesting against being called "Doctor." He says that he declined the honorary title of Doctor of Divinity, which Mt. Union University, Ohio, in 1894 conferred upon him. At his request, we also correct a few errors in the first installment of his article on "My Experiences as Army Chaplain," with which he favored this magazine in its last issue. "T. Fujita" on page 80 should read "T. Terada," and "fur trousers and a reindeer fur overcoat" on page 82 should be "thick trousers and ulster."

During the latter part of December and for about two days in January an annual fair is held on Minami Machi Dori, one of principal streets of Sendai. At this time, of course, many people pass to and fro on this thoroughfare. Advantage has been taken of this course of people to do something in the way of sowing the Gospel seed. A booth was rented, where leaflets, tracts, portions of the Scriptures, and circulars announcing meetings were distributed. Special religious services were held in the Nibancho church, most of which consisted of stereopticon lectures on Biblical subjects. As yet results are not apparent, but the experiment seems to justify another venture at the next fair.

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The *Kokumin Shimbum* ("National News") has the following to say in reference to Christian work in Japan during the past year: "In the religious world Christian churches have been the most active. The Summer School, which was attended by 280 Christian students, demonstrated the sincerity of their spirit and work. That Christianity is no longer regarded as a foreign religion may be inferred from the reception accorded by the people and military authorities to the Foreign Educational Society and to Christian army chaplains. The meeting of the Evangelical Union at Kyoto, and the conference of *Kumi-ai* [Congregationalist] co-religionists at Nara have shown that Christian workers now aim to be positive in preaching."

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There have been and still are quite a large number of sick soldiers in the military hospitals of Sendai. The wife of one of the missionaries living in this city conceived the idea of getting up a treat for these unfortunates. Accordingly contributions were secured from missionaries and Japanese business men, and then for several days cakes and oranges were distributed among

the invalids. Japanese Christians and missionaries belonging to various denominations lent willing assistance to this work of kindly good-will, and it is believed their efforts were appreciated. Direct religious work among the soldiers in the hospitals has not been permitted by the local authorities, but anything like the above distribution of cakes and oranges was allowable. The stock argument has been that if permission were given to Christians to carry on religious work in the hospitals, the same privilege would have to be extended to Buddhists, etc. But, to the glad surprise of all, this objection has at last been waived, and portions of Scripture and other religious literature can now be distributed.

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A sign of the increasing interest in missionary work of various kinds seems to be a proposed tour of inspection which is to be undertaken next Spring. A party of twenty persons, consisting of heavy contributors to the cause of missions, or their representatives, is expected to start next April for Japan, *via* San Francisco, for the purpose of personally studying missionary work. On the way they will take in "typical stations in the home missionary work, giving the members of the party as they cross the continent object lessons in the evangelizing of the negro and the Indian, the Spanish-American, the Mormon and the Chinese, to which may be added the reckless and abandoned element of the Anglo-Saxon population throughout the West and on the Pacific Coast." The work in Japan, China, and the islands of the sea is to be inspected. The party will return *via* the Hawaiian Islands, and missions in northern Canada will also receive attention. Rev. Dr. Henry M. Field is the moving spirit of the enterprise, and the party is to be under the immediate direction of Messrs. A. B. Thompson and H. R. Ellis.

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The annual meeting of the Tract

Societies' Committee for Japan took place January 21st at the Rooms, No. 51, Tsukiji, Tokyo. After the transaction of various items of miscellaneous business, the Secretary, Rev. W. J. White, read the annual report of the work of the Committee for the year 1895. The review of the year was exceedingly encouraging, the large distribution of tracts among the soldiers being especially gratifying. The grants and sales of tracts and books were never larger than during the year just closed. Some very useful publications have been added to the lists in the catalogue and others are on the way. The Committee considered the advisability of publishing a monthly paper of some kind and referred the matter to a committee to report later. The officers of the Committee were unanimously and most cordially re-elected. The following is a brief summary of the work of the Society for the past five years; Total circulation by sales and grants of books and tracts: 168,321 in 1891; 314,455 in 1892; 278,477 in 1893; 331,322 in 1890; and 441,860 in 1895. Grand total 1,534,435.—J.W.W.

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Testimonies favorable to the cause of foreign missions have been given in recent times by several persons occupying high official positions. One by Rear Admiral George E. Belknap, U. S. N., has lately come to our notice and is as follows:

"Scoffers and sceptics and other flippant and thoughtless people will tell you that the missions are failures, that nothing substantial has been accomplished in the efforts to Christianize the peoples of the Orient and of other countries. To such unbelievers the ceaseless progression of change in the conditions and aspects of the material universe goes on under their very eyes without note of heed or instruction. Bent on their own aims and pleasures, all else in life is a blank to them.

"The chances are, indeed, that at the very moment they are decrying the



work of the missions they are reaping benefit and advantage in their business affairs from the work done by the missionaries, and the varied information gained by them in their close contact with the peoples among whom they have labored. I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, governors, judges, counselors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

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The dedication of the Ella O. Patrick Girls' School building on January 29th was quite an event in the history of missions in the city of Sendai. This school is in connection with the Woman's Board of Foreign Missions of the American Baptist Church, which is represented here in Sendai by two ladies, the Misses Mead and Buzzell, under whose direction the work is carried forward. The Ella O. Patrick Home, as it is called, is a neat and comfortable building, combining in one, school rooms and a residence for the foreign teachers. It has been named after a benevolent maiden lady of the Baptist Church in America, who, at her decease a few years ago, left to the above-named Board the sum of \$2,500, which was principally devoted to the purpose of erecting the "school home." The dedicatory exercises were of an interesting character, consisting of unusually fine music by the teachers and students of the institution; a dedicatory address read by one of the former students, and an address by Prof. Watase, of the Chu-gakuin, the Baptist Boy's School, of Tsukiji, Tokyo, conducted by Mr. Clement. On this occasion the neat chapel was well filled by an appreciative audience of invited

guests, Japanese and foreign, and everybody seemed happy. The ladies of the school deserve to be congratulated on this happy and auspicious event in their work. And, now that the school is housed in this new building, it will, no doubt, assume enlarged proportions and be the means of doing still better work in the line of female education. We wish the teachers engaged in this noble work great success.—J.P.M.

#### EXCHANGES.

**B**EGINNING with January, 1896, "The Church in Japan" [American Episcopal], is to be published monthly. The first number of the new volume is accompanied by a map of the missionary jurisdiction of Tokyo. Short articles on the general subject of "Social, Political and Religious Conditions in Japan," written by Rev. J. C. Ambler, appear in the January and February issues.

We are in receipt of the November and December, 1895, issues of the "Korean Repository," the columns of which are, as usual, filled with valuable matter. There is a breeziness about the editorials that makes them interesting reading.

"The Mission Field" for November, 1895, has come late, and has so far not been followed to our table by subsequent issues. This magazine is published in the interests of various religious enterprises carried on by the Reformed Church in America.

We take pleasure in acknowledging also the receipt of several issues of "The Baptist Missionary Magazine," which contain letters, items of news, &c., on Baptist missions in various parts of the world.

"The Missionary" is the name of the last addition to the list of exchanges. It is published monthly at Nashville, Tenn., by the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, and is well conducted.

# The Japan Evangelist.

VOL. III.

APRIL, 1896.

No. 4.

## THE TENRIKYO

OR

### THE TEACHING OF THE HEAVENLY REASON.

By the REV. D. C. GREENE D.D.

(Continued.)

THE source of our information regarding the Tenrikyo is four-fold, viz.:—(1) the sacred writings of the sect and a few pilgrim songs; (2) reports of recent sermons, of which fifteen, preached in different chapels in Tokyo, Kyoto, and Kobe, have been obtained; (3) visits to temples in Mishima and Tokyo; (4) tracts and magazine articles written chiefly by Buddhist and Shinto opponents. Such tracts and articles are quite numerous, but nearly all have appeared since June, 1893. The most valuable of these is a pamphlet of eighty four pages called, "A Mirror of the Heart" (*Kokoro no Kagami*), published by a noted Buddhist house, the Goho Kwan, of Kyoto. It purports to be written by a Shinto scholar in the interest of the Pure Shinto. Another important book is *Inshi Juichi Kyokwai* (Eleven Irregular Sects). This is a sort of encyclopedia of the heretical sects of Shintoism and embraces, including its appendix, accounts of twenty distinct

*kyokwai*, or societies, and ought to prove of great service to those studying the religious life of the lower classes in Japan.

### *The Sacred Writings of the Tenrikyo.*

The sacred writings consist of four sermons by Omiki; twelve hymns (*Kagura Uta*); an account of the origin of the sect (*Kami Samã no Yurai*), from which I have taken the story of Omiki; the ancient record of the Gods (*Kami Sama no Koki*). The copy which forms the basis of this article was procured through the kindness of Pres. Kozaki of the Doshisha; it comprises sixty one closely written pages. Of these scriptures, the hymns alone have been printed. Aside from the hymns, there appear to be no printed books of any kind, excepting a very few pilgrim songs. It is the purpose of the priests to keep the scriptures from profane eyes; but they are not altogether successful, though the only three copies known to the writer evidently emanate from a common source.

These writings are such as might naturally be expected, considering their humble origin. The language is a mixture of a provincial colloquial with the simple form of the written language. They abound in mistakes

of orthography and grammar and at times the meaning is very obscure. How much of this obscurity is attributable to Omiki and how much to her reporters, it is impossible to say; but probably both have contributed their full quota to the large number of errors. In the hymns this obscurity is aggravated by the absence of the determinative ideographs, and often the only recourse is to conjecture. However, these difficulties affect merely matters of detail; the general teaching is sufficiently plain.

### *The Teaching.*

Omiki, while not denying the existence of the multitudinous deities of the Shinto cosmogony, taught that man's special allegiance is due to ten Gods, whom she styled

Their Augustnesses the Kings of the Heavenly Reason (*Tenri Ō no Mikoto*).<sup>\*</sup> The first two of these were Kuni-toko-tachi no Mikoto and Omotaru no Mikoto, while the last two were Izanagi and Izanami no Mikoto. These two pairs of deities were each supposed to be the embodiment, under differing circumstances, of the male and female principles of Chinese philosophy. In order to correspond with this theory, Omotaru no Mikoto, according to the teaching of orthodox writers, a male deity is represented as female and the consort of Kuni-toko-tachi no Mikoto. In the sermons, instead of the specific names of these deities, the phrase Moon and Sun (*Tsuki-hi*) is almost invariably used, the moon, contrary to the or-

<sup>\*</sup> These ten deities were as follows, viz:—

- (1.) Kuni-toko-tachi no Mikoto, i.e., His Earthly-eternally-standing Augustness, the god of the essential principle of the earth, of water in all its forms, of the eye in man, etc. He presides over the north and is represented by the moon, which is accorded the primacy among the heavenly bodies.
- (2.) Omotaru no Mikoto, according to our prophetess, Her Weighty Augustness, but according to the Kojiki, His Perfect-exterior Augustness. She is the goddess of fire and heat. She is represented by the sun and presides over the south. Her symbol is a twelve headed dragon, referring, doubtless, to the twelve months, and to the twelve hours of the day according to the old Japanese reckoning.
- (3.) Kuni-satsuchi no Mikoto, Her Augustness the Earthly-elder-of-the-passes, though according to the Kojiki, this is a male deity. She presides over metals, the skin and sinews in man, and over all kinds of bindings and relationships. She rules in the south-east. Her symbol is the turtle.
- (4.) Tsuku-yomu no Mikoto, His Darkness-piercing Augustness, the God of wood, bones, framework, etc. He presides over the north-west and his symbol is the *Ko*, a fish similar to the carp. He is identified with Hachiman and Shotoku Taishi.
- (5.) Kumo-yomi no Mikoto, Her Cloud-darkness Augustness. This name, was subsequently changed, because foreign to the Shinto cosmogony, and that of Toyo-kumu-nu no Mikoto substituted. This name, borrowing Prof. Chamberlain's translation, but changing the gender to suit the new revelation, becomes in English, Her Augustness the Luxuriant integrating Lady.

- She appears in the heavens as the morning star and rules over the east. Her symbol is the eel and she is identified with Monshu Bosatsu, Yakushi Nyorai, etc. These five deities preside over the *Gorin*, the five relations of the Chinese ethical philosophy.
- (6.) Kashi-kone no Mikoto, His Awful Augustness, though according to the Kojiki, a female deity. He presides over the breath and over wind. His earthly symbol is the flounder and he is identified with Dainichi Nyorai, Enko Daishi, etc.
  - (7.) Tai Shoku Tenno no Mikoto, His Augustness the Great-eating Heavenly King, apparently a corruption of the name of a divinity of Brahmanic origin, Tai Shaku Ten. This name, too, being unknown to Shinto mythology was subsequently changed to Oto-no-ji no Mikoto, His Augustness the Elder-of-the-Great Place. He presides over the sundering of relationships, especially those of birth and death, cutting instruments, etc. His symbol is the poisonous fish, *fugu* and he is identified with Kyoku-uzo Bosatsu, Myoken Bosatsu, etc.
  - (8.) Oto-no-be no Mikoto, His Augustness the Lord-of-the-Great-Place. Here, again, the gender is changed. This deity presides over reproduction and appears in the heavens as the evening star. His symbol is a black snake and he is identified with Fudo Myo-o, Kobo Daishi, etc.
  - (9.) Izanagi no Mikoto, His Augustness the Male Deity who invites. He presides over paternity and appears in the heavens as the star Vega. His symbol is the merman.
  - (10.) Izanami no Mikoto, Her Augustness the Female Deity who invites. She presides over maternity, fields of sprouting rice, etc. She is also associated with the star Vega. Her symbol is a white snake.



inary usage, representing the male principle and the sun, the female. Omiki declared them to be the Heavenly Parents who not only were the true progenitors of mankind but are now their loving guardians.

THE CREATION was the work of Kuni-toko-tachi no Mikoto and his consort, Omotaru no Mikoto. When they appeared upon the stage, the world was one vast mud sea. The divine pair suffered from ennui and resolved to create man. On looking about for suggestions, they noticed the various fishes and reptiles which in Omiki's teaching serve as representatives of the subordinate deities, and they determined to embody in the human form the various qualities which they fancied these inferior beings symbolized. Accordingly, Izanagi and Izanami no Mikoto were fixed upon as the parents of the race.

In due time Izanami gave birth to 999,999 pigmies six tenths of an inch in height. In the course of ninety nine years, these offspring grew to be four inches tall and then died. Later on she gave birth to a similar brood of pigmies who grew to be five inches tall and then died. In this gradual increase of size, Izanami saw the promise of a race of full sized men. At this stage, Izanami herself is said to have died; but, in some way not made clear, the revolution went on, the stature of mankind increased, and incidentally the lower animals came into being. After some generations, these rudimentary men were born in groups of ten, later in pairs. By this time they had attained the height of three feet and the world had become in large degree adapted to the wants of mankind. The revolution still proceeded by regular stages until man had gained his normal size and the earth had assumed its present appearance.

So far, we have what is substantially the historical part of this revelation and we now pass on to the

theoretical aspects of the teaching. At the outset it should be noted, as, indeed, the foregoing narrative makes evident, that this new sect takes its start from the modified form of Shintoism, called Ryobu Shinto, with which is incorporated a large amount of Buddhist teaching. Many of its deities, also, are, as we have seen, identified with Buddhist saints. The underlying PHILOSOPHY is due, however, to that popularized Confucianism which is represented by the Shingaku and Kyo Dowa, not to speak of less known examples. In accordance with this philosophy, Omiki posits a male and a female principle at the very foundation of nature, the divine nature included. Hence the deities are associated in pairs and she refers to them as the *Parents*, or, as the Moon and Sun. By the co-operative activity of these male and female principles the present universe was brought into being. Thus, while Omiki gave a prominent place to "The Ten Kings of the Heavenly Reason" and was thus confessedly polytheistic, yet her teaching approached, as nearly as her Chinese philosophy would allow, what Max Müller has called henotheism, and, hence exhibited a marked tendency toward monotheism. This appears not merely in the persistent use of the formula *Tsuki-hi* (the moon and the sun,) but also in a somewhat indefinable undercurrent, which I cannot think is, purely a matter of imagination. This tendency most Tenrikyo preachers do not acknowledge, but they cannot escape its influence. In 1894 a preacher in Kyoto, however, did not hesitate to use the term *Tentei* (the Lord of Heaven) in a manifestly monotheistic sense; but the next speaker at the same meeting felt called upon to disavow any sympathy with such an approach to Christianity; nevertheless, his own discourse was largely drawn from the sixth

chapter of Matthew and contained some passages almost in the very words of the current Japanese version of the New Testament.

This doctrine of the DIVINE PARENTS is made the centre of the system. Their love is immeasurable, they yearn over their earthly children and long to save them from the sufferings of this world, but this desire is in large degree thwarted by the willfulness and unbelief of men. Here we see the germ of a doctrine of human freedom, but it is apparently not clearly recognized. Omiki's philosophy teaches that the moral momentum acquired in previous states of existence determines the character of the present life; but she shrinks from a fatalistic conclusion. In some way, she believes that men may cooperate with the Divine Parents in their purpose to save them from sin and suffering. This led to the doctrine of *faith healing* which is practically the principal doctrine of the sect—not that the Tenrikyo has any monopoly of this doctrine, for it has played, and still plays, its part in many sects in all parts of Japan.

The theory is that all suffering is a consequence of sin and that the abandonment of sin, coupled with the exercise of faith, will ensure recovery from disease. Neither physicians nor medicines were needed, it was originally taught, but nowadays no such extreme position is taken. The faithful are advised to avail themselves of the help of physicians, but to remember that their real dependence is upon faith in the mercy of the Divine Parents. She also taught that fertilizers for the fields were unnecessary. It seems probable that the ceremony of *kami oroshi* (bringing down the gods), already referred to, was at first extensively practiced in connection with faith healing; but if practiced now, it is done secretly. The reason

of this is to be found in the purpose of the civil authorities to put an end to this ceremony because of the disastrous results upon the health of the subject.\*

THE BROTHERHOOD OF MAN, while not so plainly taught by the founder, is insisted upon by recent teachers. A Kyoto preacher not long since dwelt upon this doctrine and described the Emperor as the Elder Brother, the representative of the Divine Parents, and declared that every transgression of his law was an effort to thwart the purpose of the parental love which seeks the welfare of all. This naturally suggested to the preacher the UNIVERSALITY of the teaching. All mankind belong to one family, he taught, though the Japanese race is in the direct line and nearer the parent stock; but ere long all nations will come flocking to Yamato to acknowledge their filial duties to the Divine Parents.

Relatively little is made of the FUTURE STATE, but it is clear that our prophetess believed in it. She taught that the soul is an emanation from the Gods, and that death is the separation of the spirit from the body; it is like taking off one's clothes. She apparently believed, also, in a union with the Divine Parents in some happy paradise.

How far Omiki was indebted to Christianity, it is difficult to say. There is reason to think that neither she nor her immediate followers consciously borrowed from Christianity, but no doubt they, in common with many other religious teachers in Japan, felt in some degree the influence of the Roman Catholic missionaries of the sixteenth and seventeenth centuries. However this may be, the preachers of the

\* It is said that certain persons who readily fall into such trances and are, therefore, frequently called upon to display their gifts, suffer a very serious deterioration of body and mind. One such case is known to the writer.

present day do make large use of Christian teaching. The Kyoto preacher referred to above furnishes a most striking illustration of the power exerted by Christian truth even among those who are profess- edly hostile to it.

The charge of gross superstition and immorality is often brought against the Tenrikyo believers and it must be admitted that it is not without foundation. As regards superstition, the very history of the movement is an impressive illustration of its power. However, we must not forget the class of people in which this sect arose and from which its members are almost exclusively drawn. In 1894, the writer visited a well-known temple in Sakamoto, near Ōtsu, on the shore of Lake Biwa. It was a special occasion and the treasures of the temple were brought out and displayed for the benefit of a large concourse of pilgrims. There is not a form of superstition included in the Tenrikyo which could not have been matched by the stories of the priest who guided the party and explained the history and healing virtues of various relics. The superstition is in the class of society concerned and is catered to by Buddhist priests, as well as by Tenrikyo preachers. In both cases, however, it meets with a protest on the part of the more intelligent. Among the Tenrikyo believers, there is a feverish sensitiveness to criticism which has already led to considerable modification of the teaching. In other words, this criticism has resulted in a process of rationalization which seems to be more rapid than among the Buddhist sects. The adherents of the new sect have, it is asserted, in many cases given up the ancestral tablets and cancelled the registration of their families at the Buddhist temples. This has greatly alarmed the priesthood and well it may. These men and women have not broken away from their old con-

nections without more or less of a mental shock, and because of this shock, they are far more amenable to the influences of the new life around them. This is illustrated by the abandonment of the *kami-oroshi*, and the emphatic disavowal of any purpose to disparage the medical profession, or the health regulations of the government. There is, also, at least a professed agnosticism in some quarters regarding certain of the supernatural features of the story of Omiki.

The charges of immorality are, in part, to be accounted for by similar considerations. The untoward practices complained of are rather indicative of the moral condition of the social strata in which the sect arose, than of any immoral tendency in the new teachings. The believers brought into their new religious home the habits and the ethical standards of their old life. There are, however, certain alleged irregularities which, it is asserted, are the outgrowth of the forms of worship which the Tenrikyo inculcates. It has been claimed, for example, that promiscuous dancing is practised at the Tenrikyo gatherings and that the results are deplorable. This, however, is stoutly denied by the believers and careful inquiry fails to elicit any evidence that such promiscuous dancing prevails now. The criticism which it called forth has, probably, led to a reform in this matter. In Tokyo, it is asserted, the women have no share in the ceremonies.

It is by no means unlikely that the frequent meetings of the sect have sometimes furnished the occasion for a *quasi* public display of ethical deficiencies which would otherwise have attracted little attention; but that the sect has fostered immorality is by no means proved. On the other hand, there is the most positive testimony of moral reformation brought about under the influ-



ence of this teaching. In a small town some sixty miles from Tokyo, the best men of the place are members of the Tenrikyo community—one or two of them are personally known to the writer and their character and social standing forbid the belief that the sect, in that locality certainly, is what its opponents represent. The sermons, also, without exception, indicate an effort to make men better and more faithful to their varied obligations.\*

### *The Organization.*

The centre of authority is the Chief Priest in Mishima, near Nara. He is the grandson of Omiki. The sect is divided into a large number of districts, or dioceses, which are called *bun-kyokwai* (divisional churches) and these in turn into *shi-kyokwai* (branch churches). Two *bun-kyokwai* have their headquarters in Tokyo, one in the Shitaya and the other in the Nihonbashi District. Each *bun-kyokwai* or *shi-kyokwai* has its president and other officers, including a goodly number of preachers.

\* The following rough translation of Hymn IV., will serve as a fair illustration of the spirit of the avowed teaching.

- (1.) Whatever men may say,  
The Gods are looking upon us, be at peace.
- (2.) Let the hearts of the two [husband and wife]  
be at peace.  
All things whatsoever will come to light.
- (3.) Look all of you, O ye bystanders;  
Behold the working, the doing, of the Gods.
- (4.) Night and day, ding dong, rubadub, we per-  
form our service;  
The neighborhood will be in commotion.
- (5.) Since deliverance is ever hastening,  
Quickly become joyful (*yōki ni narite koi*).
- (6.) As to the villagers, we long to help them,  
But they do not understand.
- (7.) All sorts of mutual help,  
From the depths of your breasts think out.
- (8.) The root of disease is thoroughly torn out,  
The heart gradually becomes joyful.

### *[Response.]*

- (9.) Here is the Paradise of this world,  
I, too, quickly desire to come.
- (10.) Now within my heart,  
Has it become perfectly pure. How grateful  
I am!

Candidates for the office of preacher must first secure the approval of the president of the *kyokwai* with which they are connected. If this be a *shi-kyokwai*, the application must further be endorsed by the president of the *bun-kyokwai*, who then forwards it to the Chief Priest at Mishima. There is, apparently, a certain amount of autonomy enjoyed by the local churches, but in theory the approval of the Chief Priest is essential to the validity of all important appointments.

These officers are said to serve without salaries. Even the menial work about the temples is performed by the ordinary believers who serve in relays. A small contribution is made monthly, however, by each believer to meet the incidental expenses of the organization. Even the missionary operations are said to be conducted for the most part without expense to the general treasury, though it is admitted that occasionally money is used during the initial stage, in distant or especially expensive places.

### *Methods of Propagation.*

The chief reliance in propagation is upon the doctrine of faith-healing. It is said, also, that gifts of money are often made to those in distress. This may be so, but the fact that the whole administration is upon a basis so economical, without salaries for officers, and with very small regular contributions, renders it improbable that money is used to any large extent as a means of attracting new members. The doctrine of faith-healing is in itself sufficient to account for the rapid spread of the new teaching. Japan furnishes an ample field for the exercise of hypnotic gifts, and it is quite reasonable to suppose that many, to the eyes of the unlettered people, miraculous cures are affected. The conditions are most favorable.

The great mass of the lower classes is in an expectant frame of mind, for the idea has been a familiar one in Japan. Then, too, nervous diseases in various disguised forms are numerous. That under such circumstances, one possessed of hypnotic power should regard himself, and be regarded by others, as endowed with divine gifts is most natural. It is equally natural that a system which fosters such powers should be considered a divine system.

### *Worship.*

The theory underlying the worship is, that, in view of the great love of the Divine Parents, men should give expression to their gratitude and joy. Hence music and dancing are the prominent elements of worship. In these services, use is made of drums, bells, various wind instruments, cymbals, castanets, etc. There are other services at which offerings are made to the Ten Kings and other deities.

The temples or preaching halls have the regular Shinto emblems displayed at one end and are often built with great neatness and care. They differ from ordinary Shinto temples in that they are halls, evidently built with special reference to preaching. In the central temple at Mishima, a very humble affair, there is an opening in the floor, six feet square just before the *kamidana*. Over this the roof is cut away so as to leave the earth exposed to the sun and rain. In answer to inquiry, the attendants declared that this was merely a device to secure better ventilation for the long low room; but an old lady subsequently stated that this open bit of ground was the so-called *Kan-ro-dai*, "The Mound of the Sweet Dew," where Izanagi and Izanami first met. This latter explanation is no doubt in accord with the old tradition.

The preaching, as has been already said, is for the most part an exhorta-

tion to a moral life, as a condition of physical health and prosperity. So far as the writer's own observation, or the direct testimony of other observers goes, there is little to criticize in these services which would not apply with equal force against any other Shinto service.

### *Conclusion.*

What the future of this movement is to be can hardly be foretold, but the history of more or less similar movements seems to indicate that it will gradually lose its power. The prosperity of the common school system tends to produce an exacting public opinion which a sect like the Tenrikyo cannot meet without large concessions. These concessions cannot be made without a loss of that concreteness of faith which has been the basis of past success. Rationalization must mean decay, but in the meantime the Tenrikyo will bear its part in opening the way for the purer and more satisfying doctrine of the Fatherhood of God embodied in the teaching of Jesus Christ.

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### SANJURO ISHIMOTO.

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By the Rev. JAMES M. McCauley, D.D.

**S**ANJURO ISHIMOTO, late Professor in the Meiji Gakuin, Tokyo, died at the College of New Jersey, Princeton, New Jersey, U.S.A., November 2nd, 1895.

No death among our Japanese brethren, during our entire mission career in this country, has caused more deeply felt regret in missionary circles and Christian communities, in this part of the Empire, than that of this young and talented brother.

Although still young and limited in reputation to his life and work in the quieter walks and service of the Christian church and school, he had long ago won for himself a warm

place in the regard of all who knew him, and was universally looked upon as one of the strongest among the rising young men in the church, and as giving promise of great usefulness, especially in educational work, to which he had with great earnestness devoted himself.

His career, so suddenly terminated by death, is an illustration of that which may, under Providence, be attained in one's personal life by energy and perseverance, actuated by a manly spirit and Christian character; and it may be regarded as a lesson to the youth of Japan who are in the church and the Christian school.

The story of the life of Prof. Ishimoto may be told in a few words; yet that story in an interesting one, the thought of which cannot fail to do good.

Sanjuro Ishimoto was born in the province of Hizen, November 3rd, 1862.

His parents belonged to the common ranks of the people, his father, Gisaburo Yamaguchi, being a dealer in hardware. When the son was four years of age his parents, following the Japanese custom, gave him in adoption to one of their neighbors, who was a merchant, by name Tokuzo Ishimoto. Thenceforward he bore the family name of Ishimoto, which he received from his adopted father.

His precocity as a child became apparent from about this time, attracting the attention of many in his native town. When yet but a mere infant he amused himself by making drawings of the Chinese characters which, having seen them once on the sign-boards by the wayside, he would remember and reproduce with wonderful accuracy. He was able also to remember and repeat, almost word for word, the juvenile stories which were told him by his mother, as she lulled him to sleep.

He was set at study very early, having a teacher in Chinese at or before the age of six; and at that age he had finished the first textbook in the elementary study of Chinese, while four years later he completed the study of the second book.

Even so late as at that period (Restoration Epoch) the Japanese had not yet come to recognize the importance of equality in educational rights for all, of whatever class or degree; for we find that according to the custom of that time, sons of farmers and merchants were not permitted to receive an advanced education in all respects. So intent, however, was the little pupil in study, that he could not endure the thought of being kept from it. So earnest were his entreaties for permission to continue that he at length prevailed with his adopted father, who, wisely disregarding custom, placed his son in the private school of the now venerable Mr. Kumano, at that time residing in Hizen. There the bright boy excelled all other pupils in all tasks.

He soon passed to the primary public school, where he invariably occupied the highest place in his classes.

From this time he developed a taste for the study of geography and history, the latter remaining a favorite study with him until the close of his life. A forecast of his character in after life was shown when a few years later, on his way to Yokohama for the first time, he astonished the passengers by pointing out from the deck of the boat the different geographical points on the shore, and describing them accurately.

When Sanjuro was thirteen years of age, the son of Teacher Kumano, now a professor in the Meiji Gakuin, but then a teacher residing in Yokohama, paid a visit to the home of









SANJURO ISHIMOTO.





his father, and the latter, proud of his former pupil, brought him to the notice of his son, who immediately interested himself in the boy and began to instruct him in English during his visits to his native place. Not having a text-book to use, the boy's first reading lesson in English was one of the Psalms.

Young Ishimoto evinced a great desire to obtain a knowledge of English, and wished to go for instruction to Yokohama, where schools in which English formed a part of the course of study had already been opened. This desire naturally enough did not meet with hearty sympathy from his adopted father, whose circumstances scarcely warranted the outlay of the expenses involved, and who at that time could not be expected to comprehend the value of an English education for his son. It was only upon the promise of the younger Kumano to obtain support for him that the father finally consented to the boy's departure for Yokohama.

The preliminary provisions having been settled, Ishimoto was taken to Yokohama under the supervision of his guardian, Mr. Kumano, and entered as a pupil in the Mission school for Boys, of the Eastern Presbyterian Mission, on the first day of its existence, under the care of Prof. John C. Ballagh, September 1st, 1875.

From that day until his death, a period of twenty years, he was associated without a break with the educational side of the mission work of the Presbyterian bodies in Japan.

The same energy and perseverance which had marked his childhood, continued to characterize him as a student. His record in that school in which in its advanced stages afterward he became first an assistant teacher and later on a professor, is exceptional. During seven years, the period covered by his under-graduate course

of study, he was not known to be absent an entire day from his class duties. This was due in part to a remarkably good physical constitution, capable of enduring a great degree of mental labor, but largely to a never-flagging determination to make himself master of the tasks assigned him, by strict attention to duty. In the summer of 1882, Mr. Ishimoto was graduated together with his schoolmate for several years, Mr. Ayao Hattori, now located in Toyama. These two formed the first graduating class of the Presbyterian Mission School for Young Men, then known as the Tsukiji Dai Gakko. The English essays of these young students were so well prepared and read, as to occasion a good deal of surprise on the part of the foreign community resident in Tsukiji at that time.

Soon after graduation Mr. Ishimoto was engaged as assistant teacher in the school, which from that time bore the name of Itchi Eiwa Gakko. And when it was expanded into the present Meiji Gakuin, he was chosen professor, which position he continued to hold until his death.

Two years ago he obtained permission from the institution to pursue his studies abroad for a time, with a view to greater efficiency as an instructor in his *Alma Mater*. Accordingly, going to the United States, he entered as a special student the Theological Seminary of the Presbyterian Church at Princeton, New Jersey, where he undertook special study in lines parallel to those which he contemplated following upon his return. The two years fixed upon as the duration of this period of study abroad, terminated last summer. Not satisfied, however, with the attainments made, he sought permission from the Meiji Gakuin to remain still another year in study under the advantages

afforded by that well known institution. This permission was cheerfully given, and therewith he took up additional work in the College, along with that in the Theological School.

He had but begun the work of this year, when he was attacked by that dread disease, typhoid fever, which has so often proved fatal to those who have given promise of long life. All that could be done was done to arrest the disease, by the professors and friends, whose kindness to students from the East is proverbial. It was of no avail. It was evident from the first that death had claimed him for its own; and it only remained for the kind college professors and friends to minister to his comfort in his last hours. They provided for him a place in the College Infirmary, and secured a trained nurse to attend him, and at last, after the great change had come, laid him to rest "near the graves of the College Presidents and Seminary Professors."

Upon receipt of the news of Prof. Ishimoto's death memorial services were held in the chapel of the Meiji Gakuin, also in the Dai Machi Church, of which he was elder. These services were largely attended by the Japanese, together with foreign friends both within and without the missionary circles.

One of the most beautiful tributes to the memory of the deceased on these occasions was in the shape of a wreath of white chrysanthemums, contributed by the sophomore class of the Academic Department of the Meiji Gakuin. It bore the appropriate inscription, "O death, where is thy sting?"

It seems fitting to close this biographical sketch of Prof. Ishimoto with a brief notice of some of the prominent characteristics of his life and character. From his conversion and baptism in 1877, his religious

life was an apparent growth and development of whole-souled piety. Manifestly uppermost in his desires was that of living a good life in conformity with his profession of faith.

Modest and unassuming in the utterance of religious experience, he was known as to Christian life rather by action than speech. His piety was that of a quiet, well-ordered spirit determined as far as possible to make his conduct conform to the Christian standard, and that without undue manifestation before others.

*Faithfulness.* In this respect the record of our brother is worthy of mention as a model for the imitation of the Japanese student of the present time. This trait of faithfulness, which is not so common as it should be, "was prominent not only during his course of study but also in his social relations, as many who will long remember him are ready to testify.

*Capability.* This was manifest from his earliest years. Afterward, during the last years of his student life, and later on, his services were almost constantly sought, both within and without the mission community and in the legislative bodies of the church.

He was much in demand as an interpreter, and for a number of years was without an equal in this line of work. It was in this capacity that he contributed to the usefulness of the late Dr. Arthur Mitchell, Secretary of the Presbyterian Board of Foreign Missions, Prof. Henry Drummond, and many other recent visitors to Japan. Despite a busy life in the class-room and elsewhere in service largely for others, he found time for the translation of several tracts into his native tongue, and at the time of his death had almost or quite completed the manuscript of a translation of Dr. Imbrie's commentary on parts of the Minor



Epistles, which manuscript the Presbyterian Mission hopes to publish at an early date.

*Helpfulness.* It is in this respect that his friends will best remember him. So much indeed was this gift recognized by others that for years his work for them was remarkably great.

So many were the requests for assistance coming to him from all sides as to interfere seriously sometimes with his regular duties, necessitating at times whole nights of labor; yet despite all this his desire to help was unflagging.

*Studiosness.* Prof. Ishimoto deserves the appellation of student. His mind was naturally given to inquiry. He sought to obtain a knowledge of not only facts but the principles underlying them. Content to leave the unsolvable unsolved, with that spirit of humility which characterizes all good students, he energetically undertook to form for himself a broad culture to stand him in need while pursuing the work of a successful teacher, which he fondly hoped to do.

*Companionship.* Prof. Ishimoto was eminently happy in the possession of fine social qualities. As a friend one who knew him well says: "You always knew where to find him. Amidst friction and misunderstandings incident to life in this country you always felt that his heart was unchanging; that he could be depended upon." An indulgent parent, a fond husband, a wise counsellor and an esteemed teacher, he has contributed a life and work which will long be remembered. A substantial proof of the respect in which he was held is the hearty contribution which has been made by Japanese and foreigners alike toward the support of the widow and three little children who mourn his loss.

The following paper of memorial was prepared by the Board of

Directors of the Meiji Gakuin, composed of an equal number each of Japanese and missionary brethren:

"Whereas, it has pleased God in His providence to remove our dear friend and co-worker from his service on earth to his rest in heaven, therefore be it

*Resolved*, that while we mourn the death of the departed, cut off early in the midst of a promising career, we take comfort in the thought of his Christian life and death, and bow in reverent submission to the will of God.

That in the death of Professor Ishimoto the Meiji Gakuin has met with a more than ordinary loss, he having been connected with the school for a score of years; first as a student and afterward as an instructor and councillor in it.

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That we desire to call the attention of those in Western lands who are interested in Christian work in the East, to the life and service of the deceased, as proof of the power of Christianity to mould and actuate the character and spirit of those who, in these lands of the East, are won for Christ."

#### A JAPANESE VIEW OF JAPAN.

EVER since Japan came in contact with the countries of the West, the civilized world has been watching her progress with growing interest. In fact, the people of Europe and America did not expect to find in this part of the earth an active intelligent race, capable of comprehending their ideas and willing to improve by adopting their institutions; and they were not a little delighted by the readiness shown by our countrymen to adapt themselves to the new environment. But we are afraid that our country was not taken very seriously by foreign people in general. Many a laudation have we received from them; but in most cases it was thoughtless flattery, or at best a tribute merely to the curious side of our country rather than a true estimation of her

worth. "Japan is a lovely country with beautiful scenery and the Japanese are an agreeable people with polite manners and quick understanding; but can there any really important thing come out of Asia?" Such, in brief, seemed to be the predetermined thought of the great bulk of Europeans and Americans.

Now all this is changed, or at least is changing, since the successful issue of the war with China raised Japan in the eyes of the world. It is true that the late struggle showed rather the weakness of our opponents than our own strength. Japan is simply what she was before the war, and we by no means hold extravagant opinions about ourselves. But we are not without purposes as serious and real as those of any other nation. We can not believe that our country is designed to be, as a distinguished visitor once observed, merely a sort of large park, or that our mission is nothing higher than to furnish the world with products of art. We desire to become a civilized nation in the fullest and highest sense, participating in, and contributing something to, the progress of mankind. If this our aspiration has received a fuller measure of recognition than before, the late war certainly has had much to do with bringing it about.

In this connection, it is also of significance that the revision of the treaties between Japan and Western countries has been so far accomplished. The old treaties, with provisions for consular jurisdiction and other one-sided concessions, are remnants of the humiliating system, a reminder of the unhappy position in which Old Japan stood towards the Powers of Europe and America. The people and statesmen of New Japan have made every effort to abolish them, and now the complete realization of their long cherished hope seems to be near at hand. After

showing a reluctance for more than twenty years, several of the most important States have at last consented to give up their old privileges, and have concluded new treaties with us on a footing of equality and reciprocity. All others are apparently ready to follow the examples thus set, and there is no doubt that within a few years Japan will acquire her full rights in the community of nations. In this respect we may safely say that the position attained by our country is without precedent, so far as nations of non-European origin are concerned. The revision of the treaties is primarily a question of law and right; but the consent of the Powers embodies an acknowledgment that this country is capable of sharing in their civilization. We venture to think that this may turn out to be a matter of universal importance; for it seems to be left for Japan to show that the sphere of civilization may be supra-racial. In this we have a mission, and the revision of the treaties has carried us a long way towards its accomplishment. But thereby we are burdened with a responsibility weightier than we have ever borne before; for we are under heavy bonds not to abuse the recognition thus accorded us by the civilized world. We shall strive to widen the range of our common civilization first by assimilating it, and then by transmitting it to the great body of Eastern countries.

In spite of the readiness and energy we have shown in our reforms and general progress, it has been doubted whether we could really assimilate the civilization of the West. This scepticism is but natural to foreigners who are not fully acquainted with the character of our people. If looked upon merely from the outside, the recent activity shown by Japan might seem almost a miracle, and by-standers have been perhaps at a loss to know what to

make of it. But one who has taken the trouble to study the history of our nation can not fail to see that she was singularly prepared to receive the light from the West. Formerly, Japan adopted ideas and institutions from the continent of Asia, infused them with a spirit peculiar to her people, and developed them according to the needs of her situation, even after these ideas and institutions had degenerated, or even disappeared, in the land of their origin. It was Confucianism which formed the foundation of the Japanese ethical conceptions. Our social institutions were also largely borrowed from China. But every one now sees the difference of results produced in the two countries. Even Buddhism, which has made the nations of continental Asia mild and sluggish, exercised in Japan a healthy influence. Western civilization, also finding its way to our country as early as the sixteenth century, produced in a short time results of no little importance. Had it not been for the obnoxious character of the Jesuit missionaries and the peculiar condition of internal politics, Japan's participation in international development might have taken place long before Commodore Perry's expedition. However much the people may have become accustomed to the seclusion of the Tokugawa régime, it was first forced on them in spite of an opposite tendency. Generally speaking, the statement that life consists in receiving from without and assimilating within seems to apply to no form of life with greater truth than to the life of Japan.

It is to be wondered at, then, that this people, receiving a fresh stimulus from without and awakening from a long slumber, have betaken themselves energetically to social and political reform? Is not our history a guarantee that we shall duly fulfil our mission in the future? Indeed

it seemed for a time that the people of our country were simply receiving, without being able to digest, whatever came from the West, and fears were entertained of an unhealthy result. But again the national spirit has begun to assert itself, conserving what is good in the old, adopting the new with discrimination, and stamping it with its own peculiar character—a true process of assimilation resulting in a healthy combination of the old and the new.

It is in this way that we hope to become a connecting link between the East and the West. Heaven grant that, if the noble ideal of a universal civilization be ever realized, to Japan may be accorded the honour of having shared to the full the responsibilities and the labours leading to that happy consummation.—*The Far East.*

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### MY RELIGIOUS EXPERIENCES.

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By CHOKKWAN SAKAMOTO.

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#### *My Childhood and Early Education.*

MY native village is Yasuda in Aki Gori, Kochi Ken. It fronts on the sea-coast and has a mountain in the rear. My father's name was Seiso Takamatsu, and his literary *nom de plume* was Shogo. He was a profound student of Confucianism, and a skilful painter and poet. He devoted his life to the education of young men in Confucian principles. I was his second son. My mother died when I was but a small boy. When I reached the age of seventeen, I was adopted by my uncle, Gompei Sakamoto. I received no religious training in my childhood, except that I was taught to worship the village god, a war deity, by repeating a poem that asked for his merciful guardianship over the spirit of the *samurai*. Though I had at the time neither faith nor even any thought about religion, I went to the shrine



often and worshipped the god because it was my father's bidding that I do so. This of course did not nurture my religious life.

Moral instruction, however, I received. My father told me many stories about loyal retainers and dutiful children. He also read me biographies of warriors and accounts of wars. I was greatly moved by the stories of faithful servants persecuted for their masters' sakes, or of the sad misfortunes of parents and children becoming separated from each other. I used to weep, and often I moistened my pillow with tears. My disposition led me to shrink from the noisy crowd, and to find my enjoyment in climbing mountains or in quiet walks along the seashore.

Of course I heard nothing about Christianity in those days. My father, however, had a Bible in Chinese, and I often saw him read it. When I asked him about it, he only told me that it was the book of a sage.

### *My Youth and the Religious Ideas I then had.*

As I grew up I got a desire to study English and entered the prefectural school. Afterwards I went to Tokyo, and upon my return I entered a school established by the *Risshisha*, a political association. I became fond of the works of Mill and Spencer. As a member of the *Risshisha* I held liberal views on social and political questions and atheistic views on religion. I became convinced that it was very foolish to make religion the basis of national life, and that philosophy was the true basis.

These being my ideas I wanted to drive religion out of the home in which I lived. I detested idols, ridiculed Shinto and Buddhism, and sometimes stepped on charms, in order to cause the members of the family to give up their superstitions, and they were angry with me in

return. My idea about Christianity was very vague. I thought that it must be superior to other religions, as it was the religion of the civilized nations of the world, but I had no thought of becoming a believer in it myself, nor had I any desire to know more about it. While I was at the *Risshisha* school I once heard an address on theism by a Greek Catholic priest and two or three sermons by an American missionary named Atkinson, who was living at Kobe. But at the time my mind was entirely occupied with political reforms, and religion could not gain my attention.

### *How I began to study Christianity.*

When Count Itagaki returned from his tour through Europe he told us what a great influence Christianity exerted over Western countries, and I began to think that it would be good policy to have this religion preached in our country too; it would be favorable to intercourse with foreign nations. But as for myself personally I was as unconcerned about it as ever. About that time, however, Dr. Verbeck and Dr. Thompson came to Kochi, and I heard their preaching, and when later Dr. Knox and Rev. Miller came, I became acquainted with them. Gradually I became possessed with a strong desire to study the new religion. Yet I disliked to accept blindly the statements of the foreigners, any flattery of whom I hated, and so I studied atheistic philosophies in order to confute the preachers. I argued with Dr. Knox for three days, but as I was vanquished by him, I promised him to study Christianity. I read the Bible and became acquainted with some theological opinions, but as my faith was but a mere glimmer, it was hard for me on stormy days or dark nights to go to Dr. Knox to receive his further help in my study.

Nevertheless I went, considering that it would be a great disgrace to our country if I were to break faith with a foreigner. This was perhaps the beginning of my approach to God. I began to admire the teachings of Christ when I read the Bible, but the miracles were a sore trial to my increasing faith. Later Rev. Uemura also came to Kochi, and gave expositions of the Bible, which I heard, and when Dr. Knox came for the second time I learned a great deal from him and my faith began to grow. But even then I disliked to go to the preaching-place, for I was ashamed to be seen in company with women and children singing hymns in odd and strange tunes. I planned to have separate meetings for only myself and my friends. But gradually my foolish ideas gave way, and I was baptized by Dr. Knox on May 15th, 1885. Through the boundless love of God there was poured that day upon a head which had never bowed before God or men, the holy water of Christian baptism.

*My Faith after Receiving Baptism,  
and a Sudden Outpouring of  
the Holy Spirit on  
My Family.*

When I recall my condition when I was baptized I almost shudder, for my faith was then so weak that I could not pray in the presence of others, and even in secret I could not offer sincere prayer. I received baptism because I was intellectually convinced and because I believed in the social benefits of Christianity, rather than because I believed in Christianity as a power to save from sin. Usually believers receive baptism after they can pray, but I began to try to pray only after I was baptized. I had been known as a great *sake* (wine) drinker, yet nobody told me about temperance at the time of my baptism. So I continued to drink, only I drank less than before. But

one evening as I drank a little, I got a severe pain in my stomach. I had never had such an experience before, and was surprised by it. Next morning I again drank a little, and again experienced pain. I began to think about the whole matter of drinking *sake* and that evening made up my mind never to drink intoxicating liquor again. "For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness." Truly God cared for my weak faith and helped me to grow strong.

Christ said, "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake," and, "A man's foes shall be they of his own household." I had these experiences from the beginning of my faith. My friends spoke evil against me. Especially had I a hard time in my own family. My foster-mother was a superstitious woman and hated Christianity. I felt especially sad on Sunday when I saw those near to me defile the sacred day in their ignorance of God. As for my own interests, every persecution only helped me to grow in faith and in dependence upon God. But I could not be satisfied with my own salvation. No rest seemed possible until I saw every one of my family also a believer in the true God. An earnest idol-worshipper like my foster-mother was most difficult to lead to the new faith. I showed her a tract one day with the purpose of influencing her. Unfortunately it spoke severely against idolatry so that of course it offended her very much. I regretted my carelessness, and decided to wait for God's time in the matter. I prayed for her but did not speak to her on the subject of religion. A few months later I went to a place called Akiyama to speak for Christ. It was

the village where my brother in Christ, Mr. Gisho Hosokawa, was living. I stayed in his home, and as I saw every one of his household a believer in Christ, I felt envious. The next morning when I got up it was raining and, amid the solitariness of the feeling that came over me, I began to think of the salvation of my family, and with tears in my eyes and deep feeling in my heart I earnestly prayed to God for them. On the following day when I returned home, to my great surprise, my foster-mother, who had hated Christianity so bitterly before, began to ask me about God. My astonishment was indescribable. When I asked her how it happened that she made the inquiry, she said: "Yesterday morning Mr. Murakami (a fish-monger who was a Christian) came to sell fish and left this book (Explanation of the Ten Commandments), asking me to read it. I had no special desire to read it, but after I had begun I found it so interesting that I could not lay it aside without finishing it. When I finished reading, a terrible fear of sin arose in my heart." She wanted to ask me about the difficult points in the book. My joy at this knew no bounds. The following evening I called Mr. Murakami to my house, and we read the Bible and prayed together. The members of my family seemed much moved. The next morning my mother said to me: "I woke up about midnight last night and could not go to sleep again, and while I lay awake I thought of God, and my faith began to arise and grow strong as the day dawned. This morning I will take the children to school, and while I am gone, please break all the charms and tablets in the house." So I ordered the other members of the family to bring out all the charms and everything else connected with idolatry, and I broke them in pieces and used them to

make a fire to heat the bath for my mother and the rest of the family. Afterwards I learned that the time when Mr. Murakami gave the book to my mother was exactly the time when I prayed so earnestly for her salvation at Akiyama. If the occurrence, recorded in the fourth chapter of the Gospel according to St. John, that the nobleman's son was healed at the very hour when Christ spoke the word, was a miracle, then the fact that my mother received the book just at the time when I was praying for her must be another. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Yes, God hears our prayers. He saved my family and gave me a Christian home. All the members of the family received baptism about ten months after I did.

Great is the love of God. He pardoned all the sins of such a proud atheist and sinner as I was, and led me to the truth of salvation. And not only me but also the old superstitious mother and all the other beloved ones of my home. I know not how to show my gratitude.

*(To be Continued.)*

#### JAPANESE CHARACTERISTICS.

By the Rev. J. H. DEFOREST, D.D.

PERHAPS there is nothing more perplexing than for us aliens to give a fairly accurate statement of the characteristics of this people whose traditions and customs, laws and government, language and thought, moral standards and religious ideals differ so widely from ours. Yet it is not uncommon to hear sweeping statements concerning the traits of the nation. "They are apes, mere imitators," says one, forgetting that the power of imitation, when coupled with that of assimilation, is one of the most fruitful sources of progress. "They



are fickle and quite unreliable," affirms another, without considering that the people have a history of ages that never could have been evolved from love of change. "Can you tell me in a sentence what the characteristics of the Japanese are?" asked a puzzled visitor of one of the foreign instructors in government employ. The reply is said to have been, "It don't need a sentence; two words are sufficient. They are *conceit* and *deceit*." "They are the greatest liars on the face of the earth," wrote our Harris, whose diary Dr. Griffis has just published. "Licentiousness is a strong part of the national character." "They are most ungrateful, save when looking for favors."

Extreme statements on the other side are by no means uncommon. Struck with the happy faces of the numerous children with other children on their backs, Japan is declared to be "a paradise for children" and the family life is confidently affirmed to be admirable, although the paradise and family life must have their off side, since the ratio of divorces to marriages is one to three. Japanese morality is pronounced high and ennobling, fully as good as, if not better than, that of the West, the eulogist taking no account of the different standards that prevail here.

How to avoid extremes and tell truthfully in a few words what are some of the main national traits is a task one may not over-confidently attempt. Snap judgments are of no account. Our great Emerson had to go to England and mingle with the ablest of the people and visit carefully place after place, seeing and hearing long and patiently, before he ventured to write his "*English Traits*." It is well known that it is next to impossible for an Englishman to understand a Frenchman. It took seventeen years of preparation and

repeated visits to the United States before Bryce could write his "*American Commonwealth*," in which the characteristics of Americans are so successfully portrayed. The difficulty of being just and unbiassed in our estimates of other peoples is by no means small. "*The Far East*" magazine says in its first number:—"During the past ten or fifteen years it has come to be recognized in Europe that a foreigner's interpretation of a nation's character and of the moral influences directing its career, are generally erroneous, or at best imperfect."

Perhaps an approach to an understanding of Japanese characteristics can be made by beginning with the superficial. The first thing that attracts the average foreigner's attention is the fact that the customs and methods of work are in many respects just the opposite to ours. Carpenters pull their planes and saws, instead of pushing them. Mechanics invariably make the thread of a screw turn the other way, so that the more you screw the thing in the more it comes out, and the more you screw it out the firmer it goes in. In sleeping, the rational way seems to us to get in on the mattress and pull the blankets over us, while they spread down the blanket and pull the mattress over them. If the ruler of a Western nation passes through the streets, the crowds shout themselves hoarse and throw their hats high in the air, but when the Emperor of Japan appears in public, he is received with profound silence and not a hat is seen, though now the custom of cheering is breaking in upon the old ideas of reverence. It is the odd and laughable that attract the mind at first, and thus Japan seems exceedingly funny, and the people so like children in their love of games and in their apparent lack of self-consciousness, that they are called childish by many.

Passing on to the deeper life of the nation as seen in the construction of the language, we find it has no articles and cares little for distinctions of sex and of number. It has post-positions instead of prepositions, and contains particles that foreigners generally do not know what to do with. Nearly everything in the language, the order of words and ideas, is, like the customs, just the reverse of ours, so that one seems to begin at the end of a book in reading it, and end at the beginning. We make no head-way, however, in learning the real characteristics of the people until we see the absence of pronouns and the large work that is laid upon the verb, which carries the great relations of superior and inferior into which society is divided and upon which depends so much of family and national life.

Another step takes us to the principles on which Japan used to be governed, and which have had a powerful influence in shaping national traits. In the West the individual is the unit of society, but here it was the family. A whole family was held responsible for the acts of its members. This accounts for the expression in one of Dr. Neesima's early letters to the effect that if the government found out he was a Christian his "whole family would be crossed," that is, crucified. When that splendid moral hero Sakura Sogoro was crucified, his wife too was put to death in the same way by his side, and their children were beheaded before the dying parents. The family, being the unit with which the laws dealt, became of prime consideration. To maintain the family line was the one essential thing, and while Japan has not been polygamous, concubinage has held a prominent part in the perpetuation of the family. To understand this people it is necessary to carefully

consider this fact. Great writers, like Maine and Kidd affirm unhesitatingly that "the substitution of the individual for the group as the unit with which civil laws take account, is a most profoundly significant transition" from one stage of civilization to a higher. The new codes recently promulgated here show that Japan is now in the midst of this important transition, which will mark no small change in one part of the national life.

The principle of loyalty has gained a unique development here and gives rise to some noble acts of self-sacrifice. The last words of the two student "spies" who were recently subjected to weeks of awful torture in China are said to have been: "Our Emperor will honor us." Gifts from the Emperor to the aged, as on the occasion of his silver wedding, are regarded as precious heirlooms, and deepen, if possible, the reverence for the Throne. The old-time loyalty founded on faith in the divine descent of the Imperial Line is undergoing a great change, and is giving way to a more rational loyalty and faith in the destiny of Japan.

The whole question of Japanese morality comes up in connection with this principle of loyalty and with the maintenance of the family line. What is Japanese morality? Wherever Christian teachings shape public opinion, practical morality has centered around chastity, and the life-long union of one man to one woman. To be pure in heart and faithful in marital relations are the basis of the Christian home. Out of this come the honor and deep respect in which woman is held. But chastity is not the centre of Japanese morality, and hence the mistake is not infrequently made of judging them to be essentially an immoral people. Morally earnest Japanese have freely said with deepest pain that their

people are licentious. And whoever only half searches for signs of this has no difficulty in discovering them on every hand. Parents still virtually sell their daughters into lives of shame, or "lend" them where there is a prospect of marriage. The independent moral character of the women is weak, for they have always been so much protected that the power of self-protection is deficient. The language has no word for chastity as applied to men.

What then is the moral bond of Japanese society? For no nation can exist, nay, no people can rise to the level of a nation, without some strong moral basis. Here it is the combined principles of loyalty and obedience. These have been powerful conserving forces and have produced not a few admirable homes, out of which comes a perpetual moral appeal to the nation, which, under the stimulus of contact with Christian civilization, will sooner or later give chastity at least an equal place with loyalty and obedience, and will make it applicable to men as well as to women.

Among the other virtues that have helped to produce the Japanese character may be mentioned the way in which money is regarded. It is not infrequent to hear Japanese who have traveled say:—"The love of the almighty dollar on the part of the foreigner seems immoral." The best old *samurai* spirit loved simplicity of life and regarded gain as unworthy of a true man. Public opinion now denounces any official who is suspected of turning public money into private uses. During the recent war, I have not heard of a single instance in which an officer diverted war funds to private purposes and lined his pockets with what belonged to the soldiers. There have, of course, been fraudulent contractors here as in other lands, but the spirit of financial honor in the

army is in striking contrast to that of China. It is believed by many "who are in a position to observe with presumable accuracy, that corruption is by no means rare," but generally speaking, honesty in public affairs and in all government relations, is an evident part of national life. But when one goes into mercantile circles, where for ages the shop-keepers were regarded as leeches drawing the life out of others, the numerous exceptions to upright dealing have attracted the wide attention of Western peoples, and when this side has been exclusively regarded, the judgment is delivered that the Japanese are liars and widely dishonest. But that there is a national basis of financial honor is seen not only from the rapidity with which the government can adopt Western systems of finance, but also from the fact that it is only eight years since bank-cheques came into vogue in Tokyo, and now the amount of cheques drawn exceeds one hundred million *yen* a year.

Moral courage is one of the elements of the nation's life. Not a few men have put their social position and even their lives in peril rather than be untrue to themselves and to others. The awful ages of *harakiri* have fortunately passed away, but those ghastly scenes were many times the outcome of exalted devotion to fidelity and honor. The old retainer who dashed in pieces a beautiful dwarfed cherry-tree of the young *Shogun*, saying: "You care more for things than you do for men," is a specimen of moral daring of which any nation might be proud. Yet the high regard in which superiors are held and a dread of displeasing them, too often usurp the place of moral duty, so often, indeed, that some very careful observers incline to the view that the Japanese are deficient in this virtue, though their ideals are high. The altruistic spirit of the



people and their readiness to yield to the desires and good of others are worthy of close study. This altruism is closely allied to the traditional teachings of inferior and superior, and so to the spirit of feudalism upon which so much of the development of Japan has taken place.

In connection with moral courage it should be noticed that the Japanese recognize as a great defect in their national character inability to stand firmly on high moral principles, and a wavering when it comes to a demand for instant and heroic action. "We have not that calm and undisturbed mind when in the midst of changes from joy to sorrow, from success to adversity. We fail to have the lofty hopes of an inspired prophet and to resist the waves of adversity. Our eyes become darkened and our minds excited in the presence of misfortune or even of good fortune. And on this account we do not make and carry out far-reaching and lofty plans. Courageous advancing with unwavering purpose is not one of our characteristics. This is our greatest defect." (Mr. Anesaki in *Rikugo Zasshi*, September, 1895.)

While much of this is confessedly true, it is not, I think, the whole truth. There are hundreds of students here who are determined to secure an education under discouragements that would break the resolution of any but the strongest minds. And we have only to glance through Japanese history, or at the prominent men of to-day, to see that there is in Japan a marked power to lay down far-reaching plans and to realize them, as well as a vacillating and weak spirit bequeathed from feudal ages, which spirit is especially brought into prominence in this age of transition from the old to the new.

The Japanese are open-minded and receptive of all forms of truth.

They seem, indeed, to have jumped at only material good, and in assimilating this to have neglected the spiritual side of life. I heard Rev. D. Ebina once say before a crowded house: "Why did our fathers receive Buddhism when it came to this country? Because they saw elements of religious truth in that religion that Shintoism did not have, and so they reverently bowed their heads and gratefully accepted the truth. Why did they welcome Confucianism? Because they saw it had a moral message of value to us, and so they reverently and thankfully received it. And why will our people embrace Christianity? Because, as soon as they can lay aside the prejudice of ages and look dispassionately at it, they will see these grand truths that the religions of Japan lack, and again, true to their character, they will bow their heads and with deep gratitude accept the teachings of Christ." We find this spirit of open-mindedness to a most marked extent. When the Japanese first came in contact with Europeans, several of the *daimyos*, with no knowledge of each other's plans, sent deputations to Europe with instructions to stay years and study Christianity and see whether it was likely to be of permanent benefit to Japan.

Professor Nitobe also says: "The Japanese as a race are open-hearted, with a mind free from prejudice and open to conviction." If this were not one of the marked characteristics of the nation, it would have been impossible for Japan to be what she is to day.

Love of the beautiful, inculcated by the Buddhists, enters widely into the life of the whole people, and has added to the moral power of the nation. "The whole world may well fall down and thank the Japanese for what they have revealed to us of nature," said an enthusiastic

American artist to the writer. One day when travelling in the interior, the road took us up a long mountain slope of several miles in length. As we came suddenly out onto the crest and saw the wide valley opening below us with its trees in blossom and the fields ready for the seeds, my *jinnrikisha*-man, mopping the perspiration from his face, exclaimed: "Master, just look! Isn't that beautiful!" Men and women exhausted with hard work, and often half-crushed under disease, forget their labor and pain at the sight of some tiny dwarfed tree from whose dark stems the blossom is striving to break forth, and lose their burdens over one look at the delicate pink color of the weeping cherry-tree. Japan is the land of beauty and no Greek ever rejoiced more in his art than do this people in the glory that covers this land in winter as well as in summer.

Religious ideas, however, determine to a large extent the essential characteristics of a people. Those of a pantheistic nation must differ markedly from those of a theistic people. Superstitions abound here, and the fox has literally played the devil with the people. But, after all, superstitions sit very lightly on this people, and when the government commands that the cholera shall be stamped out with extreme measures, the people easily give up their belief in the efficacy of the straw rope as a protector against the plague. No such iron rule as superstition has in China is apparent here. The people laugh at themselves even when they build monuments to dead foxes.

Deeper down into their lives goes the valuable religious idea of reverence. Its conserving and even progressive power is by no means small. It enters for good into every department of life, and moulds the thoughts and literature of all

classes. All inferiors owe reverence to all superiors to such a degree that no one ever hears of a wife who loves her husband, nor of a child who loves its parents, nor of a worshiper who loves his god. While, of course, there is strong natural affection, the strength of the teaching here is that reverence holds the primary place in the family, in society, in the government, in religion. This is the root of Japanese politeness, though it runs easily into nothing but forms. It is the helpful thought that cares for the aged. It is the source of that Eastern altruism of which such eminent men as ex-President Kato and others speak so glowingly. It is the centre of ancestral worship. It is the prevailing attitude towards all that are classed as divine beings. "Reverence the gods, but keep aloof from them. This is the part of wisdom," said Confucius. This principle of reverence is so powerful that it comes far more natural, when condensing the verse,—"Thou shalt love the Lord thy God, and thy neighbor as thyself," to say, "Reverence God, Love Man," than it does to say, "Love God, Love Man." For love, as benevolence, can come only from a superior, while love, as an affection, is too closely allied with passion to have an exalting power.

While not attempting to give an exhaustive statement of the national traits, it seems to me that something like the above will aid to a better understanding of a people who have attracted the attention of the world by their rapid progress and by their recognized political equality with Western nations, as well as by their power of organization, seen in the late successful campaign against China.

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## LEPERS IN JAPAN.

By K. YABUUCHI.

IMAGINE a most miserable outcast wandering about despised and forsaken, friendless and homeless, and you have a picture of the leper. He may once have been perfect and upright like Job; he may have been born fair and beautiful to behold, but once attacked by the incurable malady, life's enjoyments are suddenly cut short. His body becomes covered with reddish protuberances, which fester and discharge matter. His hair falls out and his fingers and toes drop off joint by joint. The disease is supposed to have originated in the delta and valley of the Nile. It has existed in Japan from ancient times, and whether it is indigenous here or was brought in from other countries is not known. At present the number of victims is roughly estimated to be about two hundred thousand in the whole empire. The disease is most prevalent in the Loochoo Islands.

In Tokyo, the number of lepers has always been small. The hot-springs of Kusatsu in Joshu have from olden times been considered specially beneficial to those taken with the disease, and even now hundreds of them go there every summer. There are about ten hotels there managed by lepers, so that guests are waited upon without fear of contagion.

It has been customary from ancient times to isolate lepers. This has not been the result of legal regulation, but merely a conformity to public sentiment. Sometimes when one is found to have symptoms of the disease he is shut up alone in a room or corner of the house, where no one sees him, and he is simply left to await his death.

Poor lepers usually leave their homes and become pilgrims. They

visit famous Buddhist and Shinto temples and live off what alms they may get from other pilgrims. Rich ones also leave their homes, but they take plenty of money with them. They leave, however, never to come back, and their farewell to parents or children, husbands or wives, brothers or sisters, is final. While their money lasts they visit hot-springs and receive treatment from famous physicians; but after their purses become light they too become miserable, helpless wanderers. No one writes to them and they write to no one. They learn nothing of what becomes of their home and family. Often those who remain at home think of the poor departed unfortunate and offer up earnest prayers to the gods in his behalf, but they can have no communication with him. He has no home for his aching body, no cheer for his broken heart. Surely, whoever has a heart to weep ought to weep for the leper. Surely, whoever has help to give ought to give it to this wretched outcast.

Christian philanthropy, which is so active in all directions in Japan, is not passing this realm of misery by. The Roman Catholics have a leper hospital at the village of Kamiyama at the foot of Mt. Fuji. It was established in 1888, and is called *Fukusei Byōin* (Resurrection Hospital). It has from seventy to eighty inmates all the time. It is supported chiefly by contributions coming from France, but the details of the work are not known to the public.

At Meguro, a southern suburb of Tokyo, there is a leper home called *Ihaien* (Home of Comfort for the Outcast). It originated in the following manner: About four years ago when Mr. S. Otsuka, the present manager of the Home, was working as an evangelist at Kamiyama, he learned that the Protestant inmates of the Roman Catholic hospital there



were persecuted on account of differences of faith. This aroused the sympathy of the evangelist, who then resolved to establish a home for Protestant lepers. In connection with Miss Youngman, Rev. James Ballagh and Mr. S. Ito, Mr. Otsuka established the present Home, in November of 1894. The Leper Mission of Edinburgh gave aid to the extent of two hundred pounds sterling to begin with, and the promise of an annual contribution of fifty pounds. The object of the Home is stated in the following words: "The object of the Home is, unlike that of a hospital, to comfort and support helpless lepers according to the holy precepts of the merciful and almighty God, and to propagate the Gospel among lepers in general." The Home has seven inmates at present. These meet daily at nine o'clock in the morning and five o'clock in the afternoon for prayer and Bible study. They are earnest in the search for truth and heavenly comfort. New and clean hearts are fast being created within their unclean bodies. Two of them were baptized last year.

Another leper hospital was opened at Kumamoto last November. It is under the care of Miss Nott and Miss Riddell of the Church of England, Japanese and foreign friends aiding them.

Besides the work of these hospitals and homes there are many acts of private and individual philanthropy in behalf of these unfortunate people, all of which are helping to relieve this keenest of the wretchednesses that human society is heir to.

#### THE RELIGIOUS IDEAS OF THE JAPANESE PEOPLE AND THE DIFFICULTIES OF PROPAGATING CHRISTIANITY.

Translated from the FUKUIN SHIMPO.

IT is beyond a doubt true that the Japanese people are possessed of

strong religious instincts. Unfortunately, however, during the past centuries there has been no religion that has been equal to the task of calling out these instincts, and developing the individual and national character by bringing it into contact with Divine Spirit. Through the prevalence of imperfect religions a fertile, promising soil has lain neglected, bringing forth nothing but weeds. Look at the religions that now exist in our country. Though different in form, they are alike in their lack of influence over the people. Their strength lies solely in their materialistic elements. The faith of the believers is also based chiefly upon materialistic motives. Of course there are exceptions. Some are led to repeat the Buddhist prayers through a feeling of the instability of this changeable world, as evidenced by the death of husbands or wives, parents or children or other beloved ones. But generally speaking, it is an undeniable fact that the prosperity or decline of a religion depends upon the quantity of the materialistic element contained in it. A religion possessed of good power to call out the materialistic hopes of men spreads with wonderful rapidity, while, on the other hand, religions of a decidedly spiritual character grow very slowly, as non-conducting bodies transmit heat.

We should never forget how important a contribution Buddhism has made to our literature and our fine arts. But as a religion it has done very little toward the development of the capabilities of the people. Observe those periods of Japanese history when Buddhism was at the height of its prosperity. How much more genuine religious life was there then than at other periods? Look at Kyoto during the Heian period, when the Tendai and Shingon sects flourished most; was not their real religious influence virtually nothing? The Zen sect exerted some influence, but even that resulted only in making its followers contemplative and

impractical. We know that there were many great priests like Saicho Kukai, Honen, Eisei, Shinran Nichiren, yet, notwithstanding this, what was the influence of Buddhism upon the religious life of the people in general? The impulse given by men like Shinran and Nichiren was like the flash of a meteor; they departed without leaving any light behind them. The Shin sect of to-day is not that of Shinran, but that of Hongwanji; the Nichiren sect of the present is not the sect of Nichiren, but the sect of deteriorated priests.

Some claim that the Meiji Restoration destroyed the religious faith of the people. The ideas of loyalty and moral obligation on the part of man toward his fellow-men, as taught by Confucianism, have been destroyed; but the religious life of the people since the Restoration does not differ from what it was before. Taken all in all the religious condition of the people has undergone little change since ancient times. What are the things for which they offer prayers to the gods of Buddha? They are either prayers for official promotion, prayers for wealth, prayers for good marriages, prayers for the prosperity of the family or prayers for good health. These have been the objects from the building of the Enryakuji in Kyoto to the organization of the *Remmon Kyokwai* in Tokyo. Thus religion has been selfish, worldly and materialistic. There has been no period in the history of Japan when people understood the destiny of the human soul, worshipped gods higher than those made with their own hands, or enjoyed the influence resulting from communion with a spiritual God. This has not been because the people were deficient in religious feeling, but because there was no religion capable of developing these feelings.

Even in these later days of Buddhism such sects as the Hongwanji and the Hakke are in a flourishing condition. While the temples of most other sects are deserted, the temples of these

are neatly thatched, have shining pillars and are surrounded with beautiful gardens. Yet look at the state of the religious life of those connected with these temples. Where can we trace in them the influence of Shinran and Nichiren? Paradise is treated by them as an object of merchandise to be bought and sold for money.

Besides the above-mentioned two sects of Buddhism, *Remmonkyo* and *Tenrikyo* must be mentioned as powerful religious organizations of the present. But these are still more materialistic than the former and are far from being true religions. The followers of the *Tenrikyo* especially are worse in their daily conduct than those even who profess no religion at all. Yet at the present hour the most flourishing religious body in Japan is the *Tenrikyo*. Its influence is unbounded, and it has overrun the whole Empire. It seems that the religious sentiments of the Japanese of to-day can not be satisfied by anything better than such a low and vulgar form of religion.

Thirty years have now passed since Christianity was first introduced into our country. A great amount of labor and money have been spent in its cause since. Evangelists have worked almost day and night, helped on by many earnest and sincere prayers. Yet what is the result? How many souls have been converted? The truth is that the Japanese can not understand Christianity. No sooner is fire thrown into the water than it is extinguished. It is not a wonder that Christianity is not welcomed by people so under the influence of materialistic religions as the Japanese.

We regret that Christianity is not gaining power among our people, notwithstanding the hard work of the Christians. Yet from one point of view we may be proud of its unpopularity. Some think that the slow progress of Christianity is due to the ignorance of the evangelists, or to defective organization, or to the un-

faithfulness of the believers. But among the religious workers of the day in Japan there are none equal to the Christian evangelists either in knowledge or in diligence. The evangelists are earnest and anxious about the spiritual life of others. While the temples of Buddhism and Shinto are full of corruption, the Christian Church has a noble ideal and is working faithfully toward its realization. The believers are in general very earnest. So we believe that the cause of the slow growth of Christianity lies in itself. Christianity is a spiritual religion; it contains so much of the spiritual that the Japanese in the present state of their religious ideas can not comprehend it. Christianity has been still more polished by contact with philosophy, science and other religions. Christianity is to the young and materialistic Japanese like this nineteenth century of electricity to people of the primitive ages. They laugh at Christians for worshipping an invisible God. Even when they enter a church the prayers offered there seem very strange and unsatisfying, for they are so different from the kind they are accustomed to hear. There was once a king in China who was fond of the flute. But a certain musician undertook to entertain him also with a harp. He stood at the king's gate for three years without being admitted. Finally one of the king's attendants condescendingly said to him: "The king likes the flute, but is it not a harp that you are playing?" This illustrates the relation of Christianity to the Japanese. Their religious instincts do not find expression in the prevailing materialistic religions. If their prayers for wealth be answered, they do not care what they worship, be it an ogre or an elf. They do not care whether the number of gods be one thousand or ten thousand, rather the more the better. But Christianity teaches the worship of a spiritual God, and commands men to commune with Him in

spirit and in truth. And that the people despise it and refuse to believe it is only natural.

Had Christianity more of the material in it like the Hongwanji or the *Tenrikyo*, and worked with as much earnestness and with as large an expenditure of labor and money as at present, the greater part of the people would be converted within a year. We consider the slow growth of Christianity among the people as evidence that this religion contains no degrading elements.

But the slowness of the gains made by Christianity is such that the great cost of its propagation both in labor and money looks almost like waste. Many of the more impatient promoters therefore are trying to devise new plans in order to compass speedier results. Some think it were well to mingle some Hongwanji or *Tenrikyo* elements with Christianity, thus reducing it to a spiritual value more nearly on a level with the people. Others emphasize the preservation of old customs as much as possible, and think for the sake of harmony with the prevailing ideas of the people Christianity should be preached as a doctrine of gentleness. Still others of an eclectic turn believe that all teaching should be fused into one general compound.

The zeal of such may be commendable, but the truth is that their policy measures are a great hindrance to Christianity. Christianity should be Christianity to the end. Especially among people like the Japanese should it never be modified or changed. Necessary conflicts should be bravely faced. Whatever is against it should be destroyed.

As said before, the teachings of Christianity are too great and too spiritual to be readily accepted by materialistically inclined people. Is this a matter for regret? On the contrary it is a great mistake to lose earnestness for such a reason. Unless the Japanese give up their materialistic cults and accept Christianity they will never



obtain spiritual life and power, and their religious ideas will never be noble and uplifting.

The difficulty of propagating Christianity lies in this, that the object of religion as generally conceived of by the people, and the true object as taught by Christianity, are diametrically opposite. But this is only a temporary situation. If we keep up courage and tire not of preaching the pure truth, we shall sooner or later see the great day when the people will reflect and repent. Should such a day fail to come, the people continuing to be deluded by such materialistic faiths as those of the Hongwanji or the *Tenri-kyo*, then should we mourn bitterly indeed for the future of this land.

The slow progress of the religion of Jesus Christ should not discourage us. The conversion of one man means one more soul in the kingdom of God. Christianity is under a great responsibility to the people of Japan at the present hour.

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#### EMPEROR NINTOKU AS AN ILLUSTRATION OF THE POWER OF ASSIMILATION POSSESSED BY THE JAPANESE PEOPLE.

By B. URAGUCHI.

IF we were to look into any Japanese shop where they sell pictures, we should be sure to find, among others, an illustration of an ancient Japanese emperor standing at a corner of his palace and looking over his city, where smoke is rising in clouds from the family hearth. This is a picture of the Emperor Nintoku, who is said to have reigned from A. D. 313 to 399. Upon observing a little more closely, we should notice many signs of neglect about the palace. Many tiles are missing from the edges of the roof, the broken balustrade remains unrepaired, and fine strips of bamboo hang suspended from the eaves for shade—all this showing an economical mode of

life on the part of the Imperial residents. However, the countenance of the Emperor is depicted as full of joy, his eyes softly gazing over the prosperous city with the sparkle of satisfaction, while the Empress herself is sitting near at hand with her face anxiously upturned toward the Emperor.

Some of our readers are already familiar with the Japanese tradition to which this picture refers. When Nintoku removed to Osaka then known by the name of Naniwa, and made it his capital, his palace was situated upon the height of Takatsu, which is said to be identical with Kodzu, in the eastern part of modern Osaka. As the place commanded an excellent bird's-eye view of the whole city, by looking out from his chamber he could form an idea as to the prosperity of the citizens. The ports of Osaka and Muko (the present Hyogo), began to grow from the time that the Emperor Ojin, Nintoku's predecessor, began to make visits to the former place for the purpose of overseeing the shipping there. But the people had not yet attained any considerable prosperity when Nintoku came to the throne. Comparatively little smoke could be seen rising above the city, so that it was evident that the people were rather poor. In consideration of this fact he proclaimed a general immunity from the payment of taxes and imports for three years. Rigid economy was daily practiced both in his Court and by the Government. He encouraged agriculture and the raising of mulberry trees, the latter, needless to say, in the interests of silk-culture. One day, after the expiration of the three years, Nintoku went up to his chamber, and looking abroad, saw smoke rising in clouds above the city. It was a sight which he had not gazed upon before. He turned to his esteemed consort and said: "Now I am rich." The Empress in surprise replied: "The palace is in wretched repair and badly dilapidated and

exposed. Why, then, do you call yourself rich?" His noble answer was: "The people's prosperity is the sovereign's wealth. I am rich because they are rich."

The picture above described is only a popular representation of this incident, which has been held in grateful remembrance ever since by the Japanese people. Many amateurs and professional artists in succeeding generations have exercised their talents in glorifying Nintoku. In almost all Japanese books for children, even at the present day, occurs a picture of the Emperor, together with a moral based on this exhibition of benevolence and virtue. Nor did Nintoku's kindness fail to awaken in the people feelings of love and gratitude toward him. They were eager to offer their contributions for the purpose of rebuilding the palace. But the Emperor obliged them to wait until several years more had passed, in order that the people's condition might improve still further. Then crowds of people are said to have engaged joyfully in the work. The Emperor has ever since been known in Japanese history as Seitei, the "Holy Emperor." A poem, alleged to have been composed by Nintoku as he gazed upon the prosperous city, runs as follows:

*"Takaki ya ni noborite mireba,  
kemuri tatsu tami no kamado wa  
niginao ni keri,"* or, "Smoke seen from the upper chamber to rise from the people's hearths, is proof positive of their prosperity." The real author of this poem of thirty-one syllables is believed by some Japanese scholars to belong to much later times, their opinions being based on the style of the language employed. This view is quite likely correct, for popular traditions concerning ancient occurrences are apt to get things mixed. But at any rate, the poem expresses the sentiment which must have been aroused within Nintoku at the time.

Now it is not our purpose simply to

relate an event in the life of an ancient Japanese emperor, but we desire to use this incident as an illustration of the power of assimilation possessed by the Japanese people when brought into contact with a new civilization. A mere glance at Japanese history would suffice to give some idea of the important contribution to Japanese national life the Empress Jingo made by her bold expedition to Korea. By the conquest and subjugation of the whole of this peninsula in the Far East, she consolidated Japan into one nationality. For the Kumaso clans in Kyushu were thus entirely cut off from communication with the Korean clans, so that there was nothing left for them to do but to submit to the Imperial government, which then had its seat in central Japan. The civilization of Japan in those days was inferior to that of Korea, the country that the island-nation had conquered under the leadership of the adventurous Empress-Regent. But the conquerors gladly welcomed the various sciences, arts and industries that more highly civilized Korea furnished. Jingo well deserves the honor posterity has conferred upon her memory by stamping her image on the paper-money of the country. Soon after this conquest, vast numbers of Korean weavers and smiths came over to Japan and found homes in different parts of the country. This was especially the case in the reign of Nintoku. This immigration was greatly augmented by the political disturbances then prevailing in China. It was at this time that those industries which flourished in, and made the reputation of, Japan later on began to be introduced.

But an importation of another kind which was then made was far more significant. In the fifteenth year of the reign of Ojin, the son and successor of the Empress Jingo, the Chinese classics were brought to Japan by a Korean envoy whose name was Achiki. In response to inquiries made by

the Emperor, Achiki recommended Wani as a scholar abler than himself. At the Emperor's invitation the Korean Teacher appeared before him with the valuable present of ten copies of the *Analects of Confucius* and a copy of the *Senjimon*. He was accompanied by another renowned scholar from the same country. These were appointed instructors to one of the Emperor's sons. Now this was the very first instance of Japanese taking up the study of Chinese literature and the Court was the best place for first promoting this study. The prince who enjoyed this rare opportunity of receiving instruction in Chinese was the son of Ojin's old age and the Emperor had a special fondness for him, just as old people naturally have towards their youngest children. And the young prince was not unworthy of the love that would have made him the heir to the throne, for he was quite bright, though young. But his older brother was beyond all doubt better qualified to reign. After his father died, the younger prince voluntarily invalidated his claim to the succession by inflicting an injury upon himself. Thus the elder prince was obliged to assume the sovereignty of the country. This was the Emperor Nintoku.

Chinese classics and competent scholars for teaching them having just been introduced, every member of the Court very naturally was desirous of studying the new literature and such a youth as the elder prince, who was already recognized as excelling in wisdom, was afforded every facility for acquiring a knowledge of it, while his younger brother was receiving instruction from the new teachers.

This is the first time in Japanese history that we meet with the idea of sovereignty based upon the popular will. At least before this time we have no record of such a full acknowledgment of the interests of the common people by the party in power. The descendants of Jimmu and his

party are conquerors, and they have been adding to their conquests ever since their dominion was greatly extended at home under the valiant leadership of Prince Yamato-dake, the great subduer of the border tribes. Their spirit of conquest found a vast field abroad, a little more than half a century later, in the Empress-Regent's Korean expedition. All of their virtues cultivated in such an age must have been of a military character. Even women endeavored not to be behind the stronger sex in bravery and fortitude. This is well illustrated in Princess Tachibana, the wife Yamato-dake. She is said to have thrown herself into Sagami Bay as a sacrifice to the sea-god in order to appease his wrath when her husband was caught in a tempest while on his way to subjugate eastern Japan. The Empress Jingo was perhaps the most distinguished example of this kind of heroism. She did not allow herself to be discouraged from her bold attempt by the disapproval of the Emperor Chuai, her husband. Not even did his sudden death restrain her from setting out over the sea. The sad occurrence was kept secret and the funeral ceremonies were not held. From these things one can judge of the spirit of the age. Certainly tenderness was not a characteristic trait of the ruling classes in those days. The name Nintoku posthumously given to Jingo's grandson may be regarded as indicating a new departure in the spiritual life of the Court and consequently in that of the nation also. *Nin* or *jin* is the name of the first of the five cardinal virtues, according to Chinese ideas, and may be translated "benevolence" or "humanity." Thus Nintoku Tenno means "Benevolent Emperor." The names by which Emperors are known in Japanese history were given them after death. Most of them are significant and give a clue to the characters of the persons who bear them. This is



true especially of the names of those Emperors concerning whose lives more or less can be ascertained from historical documents still existing. Of the sixteen persons whom the records mention as having occupied the throne between the time of Jimmu and that of Nintoku, there is only one whose posthumous name contains *nin* as a constituent element, viz, the Emperor Suinin. During his long and rather peaceful reign, a humane measure was enacted, namely, the prohibition of *junshi*. This was an awful custom according to which favorite servants committed suicide when their masters died, in order to attend them even beyond the grave. It cannot be said that the servants were always willing to make this sacrifice, but yet a certain number of them were obliged to share the fate of their masters. We cannot tell just when this custom began, but in the days of Suinin it became too wild and horrible to describe. The humane Emperor could not but forbid it at once, in spite of the respectability it had acquired by long practice. A few years afterwards, when his consort died, he originated a new custom by using earthen images of men and horses as substitutes for live victims. This expedient must have impressed his subjects with the benevolent bent of his nature. Hence originated his name, Suinin. He was the fifth Emperor before Nintoku, and the intervening period was taken up with wars and conquests, Prince Yamato-dake and the Empress Jingo appearing upon the stage during this time.

But after the Empress's conquest of Korea, the Japanese sedulously cultivated milder virtues, and their assimilation of the higher morality taught in the Chinese classics was quite rapid, until we find the Emperor Nintoku paying due regard to the interests of the common people to a remarkable degree. The virtue of benevolence or humanity now began to have full scope in the exercise of its benign

influence over the country. Perhaps it is not too much to say that if the Japanese had not received at this juncture such moral teaching as that contained in the Analects of Confucius, and if they had not had an inborn power of assimilating new elements from the outer world, Japanese history would have no account to give of such a notable Emperor as Nintoku. Moreover, it would demonstrate the lack of that peculiarity of the Japanese people which in the course of time has made them what they are now. The idea that the wealth of a ruler consists in the prosperity of his people is not one that would occur to a sovereign at such a time without some light coming from without. Nintoku is known as Seitei, that is, "Holy Emperor." This exalted title is evidently of Chinese origin, and although the origin itself does not signify much, yet the fact that such a title was never given to any Emperor before Nintoku shows how prevalent was Chinese influence in the days of the first Emperor that is honored with a Chinese title significant of noble character.

It is the glory of the Teutonic tribes that they submitted to Christianity when they overthrew the Roman Empire. If this power of assimilation was the lever by which the barbarians of the North were lifted up so as to be the masters of modern Europe, we are justified in a similar way, though to a less degree, in admiring the excellent spirit shown by the Japanese nation in its attitude toward the products of a higher civilization coming from Korea. The Emperor Nintoku was only the exponent of the nation at large in this respect. Japanese history, which has furnished such a promising sign of the nation's possibilities at an early age, is full of examples demonstrative of this inherent power, which has found expression at every new crisis ever since. Such events of more recent date need not be mentioned here, as they

are, we presume, well known to most of the readers of this magazine.

### BIBLE DISTRIBUTION IN NAGOYA.

By the Rev. DAVID S. SPENCER.

IN the Fall of 1894, through the influence of Captain Uno and other Christians connected with the garrison at this place, the missionaries at work here secured permission to begin the work of distributing Bibles and Portions of Scripture to the soldiers stationed here, of whom there were some 10,000. A general permit for this sort of work in the army and navy, granted to the Rev. H. Loomis, of the American Bible Society, subsequently strengthened our hands, and opened the way to a still larger work. 9,500 Portions were actually distributed in this way, and in most instances the officers did all that could have been expected of them in the way of facilitating the work of distribution to the men individually. In most instances we were allowed to hand the copies to them directly, and in some cases were allowed to address the men, drawn up previously in a hollow square for the purpose of easily hearing the message we brought. Cases of refusal to receive the copies were very few, and the officers were on the whole so courteous and obliging as to cause the workers to comment upon the kindly treatment received. In the very nature of the case it is not usually possible to trace the results of such work, but we know of cases of men who had received Portions coming to the churches to inquire more fully their meaning. There must much good come of such work and such getting near the men. The soldiers are now frequently found in the services at the churches, although but few of the same men are now here.

Following the above work, in the

Spring of 1895 the missionaries residing in Nagoya, together with some of the native workers, resolved to attempt the work of putting a copy of God's Word into each one of the 50,000 homes in this large city. A representative working committee was appointed by the contributors to the project, 50,000 copies of the four Gospels were specially ordered and printed, and systematic preparations were made to advance upon the city. A brief tract as a sort of introduction was also printed, one to go with each Portion of the Word, and in this way special passages were called attention to. The committee held regular meetings, and the different phases of the work were fully discussed. It was decided to present to the city fathers copies of the whole Bible, as an opening of this work, and to remove opposition. It was well known that among these 200,000 people, 2,000 Buddhist temples and 5,000 priests, there would be some opposition. Portions of the city nearest the respective churches were apportioned to them, and the work of house-to-house visitation began. Some of the Japanese Christians were at first strongly opposed, and thought we might see bloodshed as a result of this undertaking, but the committee did not hesitate. All were eventually surprised at the general mildness of the opposition. In some instances the priests went in advance of the workers, and threatened the people if they took copies of the Word. In other cases the workers were closely followed and all Portions left were gathered up. In some cases doors were barred in the face of the workers; but no violence has taken place. On the whole the refusals to receive Portions have been few, but the kind of reception has differed in different parts of the city, according to whether the people were strong Buddhists or indifferent. It may be safe to say

that the refusals have ranged from 2% to 40% of the offers made, owing to the section, but the average will not reach over 4% or 5%. In many cases the people have appeared glad to get a copy of the Word, and instances of direct good are known to have followed this work. The spirit of inquiry has increased, and some persons thus found are now attending the churches. The work is not yet completed, for it was deemed better to go slow and do the work

thoroughly than to hasten merely for the purpose of completing the task. Some of the workers have had rich experiences, and in this way alone the work will be a paying investment. Prayer has accompanied this work, and results are already following. Certain it is that hundreds who would otherwise never have known of the Word of God at all will have some chance to know some of the truth. Let us pray continually that God will bless this work greatly.

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## Woman's Department.

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Mrs. KASHI IWAMOTO.

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IT has become our sad duty to record the death of Mrs. Kashi Iwamoto, who since June of 1894 has been in charge of the Woman's Department as also of the Children's Department of the JAPAN EVANGELIST. She passed away on February 11th. At her request only her nearest friends were notified of her death and of the time of her funeral. She had long been in feeble health, and the shock of the disastrous burning of the Meiji Jo Gakko, in whose interests her hopes had been centered, hastened her end. To her mourning husband and the motherless children around him, to the world of literary culture, and to the kingdom of Christ in Japan, her death is an unspeakable loss. She was God's chosen vessel to bear His best gifts to her country-women. Her departure was a glorious one. It is a melancholy privilege to us to devote the space of the Woman's Department of this number to her memory.—EDS.

*Sketch by the Rev. E. S. Booth.*

Mrs. Kashi Shimada Iwamoto was born at Wakamatsu, in the year 1863, and died, in Tokyo, February 10th, 1896, in the thirty-third year of her age.

She was the eldest daughter of Mr. Katsujiro Shimada, a retainer of the lord of Wakamatsu. Owing to the destitution of her family, as a result of the war of the Restoration, and the death of her mother at the early age of twenty-eight, she was given at seven years of age to a Tokyo merchant, named Jimpei Okawa, who chanced to be in her native place on business. She was brought by Mr. Okawa to the school in Yokohama conducted by Miss Kidder, now Mrs. E. R. Miller.

She was eight years of age, inclined to be indolent, and received a good deal of pushing from the servant, who always accompanied her and studied with her. As she grew older,



however, she became a better student and was a great favorite with those younger than herself.

It was her special request that her biography should not be published, and it is not the intention of this sketch to disregard her wishes in this matter. It is sufficient, therefore, to say that she remained as a teacher at the Ferris Seminary, after attaining the honor of being the first to graduate from that institution, until her marriage in 1889.

It is due, however, to those who have personally known her to have the opportunity to give expression to those qualities and noble characteristics which have touched their lives, and which have inspired them to form higher purposes and to endeavor to attain higher ends in life.

It is due also to the friends in America who have taken so deep an interest in her education and work, that this tribute be made to the memory of one who was brought out of darkness into the marvelous light of life and peace through the Gospel of Jesus Christ.

It is due moreover to the rising womanhood of Japan to have this tribute to one whose heart was on fire with a baptism like that which made Elijah a prophet in Israel.

It was in the year 1879 that the writer first met the subject of this sketch. She was then about sixteen years of age. She was a striking figure. Slender, but erect, above the medium height, whose delicate shoulders bore a large head, with a full rounded brow and intelligent face; open, observant, though mild eyes, out of which a soul of rare gifts seemed to look. A nervous temperament, yet having a masterly self-control that lent a quiet dignity to all her movements. She possessed quick mental activity and vivid emotions, without the offensive forwardness so often seen in such temperaments.

She was cheerful and bright and very merry at play, though in after years she often took sombre views of life, caused, doubtless, through fear of failing health, and the possibility of becoming a hindrance rather than a help to the cause to which her life was devoted.

Of her education Mrs. E. R. Miller says: "She was the best educated Japanese woman in the country. Although many of her sister Japanese have studied abroad, yet with her native talent, refined disposition, long and intimate association on an equality with educated and cultivated foreigners, together with many years of study in the best grade of school, she was more than their equal. Her perfect knowledge of English brought her easy contact with the best literature and helped to form the exquisite taste she ever displayed in her writings and translations."

It has been said that "One who acquires a new language obtains a new soul." This was strikingly true of her. She did not lose her Japanese qualities or instincts in any degree. Her character as a Japanese woman was enlarged, enriched, and broadened, by the knowledge she had gained of the characteristics of her foreign sisters, both of those with whom she came in personal contact and of those whose acquaintance she made by reading. She had not only mastered the idiom of the English language, but she possessed the exceedingly rare faculty of being able to view things from an Anglo-Saxon viewpoint, which made her not only companionable to the few foreigners who had her confidence and acquaintance, but an excellent interpreter of Western thought and temperament. This quality was all the more remarkable when it is remembered that she had never been abroad. So well had she used the meagre opportunities afforded and so closely









KASHI IWAMOTO.



did she study the characters brought her way, that she could strike the chord of mutual sympathy, and bridge the chasm of racial separateness that is so often the ground of misunderstanding between natives and foreigners.

Upon this characteristic Mrs. R. E. MacAlpine, says: "To me she seemed more like a real sister, and she would come to me when she was very tired and despondent to have a comforting chat, and a bit of fun. She evidently craved affection,—the demonstration of a person's love for her. For this reason, more than any other, I think, she turned to me as a friend. She is the only Japanese woman toward whom I ever felt the same kind of friendship that one would have for a kindred spirit of one's own race and blood. The knowledge of my real affection for her seemed a source of no little comfort during her seasons of mental depression."

Miss Mary Deyo says: "It gives me a sad pleasure to be able to express the high esteem in which I hold Mrs. Iwamoto's memory. Though associated with her for only one year and seldom seeing her after that, I have always held her in mind as one of my dearest friends in Japan. Her straightforwardness and noble character, her clear bright intellect and her great tact and charm of manner, made her a most delightful companion; and the certainty that, amid whatever circumstances or duties she might be placed, she would be true to herself and to her sense of right, gave a permanence to one's affection for her, which no absence could weaken."

Her *alma mater*, which she so long and faithfully served and to whose welfare she devoted all her energies, owes her a debt of gratitude which can only be discharged by its constant endeavor to realize the high ideals and hopes which were

ever entertained by her, who was its first graduate. Its popularity, efficiency and aims were all more or less influenced by her personality. The self-devotion she bestowed upon the cause she espoused was generous and whole-hearted.

"Her piety," says Mrs. E. R. Miller, "was of that sweet type that would find many more faults in self than in other." Her ideals were of the highest and her efforts to realize them were constant, and those who knew her best, were rejoiced to see her growing in likeness to them. "Her religious convictions were deep, her keen sense of her own faults and short-comings was the source of great distress and at times robbed her of peace of mind." Yet her faith in Christ as her personal Savior was firm to the end. She obtained, by the grace of God the victory over self, after years of struggling, the depth and nature of which but few of her friends knew anything about. "Blessed be the name of Him who giveth us the victory; and causeth the weak things of this world to praise Him."

The welfare of the women of Japan lay as a heavy burden on her heart. She would talk over with her friends the plans and schemes that were in her mind for their amelioration and development. She desired that the opportunity for the exercise of moral liberty, which the teachings of Confucianism, the indifference of Buddhism and the consequent conventionalities of society had deprived them of, should be restored to her country-women. She realized, moreover, that through effort, a determined struggle, and the development of reflection and reason, they could alone obtain an enlarged exercise of this liberty of choice, and she looked to Christianity, especially to Christian schools and the development of a Christian literature as the agency *par excellence* which in time would



accomplish the same results for her Japanese sisters that it had accomplished for the women of Christian lands.

For this she lived, for this she died! It was her efforts to further this end that, perhaps, have led the Japanese press to regard her as the chief representative of the "new" woman in Japan. A new woman undoubtedly she was, not in the sense, however, which has come to be attached to that term on account of the appearance of a few monstrosities in modern civilization, but a new woman in the highest and best sense. A regenerated woman directed by the forces of a new life. "New" in this sense she was, and she was necessarily the more conspicuous because of the dry bones among which it was her lot to live.

All the world is talking to-day of New Japan because the "new" man in considerable numbers has made his appearance here. And why should not the "new" woman make her appearance as well, without being made the target of ridicule or the object of aversion?

All attempts at regenerating Japan will prove in the end abortive unless the women of Japan receive a like baptism of the "new life." Another trait of her character was her fondness for, and devotion to, the little ones in the school. They would gather around her especially on Sunday afternoons or evenings and she would entertain them with the "Old, old story" of God's love toward man, or with the story of some noble self-sacrificing woman's life she had found in her reading; or she would sing with them awhile, before they went to bed, the good old songs she had learned to love. "But the chief charm of her personality to me," says Mrs. MacAlpine, "was her unselfishness, extreme simplicity and child-like bearing alike towards high and low.

I do not mean by this that she was undignified. She was both dignified and womanly when occasion required, but there was nothing assumed. This unconsciousness of self, it seems to me, was largely the secret of the ease and grace with which she discharged her duties in various spheres of life. Her writings have the same charm of simplicity and grace."

The following are extracts from loving tributes received from her pupils, who, some of them, were afterwards associated with her in the teaching corps at Ferris Seminary. This sketch would be incomplete without them, for they speak with an eloquence and a fervor that cannot fail to show how she influenced her own people for good.

Miss Toyo Inagaki, who for many years was her school-mate, co-worker and intimate friend, writes: "Among the many virtues Mrs. Iwamoto possessed, the one I admired most, and tried hardest to imitate, was her capacity to forgive others' faults, even though they had caused her mental suffering, when she saw that they were sorry for what they had done. Another was her frankness (an unusual quality, it might be added, in Japanese women). Whenever she had a pleasure she could not keep it for herself, but pleasantly and cheerfully would tell it to her friends. As a friend she was faithful and gentle, yet she possessed a dignity that on occasion reached sternness, and it was impossible to gossip in her presence. The facts of her life speak for themselves. She has satisfactorily played her part in the sphere designed for her under the shadow of the Almighty's wing."

Miss Hama Hirano, who was a pupil of Mrs. Iwamoto, writes: "I consider Mrs. Iwamoto's penetration her most valuable characteristic. She had the ability to read the human heart and to detect the best qualities in those, with whom she

came in contact, and moreover she was ever ready and anxious to draw them out, and aid in their further development. This virtue shone more brightly perhaps after her own heart was tempered and broadened by maternal affection. It was difficult for her, perhaps, to shake off prejudice, but once she believed in any one, nothing could move her confidence, and her devotion was unchanging. She also had that kind of enthusiasm which enabled her to entirely forget self and to devote her whole soul to a noble end. And by striving to live up to her ideal she encouraged her friends to do the same. My poor pen fails me in giving expression to what she was to me. It is sufficient to say that I have lost in her the first friend I ever had, the one who taught me what friendship was, when my affections had never extended beyond my own family circle, and who, to me, has been ever since, for these thirteen years, a kind teacher, a faithful friend and more than a sister."

Miss Ko Hoshino, also her pupil for a number of years, writes: "Of all the beautiful traits of character Mrs. Iwamoto possessed, the one which I treasure most and feel very grateful for, is the constancy of her love for her friends, a virtue too rare in this ever changing world. Her kindness was not of that kind which makes a great show and means so little or nothing at all, but rather of that kind which plans silently and works quietly for the welfare of her friends and which lasts to the end. In her death I have lost one of my most trustworthy and helpful sisters and friends."

Mrs. Kiku Arai Kaneko, a school-mate and co-worker says: "I am glad to express, though in such feeble terms, my deep personal regret for Mrs. Iwamoto's premature death, and to pay a grateful tribute to her memory for her personal influence

over me. We must stand speechless in the presence of a Providence that takes away in the prime of life one apparently so necessary as Mrs. Iwamoto. She is needed by her family and by society; and her loss is bitterly felt by her husband, her teacher, and her friends at large. May this grievous loss and seeming darkness be speedily turned into a brighter hope.

While writing these lines how the reminiscences of her delicate features arise in my sinking heart. I recall her firm countenance when she taught me, her mild smile when she used to explain my difficult lessons and help me with my compositions.

O how she stimulated me to strive to attain a higher ideal of life when she saw that I was disposed to be content with a low sense of humanity! How she set me an example of unselfishly loving the school where we were brought up! The recollection of these precious moments of the past are now transformed into the dear memorial of my respected and most worthy friend. I know that my personal loss is nothing compared to the loss sustained by her bereaved family; by her beloved school, where she has been the pride and hope of both teachers and pupils; by the literary world in Japan, just opening to women, where now is seen a large gap in one corner, whence shone forth one of the brightest stars of the pen. Therefore it would be better not to make so much of my comparatively small loss, but how shall I silence the voice of memory which lives in me now and shall never die? It calls me to love her more and more for her own self's sake, to adore her memory as the first *alumna* of Ferris Seminary, and to learn more and more from her superior qualities as an educated woman, wife and mother. May this "grain of wheat" that has fallen in the earth "bear

much fruit" and be a blessing to every one who mourns for her like the writer of this brief note."

"She lived to learn their story,  
Who've suffered for her sake,  
To emulate their glory,  
And follow in their wake;  
Bards, martyrs, patriots, sages,  
The noblest of all ages,  
Whose deeds crowd history's pages,  
And time's great volume make.

"She lived to hail that season,  
By gifted minds foretold,  
When man shall live by reason,  
And not alone by gold—  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old."

"She lived for those who loved her,  
For those who knew her true,  
For the heaven that smiled above her,  
And awaits our spirits too;  
For the wrong that needs resistance,  
For the cause that lacked assistance,  
For the future in the distance,  
And the good that she could do."

The funeral service was a quiet and simple one. A few of her most intimate friends gathered at the house where she breathed her last, at the early hour of eight in the morning, and the Rev. Saichiro Yuya delivered the following address;—

"The wilderness and the solitary place shall be for them; and the desert shall rejoice and blossom as the rose. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come and save you.

Isaiah xxxv.

"Bunten Sho, the Chinese scholar said, One's fate cannot be rightly judged until after the coffin lid is closed. As long as man lives he cannot avoid either the good or the bad opinions of others, but we call him truly great, who, in the midst of

the whirlwind of criticism, stands firm on his faith, and works steadily on according to the dictates of his conscience. To think of the beloved one who is taken from us, is like beholding a white though imperfect jewel in the sunlight. Notwithstanding its few defects, it will shine brightly; just so the beauty of the character of the departed outshines the faults she may have had.

"The late Mrs. Iwamoto strictly forbade either to give notice of her death or to write her life. 'I have nothing in my life to be talked of,' she said, 'except the fact that I knew the grace of God to the last.' Are not these humble words the noblest and most valuable of human experience? In complying with her wishes I hardly can restrain myself from pointing out a few of her many noble characteristics.

I shall speak first of her straightforwardness. Nowadays, the world is too full of weak-principled flatterers who bow to the titled and fawn upon the rich; how few there are who are open and straight-forward?

Mrs. Iwamoto had this very rare quality; she said what she wished to say, and spoke what she thought was necessary to speak, unmindful of the opinions of others. Perhaps this very frankness may have offended those who did not know her. Call it a defect, if you will. Is not the jewel dazzling, however, when she freely gave advice, and offered encouragement to her friends, fearless of the world's cold criticism?

Secondly, I would speak of her patience. Her husband, being busy with public work, had very little time for home pleasures; hence Mrs. Iwamoto, herself an invalid, lived with her children a retired life in Oji, uncomplainingly and nobly; so that her husband's work should not be hindered by private affairs. One can see how her patience was tried,



if I relate one of many instances, which might not have been especially praiseworthy had her health been otherwise; but as it was, her delicate shoulders felt the weight far more heavily. At the fire, a week ago, when their home and all their possessions were burned, Mr. Iwamoto was so fully occupied with the business of the school that he did not see his wife to talk with her until the second day after the conflagration. Though dangerously ill, she did not send for him. Having heard from her sister the serious condition in which she lay, he hastened to her bedside, which he did not leave again until she had gone.

"The third characteristic I would mention is the fact of her firm faith. I know very little of her former life, but since last Spring her spiritual development has been wonderful. Her firm belief and self-sacrificing spirit became stronger than ever.

"Toward the end her physical suffering was great, but the tranquillity of her mind overcame its sting. Until five minutes before her death she spoke clearly, and to her husband's enquiry if all was well, she answered, 'Yes.' After that she was silent as if asleep. I arrived at that instant. Her marble-like features were illumined with a soft smile. Indeed the expression of her countenance assured me of the triumph of her soul, and I silently thanked Heaven for it.

"Thus she departed. Her death was doubtless hastened by the calamity that had reduced her home and her husband's school to ashes. To be sure her fading form told us that the dreaded fact was approaching, but who was prepared for this sudden call?

"A new spirit has been added to her husband's work and to the school. The spirit that secretly and fervently prayed for them and

suffered for them even unto death, will live forever with them.

"If any among you have tears to shed, or blood to sprinkle, shed them for, and sprinkle it upon, the work for whose accomplishment she earnestly hoped.

"Now our hearts are feeble, our hearts are broken; 'but if the Lord our God extendeth His hand upon us, the wilderness shall be glad, and the desert shall rejoice and blossom as the rose.' The future work shall be blessed and flourish.

"As for her orphans let us do what we can for them. May the grace of God be always upon her family."

\* \* \* \*

#### *Other Tributes.*

I count it one of my highest privileges as well as a rare pleasure to have been intimately associated with Mrs. Kashi Iwamoto during her last year with us; and I am sure the friends who have known her for a longer time, will understand why I am moved now to bear this testimony to the excellence of her Christian character and service as seen in her every-day home life.

Soon after I became connected with the Meiji Jo Gakko, before she came to Tokyo to reside in the school, I visited her more than once in her home in Oji; and from the first, I was always conscious when in her society of a spiritual up-lifting due to her nobleness, gentleness and piety. A friend who called on her at Oji with me on one occasion said, as we came away: "It is a pleasure to look on such a face; you feel intuitively certain that she has been born again."

After she moved with her family to the school, her rooms being next to mine, I was with her almost daily, and it was my delight to have her come in whenever she felt able, when she had a few moments to spare from household duties, or when

she would put aside her writing for a little time. Her last work for the *EVANGELIST* was prepared in great bodily weakness, a few paragraphs at a time; and when I recall the sunny little remarks she would make from day to day about her "scribbling," and about the great time it took her to do what another might do so quickly, I realize more fully than was then possible what a heroic struggle she was making to complete the task of her closing day. For months she had been conscious that her time was short. Last summer she wrote me: "I feel that I must be very busy and do all I can; for I have not much more time in which to work."

She was deeply sympathetic, and could have no peace of mind if there was any distress that she could alleviate, or even an inconvenience or hardship of any one about her which it was possible for her to lessen. In her efforts to relieve any such she forgot her feebleness, and indeed at all times she seemed to have no thought of self. And though she would gladly put herself to any inconvenience for the sake of others, she shrank from causing the least trouble to any one. I found in my Bible a little note from her written only a short time before the end, in which she says, "Forgive me for troubling you, but I am sick in bed."

She was magnanimous, always putting the conduct of the person complained of in the best possible light. And she fulfilled the Apostle's requirement: "Let your conversation be in heaven,"—something shown by the familiarity of her little children with the things pertaining to the "kingdom of heaven," where her little girl said her dear mother has gone. What a blessed inheritance for these little ones!

The influence of her life was most deeply felt by those who knew her best, but it extended to all with whom

she was in any way associated. The lives of such women as she was, are an answer to all that can be said against the higher education of Japanese women in Christian schools; and so she was not only a helpmeet for her husband in the great work to which he is devoting his life, but she was a noble exemplification of the blessedness of Christian culture.

ALICE MILLER.

\* \* \* \*

A charm of many beautiful things is their unobtrusiveness. We come upon them unexpectedly and they win us, not by impulse, but by a subtle grace that grows with every contact. It seems to me that this was the crown of Mrs. Iwamoto's singularly beautiful character. Her life was not a meteor flash that astonishes for a moment and then leaves us plod dully on as before; but rather as the sweetness of the "plum blossoms on a Spring night," a subtle fragrance that suggests a whole summer full of life and beauty. When it is gone we miss it and always with regret intensified at each remembrance. In our grief at her loss, louder than any passionate protest is the feeling that daily grows stronger, that we,—that Japan,—that the world that needed her so much, can know her here no more.

Unselfishness, which is love, was a strong trait in her. Her sweet spirit continually rose above bodily weakness, and delighted to pour out its sympathy in little acts of tenderness and thoughtfulness. In answer to our murmurs she would gently say: "Why this waste? My time is short. Let me do what I can." It was the Master's protest behind hers. "Let her alone." Truly in the breaking of this alabaster box precious ointment was poured forth and has it not "filled all the house with its odour?"

Two days before the fire which ended so disastrously to us in her

loss, she toilsomely climbed to my room to give me a cheery word. I told her I was the child of a King and she spoke of her own blessed hope and that she should soon see His glory. I little thought then, as I talked with her, that the angels and chariot of fire already waited. To-day the King's daughter is all glorious. In His kiss mortality perished, and radiant with life and beauty she waits before the Throne.

Into Christly lives death comes as a finishing touch—a last careful polishing of an already faultless gem; the trusting to the fire for one last moment only of the gold seven times purified. In her death, Mrs. Iwamoto was singularly blessed. A sweep of glory came through the gate as she passed in that touched and transfigured us all. We shall never be the same again but something better. Power was given her to win us from looking at her grave to look at the stars. As I saw her coffin borne away under its sheet of flowers, joy trampled upon my grief. I forgot that I should see my sweet

friend no more. I forgot sympathy for those who must miss her most and even forgot the pitifulness of that most pitiful of all cries the cry of the motherless, and triumphant praise filled my heart. Praise for the beautiful life, praise for the Christian's death, praise to the mighty Saviour who can turn the tomb into the Gate of Life! Somewhere, she works free from thrall and doing that which she loves best, and here, where she is not, she still works. Her life was a sermon by Jesus and "Love" was its text. Shall not we who with our crude conceptions of her people so often bunglingly set forth our Master, learn success of this sweet Mary who tarried at His feet? Shall not her sisters learn here of a gentleness that works with energy and of a courtesy that lies deeper than native veneer? Shall not her life cry out to them that the most terrible of all things is a Christless woman, and that lives dry as dust spring into beauty and fragrance when touched by the power of her Saviour? CALLA J. HARRISON.



Conducted by Miss MARY F. DENTON.

**MOTTO:** "For God and Home and Every Land."

**PLEDGE:** "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

**OBJECT:** To unify the methods of woman's temperance work the world over.

**BADGE:** A knot of white ribbon.

**HOOR OF PRAYER:** Noon.

**METHODS:** Agitate, Educate, Organize.

**DEPARTMENTS:** Preventive, Educational, Evangelistic, Social and Legal.

**THE POLYGLOT PETITION** has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

*Notes from Abroad.*

**MISS WILLARD** and **ANNA Gordon** are at work in the

Southern States. In company with Lady Henry Somerset they hope to reach Japan before the end of 1896,



and we trust that all Christians in Japan will unite with the Woman's Christian Temperance Union in an effort to make their visit to this land a spiritual blessing to its people.

\* \* \* \*

The new secretary of the World's W. C. T. U., Miss Agnes E. Slack, sends greetings to the Unions in Japan and asks that the secretaries of the local Unions send her frequent letters that she "may establish a real sisterly free correspondence with the workers in Japan."

\* \* \* \*

The Polyglot Petition was photographed on August 8th, at Memorial Hall, the height of the cube composed by the Petition and the boxes in which it is kept being 10 feet and the breadth 15. An impression of the size of the mass is obtained by seeing the photograph in which it lifts itself far above the heads of the two leaders, Lady Henry Somerset and Miss Willard, who are seated in front of it busily examining a scroll of the Petition. The price of this photograph is 1s. 1d., and may be had by writing to Miss Agnes E. Slack, Hon. Sec. of the World's W. C. T. U., Ripley, Derbyshire, England. All monies received will be used to extend the work of the World's W. C. T. U. especially in India, Australia and South Africa.

(Japanese blanks for the Great Petition may be obtained from the Methodist Publishing House, Tokyo.)

\* \* \* \*

The noontide meetings at the Temperance Temple grow in interest and power. Mrs. J. W. Lake, The Temple, Chicago, will be glad to receive the address of any Japanese visiting or resident in Chicago, that she may invite them to these meetings.

\* \* \* \*

A similar request comes from the Rev. A. T. Beall, Japanese Christian Institute, 54 Sands St., Brooklyn, N.

Y. Any Japanese bringing to him a letter of introduction from missionaries here will be warmly welcomed,

\* \* \* \*

"Will you be kind enough to state in the interest of justice that I have no connection whatever with the Woman's Bible, never having seen a word of it until it was in print. Yours sincerely,

"FRANCES E. WILLARD."

\* \* \* \*

### *Japan.*

The death of Mrs. Kashi Iwamoto is a great loss to the Christians of Japan. Her last literary work was a sketch of the life of our Mrs. Yajima, and her appreciative words regarding this grand woman show her sympathy with and interest in our work.

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One of the most interesting reports of the organization of local Unions of the Auxiliary W. C. T. U. comes from Nagoya, where sixteen members have been enrolled.

\* \* \* \*

One of the missionary ladies on a recent tour in Iyo province, was encouraged at the avidity with which the evangelists there undertook both the Sunday-school and Petition work. Let those who enjoy the peculiar opportunities which touring affords, make a special effort to secure signatures to the Petition, and to enlist the coöperation of pastors and evangelists in doing likewise. We believe that native Christian workers everywhere are ready to join us in this work.

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### *Helps.*

The JAPAN EVANGELIST is the official organ of the World's W. C. T. U. for Japan. No member of the W. C. T. U. should be without this magazine and the *Union Signal*.

The W. C. T. U. in Japan has secured the coöperation of the Methodist Publishing House in the publication of Temperance Tracts and Sunday-school literature. These Sunday-school Helps are for the most part a translation of the lessons as laid down by the Evangelical Alliance. The translation is carefully adapted for use among Japanese. These Helps consist of a Quarterly for teachers, an Intermediate for adults, and a Leaflet for children. Once a quarter, in accordance with the plan of the Alliance, a temperance lesson is selected with great care. The Methodist Publishing House has requested the W. C. T. U. in Japan to supply suitable material for this Temperance Lesson, and we wish they could be more generally utilized. The dates selected by the Alliance as Temperance Sundays for 1896 are as follows:—

March 22nd, Subject, Luke 12: 37-48  
 April 19th,       "       "       15: 1-32  
 Sept. 20th,       "       Prov. 16: 22-33  
 Dec. 13th,       "       "       23: 15-25

We append the price of these Japanese Lesson Helps, which may be had post-paid at the Methodist Publishing House, No. 2, Shichome, Ginza, Tokyo.

The Quarterly Lesson Book (5 *sen* per copy), Per year, 20 *sen*.

The Intermediate Lesson Book (2 *sen* per copy), Per year, 20 *sen*.

The Leaflet, (5 *rin* per month), Per year, 6 *sen*.

The W. C. T. U. has recently published a leaflet for use among children, on the Prodigal Son. This leaflet can be had at the Methodist Publishing House for 25 *sen* per 100.

The W. C. T. U. urges all our missionaries to use these Helps as far as possible, and especially requests an observance of the Temperance Sundays as suggested by the Evangelical Alliance. The leaflets are

this year more attractive than ever. The Temperance Leaflet, published once a quarter, should be distributed in every Sunday-school in the country. Sunday-schools not yet ready to adopt the International Lessons in full, are yet glad to undertake this special lesson, if they are presented with a supply of the leaflets. Temperance workers should set themselves to accomplish a wide distribution of these and thus give the children a Bible temperance lesson four times a year. Extra copies of the leaflets can be obtained by ordering in advance.

A book that will be warmly welcomed by W. C. T. U. women the world over is Miss Willard's "Do Everything: A Handbook for World's White Ribboners," recently issued by the White Ribbon Publishing Company, London, England, and on sale by the W. T. P. A., Chicago. It is a publication which will meet a general demand among our workers; one which even in this day when "of making books there is no end" may be truthfully said to "fill a long felt want."

It contains instruction and information upon just such points as White-Ribboners, and especially new workers, are asking questions about. Inquiries are constantly coming to headquarters for literature that outlines the history and purposes of our organization, especially something touching the correlation of its different branches of work and the *raison d'être* of its "do everything policy."

Also from the Methodist Publishing House:

	PRICE.
"Leading Articles on Temperance," .....	.05
"Man and Alcohol," T. Ando, ..	.04
"Our Lord's Sabbath Keeping," .....	.02
"Alcohol and Morals," .....	.003

"My Conversion in Hawaii," T. Ando, .....	.02	"The Sabbath as made Known in the Word of God," .....	
"A Cluster of Ethical Precepts," Miss Baucus, .....	.15	"An Old Sailor's Experience of Temperance," .....	.025
"Hygiene for Young People," S. Tsuda, .....	.50	"A Plea for the Drunkard," ...	.02
"Advice to Young Men," T. Tanaka, .....	.12	"The Christian's Secret of a Happy Life, Eng-Jap.....	1.25

## Children's Department.

### *The Story of a Little Girl.*

JAPAN is a happy place for children. It has, with good reason, been called "the Children's Paradise." Parents dearly love the little ones and are uniformly kind and indulgent to them, girls as well as boys.

But there are exceptions to all rules, you know, and it is the story of an exception which I am going to tell you, a true story of one little Japanese girl and what the religion of the Lord Jesus has done for her.

Her name was Tose. She was not the child of a poor man, but lived in a pretty, well-kept home and had plenty to eat. Her father earned much money and put on considerable style, even wore foreign clothes; while her mother was a pretty young woman, always nicely dressed, and her beautiful elder sister was kept looking so neat and pretty and smiled so sweetly that every one would say, "What a lovely child!" And well they might. She was loved and caressed, petted and well cared for, so that the world was a beautiful place for her, and she could hardly help but be happy and sweet. But poor little Tose! The world was not bright to her. The pretty home had no charms for her heart. No one called her lovely, but rather all would turn away from the ugly, unhappy,

discontented face to feast their eyes upon the beauty of the other child, and remark upon the contrast. What could be the matter with Tose? Why, was she so unhappy? Surely it must be her own fault if she could not be satisfied with such surroundings. Her own fault? Was it? Was it her fault that she was born a girl instead of a boy, while there was already one girl in the family and no boy? And then, was it her fault that she was awkward and homely while the elder sister was graceful and pretty? Could she be happy when her father thought her only a trouble and her mother hated her? Was it any wonder that she grew to be a naughty, deceitful, ill-natured child, whom nobody loved and nobody tried to teach to become better? She went to school, but what teacher could love such a naughty, stubborn, sulky girl? Going to school only made more whippings for her, as none but bad reports came home to the stern father and unloving mother. Do you blame poor, unhappy Tose?

There was one who pitied and tried to help her, a Christian neighbor woman, who had manly sons and a dear little daughter of her own, of whose happiness she was always





thinking, but still whose mother-heart was large enough to go out in pity for the neglected child, whose sad condition she saw. So Tose knew that she had one friend and it was to Mrs. N—— that she showed the long, black welts the cruel beatings left, and the ugly burns inflicted with the hot fire-tongs, and it was Mrs. N—— who ran from her home to plead with the angry mother to have mercy on the child one winter day when she stripped off her clothes, tied her to a post and threw cold water over her just because she spilled water while carrying pails that were too heavy for her.

At last there came a day in mid-winter, when Tose fled from her home, after having received a terrible whipping from her father; and, afraid to return, she hid in a deserted temple for three days until hunger drove her out to find a refuge somewhere. Will she ever forget the lonely hours she spent shivering in that temple? How she wished that she had never been born! How she wished that she might die there and thus get away from her misery! But God had a better way than that by which to end her trouble. He was going to show this poor, unloved, friendless, unhappy child a deeper love than any her favored sister had ever known. He would cause her to experience joy of which she had never dreamed, or never heard, for she knew nothing of this God of love, except in a vague sort of way that the one woman who had ever showed her kindness, worshipped a different God from those which held the place of honor on the god-shelf in her own home.

But, though she knew it not, this God was leading Tose, and when at last, hungry and lonely and cold, she crept from her hiding-place, it was to enter a new life, for when the forlorn child stole in Mrs. N——'s back door and begged her to give her something to eat, that kind woman, hearing the story, could bear it no longer and

went to the unnatural parents and begged them to give Tose to her. This they were glad enough to do. So Mrs. N—— took her to her own home and then went to the missionary lady who was just establishing a school, told her all the story and asked if she would help her save Tose. The lady decided to take the child, and so the Lord led her into the home that has proven such a haven of rest to her. It was a long time before she could believe that those who lived in this home were her friends. It took much patience, steady watchfulness and care and continual kindness to teach her that all men were not her enemies. But, as the twelve cruel burns, which were on her little body when she came, healed, leaving only the scars which will always remain, witnessing to her of the old life, gradually the sullen look left her face, her eyes began to look brighter and sometimes to respond with loving glances to the kindness she received.

But Tose was a naughty girl, and the stubborn little heart raised many a rebellion against the teacher who was always firm but kind, and who led her lovingly into happier things and taught her to do right. Sometimes it seemed that early experience had been too much, and that she never would overcome its effects.

But the joyous Christmas time came, and the four little girls then in the home found so many surprises from the time they rose in the morning that their little hearts were full of joy. It was Tose's first Christmas, (for where the Lord is not known, there is no Christmas, you know) and she was filled with wonderment. All day she had questions to ask, until at last her teacher took her in her lap and told her all the beautiful story and its meaning for us. Then the heart of the child was moved and she exclaimed:

"And is Jesus everybody's friend?" "Yes," "Is He *my* friend?" "Yes, and He wants you to love Him and be







THE ISLAND OF AWAJI.







a good girl, because He died to save you." "Does He want *me* to love Him?" "Yes," "Well, I *will* love Him, and I *will* be good," and from that time Tose was a better girl. To be sure she was not perfect all at once. She had many a hard fight with Satan yet, but she had found out that she was the loved one of the Lord, and with that knowledge in her heart she tried to improve, and she did. Better reports came from school and her teachers began to praise her. One day she came to her never-failing friend, the missionary teacher, with, "Teacher, don't you think I am a little better than I used to be?" And her teacher was glad to tell her that she was improving, and to have the opportunity of teaching her where she might still do better, and Tose kept on trying, because she loved the Lord and wanted to please Him.

So when, during the next summer, she asked for baptism, her request was heard and she took her stand before the world as one of the Lord's children.

This was more than three years ago and Tose is now fifteen years old and has been in this home for five years. No one who sees her now and recalls the Tose of five years ago, can help but exclaim over the change, and wonder whether this bright, happy-faced school girl, always so busy and helpful, always kind and thoughtful of, the little ones, always trying so hard to do right, and mourning over every failure, can be the same Tose who was introduced to you at the beginning of this story.

The same, yet not the same, for the love of God has wrought a transformation in her heart, and she is no longer the unloved child, but a tenderly cherished heir of the Kingdom.

And the end is not yet. She graduates from the public school next month and then will continue her studies in the school which has been her home for these five years. And who can tell what work the Lord has for her to do in the future? *A.S.B.*

## THE ISLAND OF AWAJI.

JAPAN abounds in exquisite natural scenery, and the little isle of Awaji is one of the many places in the Empire that fascinate those who have an eye for the beautiful. This diminutive spot stretches across the eastern entrance to the Inland Sea, famous for its panoramic succession of delightful views. We print in this number an illustration of Awaji Island scenery. Not only is this part of Japan favored with beauty, but the soil is also very fertile. The inhabitants are given mostly to agriculture and to fishing. It is said that in proportion to its size the Island of Awaji is the most populous community in the Empire.

Peculiar interest attaches to this part of Japan on account of its mythological and historical associations. It is here that the work of creating the numerous islands that constitute the Japanese Empire began. Izanagi and Izanami, brother and sister, the descendants of a line of divinities, journeyed by means of the Floating Bridge of Heaven to the earth. With his jewel-handled sword, Izanagi stirred up the sea thoroughly, and when he withdrew the blade from the water and lifted it aloft in the air, the drops dripping from it piled themselves up into a solid mass known as the Island of Onogora, which is really a mound in the southern port of Awaji. These two divinities became man and wife and produced as part of their numerous offspring the multitudinous islands that make up Japan, and the first-born, not counting two previous miscarriages, was Awaji Island. Mythologically, then, here Japan began its geographical existence. Some scholars, sceptical and prosaic Philistines that they are, have presumed to suggest that Izanagi and Izanami did not actually descend from Heaven over the Floating Bridge of Heaven

produce the Japanese group of islands, but that they were merely early discoverers, having come hither in a ship from some other country.

Visitors to the Island of Awaji are shown the tomb of the exiled Emperor Junnin, who died here in A. D. 765. The Empress Koken, being without an heir, adopted a son and abdicated in his favor. But a quarrel broke out between one of the new Emperor (Junnin's) ministers and the powerful priest Dokyo, a great favorite of Koken, and one who meddled with affairs of state. This unhappy strife finally involved the two Imperial personages to whom the disputants were attached, and ended in the complete overthrow of Junnin, who was banished to the Island of Awaji, where he was permitted to meditate upon the changeableness of earthly fortune. Had he been content to live a retired life in the midst of his beautiful surroundings, the deposed Emperor might have prolonged his days in peace. But his attempt to escape made it evident that the Empress would not be without a rival if Junnin were permitted to live. It wasn't long, therefore, before the exile was assisted into the unseen world.

There are many places in Japan where special commodities are produced, called the *meibutsu* of those places. Various kinds of porcelain are thus manufactured in different localities. In the Island of Awaji there is a village where a certain kind of ware is produced that once was very famous, and those who succeed in securing old and genuine specimens of this porcelain may consider themselves quite fortunate.

—H. K. M.

## RELIGIOUS THOUGHT.

### I.—PRESENT SHINTOISM.

IF the output of current literature is a reliable test of the state of a religion, Shinto must be at a low ebb. The periodicals of the last few months contain almost nothing of general interest. The secular papers speak slightly of current Shinto literature. All that is written centres around two ideas, one being the Japanizing of Formosa, and the other, the cultivation of the *Yamato damashii*, or Japanese spirit. It is claimed that only Shinto can Japanize Formosa, and methods of doing it are discussed. All reference to the opium question, the burning question for Formosa, is conspicuous by its absence from the Shinto organs. What is said about *Yamato damashii* is not new.

### II.—WITH THE BUDDHISTS.

The storm raised by ex-President Kato continues to rage, he on the one side continuing to set forth his materialistic views, while his numerous opponents on the other are busy in contradicting them. In a recent article in the *Tensoku*, which may be said to be the ex-president's organ, he says that there are many forms of religion in the world, all widely different from each other. Those of civilized nations are refined and spiritual, while those of barbarous people are rude and materialistic. But the essential principle of them all is the same, namely, fear; and the central motive of all is the quenching of fear and the attainment of peace. The mode of accomplishing this end is that of homage to some form or other of mysterious power. Some religions, indeed, like Buddhism, have deep philosophical significance. But this is something apart from their religious value. The object of religion is the culture of the common people, not the benefitting of the philosophic few. The Bud-

hists should refrain from wasting their time over discussions pertaining to the more metaphysical side of their religion. Christianity is specially effective for the moral elevation of people because it is so much permeated with the idea of sacrifice. And this rather than philosophic and scientific discussion is in harmony with the true mission of a religion. A religion must develop its own morality and then undertake the responsibility of the moral elevation of society. But Buddhism is not ready for this task. Its priests are generally immoral themselves and so can not be depended on for any reformation of society. Wanted, therefore, a religion that will confine itself to the teaching of the ignorant and foolish, to the allaying of their fears, and to the purification their morality. To these views there are many replies, both Buddhist and Christian.

The *Hansei Zasshi* is always interesting. Its latest is "Neo-Buddhism." This means the new or reformed Buddhism that the society of which the *Hansei* is the exponent seeks to bring into existence. The term is used in the English notes found in the back part of the magazine. A congratulatory letter from Dr. Paul Carus of Chicago is printed in these notes in the March number. The Chicago devotee expresses much sympathy with the new movement. Neo-Buddhism joins hands with the people in attacking the immorality of the conservative priests and in demanding their reform. One article of the *Hansei* says that the reviving and reforming of Buddhism should be made a national problem, inasmuch as the matter concerns the welfare, not of a few, but of the nation as such. The people should spurn the prevailing idea that religion is only a matter of the priests. They should take an intense interest in it as they

do in financial affairs. If Buddhism should fall into decay, what would be the result? Shinto and Christianity are both too weak to take its place, and the only possible consequence would be a general falling into either irreligion or gross superstition. There are said to be five hundred millions of Buddhists, most of them living in the Orient. But Japan is the leader of the Orient, and its only really independent state. Hence her course influences the history of the whole East. If she fails to deliver Buddhism, the religion of the Orient, from its corruption, whom else may we expect to undertake the task?

The *Hansei* also advocates the establishment of a great Buddhist library in Kyoto. It says that the lack of such a library is not only a great hindrance to the intellectual progress of Buddhism, but a disgrace before the world. The establishment of a library in Kyoto would go far to make that ancient and beautifully located city the center of Japanese Buddhism and the Rome of the Buddhism of the world. Another project proposed by *Hansei* is a World's Congress of Religions. Because Buddhism is inactive in India and China the world is apt to think that the religion has lost its power. A World's Congress held in Japan would serve to show the contrary. The object of such a Congress should be to prove that no one religion has a monopoly of the truth; that the so-called "heathen" religions also contain truth. This would bring the adherents of the different religions into more intimate relation.

The *Tenzoku Bukkyo Shimbun* emphasizes the necessity of teaching a really practical Buddhism. It says that every part of Buddhist teaching is useful for human life, but some parts are very abstruse, so that even the priests themselves are unable to understand them. It is therefore



necessary for the priests to select the more easily comprehended parts and teach them to the people, so that the latter may not remain in the pitiable ignorance and confusion in which they now are. Above all, the priests must *live* the doctrines, for the people learn more easily by example than by precept. The priests must cultivate their own faith and purify their own lives first. Prayers repeated by sinful lips are of no avail.

The *Shimeiyoka* complains of the lack of literary activity among the Buddhists. It says that many great subjects call for investigation, but there are few who seem to give satisfactory attention to the task. Mr. Enryo Inouye has studied Buddhism in the light of Western philosophy, and has written some books; but they are incomplete and call for further study. Mr. Sensei Murakami has made scholarly achievements in the history of Buddhism; but he is like a torch-light in a vast plain. Mr. Nanjo is a good Sanscrit scholar; but we know of nothing that he has accomplished. Professor Tetsujiro Inouye is studying Buddhism; but thus far we have heard little about the results of his labor. Our country is known as a Buddhist country, and yet these four represent the best that we have of Buddhist scholarship.

The *Nisshu Shimpo*, organ of the Nichiren sect, gives timely warning of the necessity of interesting the young men in Buddhism. The notion that religion is only for old people must be dispelled. Methods of reaching the young men are proposed.

Emperor William's famous picture has of course not escaped the notice of the Buddhists of Japan. The *Mitsugon Kyoho* says: "The well known fact that William II. of Germany painted a caricature depicting the alliance of Western nations against the East and sent it to Nicholas II.

of Russia, shows that the religious phase of the Eastern Problem is attracting the attention of the world. Leaving political questions to statesmen, it behooves us as religionists to take cognizance of this fact and study our proper course of action."

An interesting article by Mr. Enryo Inouye on the statistics of Japanese Buddhism will be given in full in the June number of this magazine.

### III—ALONG THE CHRISTIAN CURRENT.

The views of ex-President Kato are rebutted by Christians as well as by Buddhists, though with much less feeling. Rev. Kobayashi in the *Rikugo Zasshi* points out the fallacies of Dr. Kato's positions and criticises him severely for the low views he holds about the place of religion in society and about the nature of moral education. The editor of the same periodical evidently has the same opponent in view when he speaks of the inconsistency of which certain scholars are guilty when they urge religious workers to be earnest and faithful in their endeavors to reform society, while in the same breath they say that religion is a foolish superstition. This is like telling a man to climb a tree while one is digging up its roots. They bid religious workers be sincere in their efforts, while at the same time they ask them to believe that they are propagators of a baseless superstition. This is absurd. Moreover, it is one of the principles of the materialists that experience is the source of knowledge. Yet they strangely fail to apply this principle to what they profess to know about religion. Without any experience of religion they undertake to pronounce dogmatic and final judgment upon it. This is certainly not scientific.

In the main the Christian press occupies itself with practical matters. *Kyusei*, of which Mr. H. Shimanuki

is the efficient editor, has an excellent article on the relative value of "Spirit and Method." Spirit is of prime importance; method follows. Method, be it ever so perfect, without the proper man to use it, is of no value. Many occupy precious time in discussing methods of invigorating evangelistic work; but this is only a secondary matter. The most important thing is the examination of our own spiritual condition. Are we spiritually strong enough to carry forward the noble work of Christ? Paul was only a poor missionary, Luther only a poor monk; yet their deeds are matters of everlasting remembrance to the followers of Christ. They did not study methods and surround themselves with conveniences first. They did not wait until Mission Boards were established and other means provided. They had strong, earnest spirits, and their hearts were so stirred that they could not remain silent or inactive. They went ahead, and the world rejoices in the blessed results. It is for us to walk in their footsteps.

The *Kirisutokyo Shimbun* says: "Do not wait for Great Men." There is to-day profound need of the elevating power of religion. Yet Christianity is very slow in meeting this need, and there are many who think the Church will not rouse herself until some great man appears. Great men are undoubtedly needed. But to be waiting for a great man, neglecting meanwhile what we ourselves by united and earnest effort might accomplish, is wicked folly. Sometimes, too, the great man remains unrecognized when he does come. The Jews were waiting for the Messiah when Christ was among them. And have we not the living Christ, who is greater than all, with us to-day? Let us work with all our power, for God can use even us to accomplish great things.

In another article in the same issue Christians are arraigned for failing to stand up boldly for their faith. A proverb says: "When nobody listens, they cry aloud; but when somebody comes to hear, they flee and hide." Society to-day is in the hearing attitude. The people are ready to welcome the Gospel. But the Christians retreat rather than advance. Many conceal the fact that they are Christians, and from their Y. M. C. A. and educational work the distinctively Christian element is eliminated as much as possible. This sorely disappoints many, who are in an attitude of inquiry toward Christianity.

In another issue the same paper takes exception to the article of the *Fukuin Shimpō* on "Japanese Religious Ideas and the Difficulty of Propagating Christianity" which appears elsewhere in this magazine. It says that Christianity is not too spiritual for the Japanese, and that the chief hindrance to progress is the fact that Christian workers fail to understand the people and to sympathize with them. Other ideas that find expression are, that the foundation of Christianity is a living one, namely, the living Christ. Those who regard Christianity only as a dead system, like Buddhism or Confucianism, can never do anything for the spiritual regeneration of Japan.

The *Fukuin Shimpō* says that the essence of religion lies not in ceremonies and creeds, though these have their place, but in the active movements of the soul toward God in faith. This view enables us not only to know Christianity, but also to understand Buddhism and Confucianism better than it is understood by its own followers. The same paper elsewhere affirms that while the recent war has helped Japan along greatly in the more outward elements of civilization, it remains

for Christianity to bring to this country the true civilization. Let Japan be humble, for there is left yet much for her to attain in the future.

An article in the *Jogaku Zasshi* on the "Responsibility of Japanese Women for the Civilization of Asia," to which which reference was made in the last number by the late Mrs. Iwamoto, begins with a beautiful tribute to the unmarried lady missionaries that have come to Japan. The article then proceeds to say that because Japan is the foremost nation of the East, and because her people are progressive and active, there is a special call upon Japan to lead the whole Orient, and this call comes not only to the men but to the women. The women of Japan are better fitted to bring light to the Orient than their Western sisters. In order to the accomplishment of this end the mission girls' schools should make a specialty of educating young women for work in foreign countries. Such a movement would also have the effect of infusing new spirit into the mission schools.

#### ECONOMY IN MISSIONARY WORK.

THESE are the days of reduced appropriations for the prosecution of missionary work in non-Christian countries. In several instances the heavy debts under which Mission Boards or Societies have been staggering, have compelled a curtailing of expenses. What this means in the way of anxiety, struggle and circumscribed effort can be fully appreciated only by those who are most immediately affected by the retrenchments. Many missionaries are forced to economize their outlays for work, without regard to the question whether the saving of money is after all a real gain in the end. Necessity is upon them, and "necessity knows no law."

But "'tis an ill wind that blows nobody good." Unavoidable reductions of capital in the case of people who are in earnest may develop latent resources of ingenuity, energy and sacrifice that might never have come into play if money were plentiful. Missionaries and native Christians alike may be made all the stronger for being obliged to endure a little hardship on account of the financial embarrassments of the Board that support them. It all depends, of course, upon the grace that is vouchsafed them and how it is used under the circumstances.

So, too, it may be possible to turn the present situation to account for the improvement of missionary organizations and ecclesiastical bodies, as well as individual workers and believers. Individualism in every department of modern life—political, social, economical, religious and so on—has done immense service to mankind, but this principle has now gone so far that there is danger of its leading to the disintegration of established institutions. Europe is groaning under the heavy burdens imposed upon the people by the powerful navies and large standing armies of the nations. It is, at bottom national self-assertion, which so easily runs into national selfishness, that makes these armed hosts necessary, and as long as neighbors are looked upon as dangerous rivals rather than as useful friends without whose co-operation life is insupportable, so long, other things being equal, will force usurp the place of reason and love in international relations. "Competition is the life of trade," but the great monopolies, trusts, syndicates and pools of the present business world show that it is also the death of much morality and happiness. In the sphere of religion, too, liberty of conscience, the watchword of the Reformers, has brought inestimable blessings to



man, and no loyal Protestant can but be grateful to God for the great good the various denominations, which are merely embodiments of this religious individualism, have accomplished. But here, too, many earnest minds believe, a good principle has gone too far. The divisive tendency of Protestantism is to be regretted for considerations of sentiment and principle above all things. But denominationalism also involves a tremendous waste of energy and means. If, then, the reduced incomes of Mission Boards and Societies will stimulate the growing desire for interdenominational comity and federation and for church union, which desire sprang up almost entirely from a healthy Christian sentiment rather than from prudential considerations, great good will come out of apparent evil. It is a reason for great joy and gratitude that Mission Boards and Societies in the United States and Canada so far respond to the awakening spirit of comity and co-operation as to confer with each other in convention assembled. It would still further cement the cordial and reciprocal relations existing between these bodies if the suggestion that we understand has been made by the American Board could be adopted, viz., that other interested Foreign Mission bodies take shares in the project of periodically sending to foreign fields men of acknowledged ability and established reputation for the purpose of delivering courses of lectures on theological subjects and methods of church work.

Such a movement and others having the same general end of cordial co-operation in view would set workers on the field a useful and stimulating example. In spite of all that can be said as to the comparative lack of the sectarian spirit in such a country as Japan, for instance, it cannot be denied that the same

process of building up denominational plants is going on here as at home. Individualism in church work generally has acquired such momentum that almost before one knows it the ecclesiastical establishments of the West are reproduced here, albeit on a smaller scale and slightly modified by different conditions. Such a hold has habit upon religious activities that work naturally is prosecuted along the usual lines, and, unless this inertia is counteracted in some way or other, each denomination in the course of time may be called upon to support and subsidize an outfit that does the work less cheaply and no more effectively than could be done by a self-supporting plant run on the co-operative plan. The natural expansion and organization of missionary work requires the development of Christian literature—Sunday-school lesson helps, religious newspapers, translations of useful books written in foreign languages and the issue of original productions in the vernacular, the printing of tracts, and so on. Now all Churches need these agencies and in Japan there is no very pressing need of giving this literature a particularly denominational complexion, seeing that the great duty of the hour is to bring the unevangelized to a saving knowledge of Christ. We do not expect that denominations will entirely cease to exist in the near future, if at all. But this we do say, that as long as so much money must be raised at home for the prosecution of missionary work in Japan, no effort should be spared to avoid the unnecessary expenditure of time, energy, men and means in creating and almost necessarily subsidizing separate publishing and other outfits, if there is any possibility of effecting arrangements by which one self-supporting concern conducted in the interests of co-operating parties could be established. When the

native Christians once are able to support religious enterprises and institutions with their own money, they will then be entitled to whatever ecclesiastical luxuries their means can afford. Until that time Boards and missionaries can do nothing better than combine so far as possible for the purpose of having the greatest amount of work done with the greatest efficiency and at the least expense.

#### THE KANAZAWA ORPHANAGE.

THE home for destitute children which bears the above name was begun in January of 1894. A group of poor, half-starving children came to our door on a cold winter day, begging for food. Their distress was so evident that we could not turn them away into the pitiless cold.

It seemed more than we could attempt—the housing, clothing and feeding of so many children; but we dared not shut our ears to the call which came through those needy outcasts to do something for them in His name. Relying on Him to provide the means necessary to carry out His bidding we undertook the support of a small orphanage. Beginning with 8 children, the number has varied from 15 to 25, the present number of inmates.

No money has been solicited for this charity except that some attempt has been made to enlist the aid of the Japanese; which has resulted in only a very little. Several missionary friends, however, have from time to time very generously contributed gifts which have been gratefully received.

In order to train the children to habits of industry, and with a hope of making it a source of income for the orphanage, the manufacture of brushes has been undertaken. They now turn out a variety of good

brushes. It is to call attention to this fact that space in the EVANGELIST has been asked for.

The orphanage will be glad to furnish brushes to any who will give it their patronage, at the following rates, *which include postage*:

	(EACH.) yen.
Large clothes brushes, .....	.45
Pocket „ „ .....	.20
Nail brushes, .....	.20
Hat „ „ .....	.30
Shoe „ „ .....	.25
Flesh „ „ (long handles) ...	.80
Scrubbing brushes .....	.30
Bamboo-handled tooth brushes, .....	.07

Those who patronize this industry may be assured that any profits which may accrue from the sale of these brushes, will be used in the effort to give a few of the blessings of life to as many as possible of the needy ones around us.

Sincerely yours,  
Rev. and Mrs. T. C. Winn.

#### A COMMUNICATION.

IN common I doubt not with your women readers everywhere, I have turned month by month with increasing interest to the Woman's Department; and though its head, Mrs. Kashi Iwamoto, was known to me only through her English writings, I cannot but share the universal sorrow for her loss. Surely this universal feeling ought to find expression in some lasting monument; and the opportunity is before us in the need of funds to rebuild the Meiji Jo Gakko,—that school so dear to her heart, and so sadly connected with her last illness. It has been suggested that a special fund should be raised either to erect or to furnish—according to the amount collected—some one building of the renewed school. Perhaps some readers of the EVANGELIST may help

to gather this fund, in memory of one who indeed needs no monument, for "her works do follow her."

Subscriptions may be sent to the Business Agents of the JAPAN EVANGELIST, 15 A, Tsukiji, Tokyo.

Anna C. Hartsborne.

(It is sufficient for us to say that we take pleasure in heartily endorsing the proposal of the above letter. It is a call that comes to every one that sympathizes with any sincere effort to elevate the womanhood of Japan.—EDS.)

#### NOTES FROM THE MISSIONS.

##### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

##### A RAPID TOUR THROUGH HYUGA.

AS much to lend variety to these bi-monthly reports as to give the information itself, I accord the chief place this time to a sketch of a tour made in February through the province of Hyuga, which lies in the southeast and oldest corner of Japan. Centuries are playthings with that easy-going, long-lived, indolent portion of "beautiful Japan. The products of Hyuga may be described as sweet potatoes, firewood, charcoal and octogenarians. Her people are simple-minded and slow to move, but they never play tricks on their sister provinces and never take back tracks in the path of progress.

On the steamer going down I met one of those semi-Nicodemuses the touring missionary runs across frequently, and the presence of whom shows that Japan is honeycombed with a secret belief in Christianity far beyond the knowledge of printed statistics. The man said that more than twenty-five years ago he was a disciple of those two early Presby-

terian missionaries, Thompson and Carrothers. He spoke with real affection and deep respect of their work, and added that he still kept his Bible and occasionally took it out when he had leisure to read.

My log might be made to read as follows: Absent from home 18 days, of which 10, including one Sabbath, were spent on the soil of Kyushu. Travelled by boat 700 miles, by train 178, by *jinnrikisha* 112, by *coach* 18, on horseback 24, by private leg express—20. Total, 1052 miles. Encountered about as much variety in climate as one experiences on a Peninsular and Oriental boat in coming from London to Kobe.

The mountain scenery between Takanabe and Obi is superb, and no sea views can surpass those of the blue Pacific from Mimitsu. I saw the rock behind the town, on which old Jimmu Tenno sat and looked out over the broad ocean, before setting sail thereon for central Japan. He is said to have exclaimed, "Ah! beautiful view!" and the town was named from the words he used. If the story be a myth and the old hero never said it, he ought to have said it, and I did so for him.

I visited professionally 10 places, held 11 formal services, baptized one entire family of seven members (2 young children, father, mother, grandparents and great-grandmother) made many private calls and held long conferences with the workers. I was kept busy every day from 6 o'clock, a.m., till 11, p.m. (once till 12.30, the next morning). Hard work, but most of it of that interesting kind that makes one forget physical discomforts in the joy of real service.

Things are moving slowly but in the right direction. It would be a shame to curtail the assisted work at this juncture. Takanabe Christians have bought the land and have a little over \$300 on hand for their



proposed church-building, which is to be 24 by 33 feet in size, and very cheaply built.

The Orphan Asylum Branch Farm at Chausubara covers 55 *cho* (131 acres). The land is very poor, but the boys are plucky. There are 30 of these young farmers and helpers. 26 more boys are bound out to farmers near by for board, \$9 a year, and a suit of clothes. The Asylum has 5 horses. One is named Adams, another Jimmu Tenno, another *San En* (Three Dollars), another *Ni-ju En* (Twenty Dollars), and the fifth, a week old colt, Koizumi.

At Kagoshima there are now 7 Congregationalist Christians and an average attendance of 12 at the Sabbath service. They have applied to the Home Missionary Society for a preacher. Judge Maki, assisted by leading Christians of all denominations and resident missionaries, has opened a night school where English is taught. Attendance, 50.

The Clark house at Miyazaki is in good order. It is a marvel of convenience, comfort and adaptability to varied uses in the work. It was refreshing to note the love and admiration that all classes of people have for Mr. Clark. The explanation is simple. He loves Hyuga and her people. They know it and cannot forget it. In the view of the Christians, there are three great American Clarks, Sec'y. N. G. Clark, who has just finished his work, Christian Endeavor Clark, and C. A. Clark, the Hyuga missionary, and the greatest of these is Cyrus.

For personal experiences, I may mention a back somersault from the pack saddle of a lively pony, a three-mile coast in, a *basha* down the long hill across the bay from Kagoshima, the driver whipping his horse all the way to keep him ahead of the rumbly coach, an early morning call at the tomb of Saigo Takamori, a one-cent dinner on the road to Nobeoka,

a fifteen-mile ride in the teeth of the fiercest wind and rain storm I ever saw, and a second-cabin passage back to Kobe in a dirty old freight boat returning from the Loochoo Islands. I declare unhesitatingly the tour was the most varied, unique and on the whole delightful one of all in my missionary experience thus far.

#### PERSONAL ITEMS.

Kumamoto station has been reopened, Misses Gulick and Griswold comprising its present membership. They received a warm welcome and find abundant opportunities for service.

By the time this goes to press, or soon after, several of our members will have left us on hard-earned furloughs, and then our numbers will be smaller than for several years past. Moreover, owing to the debt of the American Board, our salaries have been cut down, and the grants to the general work heavily reduced. The trials of the present year are perhaps unprecedented in our history, but the general movement of the churches is in the right direction. This fills us with abounding joy. We forget our personal distresses and press forward with hope and cheer.—J.H.P.

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#### II.

#### BAPTIST MISSION NOTES.

The spirit of aggressive work seems just now to be especially strong among the men in the Theological Seminary and the boys in the Academy. The former, of their own accord, have increased their work by entering upon a series of nightly services of a week's duration successively, in each of the Yokohama preaching-places under their care, and that, too, without slighting their school work. All attend the services and, instead of long sermons, give

short talks, out of their own hearts' experiences, earnestly pressing home the "Good News." A short hymn separates the talks, and while they are going on, one or two of the men stand outside of the house distributing tracts and seeking to get the people to enter. When the preaching-service closes, the hand-to-hand work with those who may remain to inquire more fully about what they have heard begins. Well says Mr. Dearing, the president of the Theological School: "The readiness to do this kind of work and to speak personally with those who listen is an encouraging sign for the future work of these men."

The indication of a desire on the part of the boys in the Academy to do aggressive work is the formation of a Young Men's Christian Association, and that, too, without any suggestion from their teachers. They propose meetings once or twice a month with addresses by prominent native and foreign Christians; evangelistic and Sunday-school work; and an earnest coöperation with all branches of Baptist work in Tokyo. Mr. Topping says: "The spirit of the school is earnest, courteous, Christian. The students daily show their loyalty to us. Those who were to remain only one year, now plan to remain for a second. The attendance has been gratifying, but we rejoice especially that the school is gaining momentum in elements of power more important than mere numbers."

The following from the experience of one of our number as recorded in the *March Gleanings* will give some little idea of touring in winter in Japan. This was in one of the mildest sections. The colder sections are far more severe. "I have just returned from a week's trip in the country, during which I encountered more disagreeable experiences than it has ever been my lot to meet in

one country tour. All these may be briefly summed up in sickness from Japanese food, bad weather and *kurumaya* refusing to draw me, journeying in *basha*, walking nine *ri* (over 22 miles) over the mountains in mud ankle deep, refusal of all the hotels in Funaki to keep a Christian over night, consequently having to sleep in the loft of our chapel there, and finally at Onada having to wade through cold sea-water a foot deep for a quarter of a mile to reach the steam launch which was to convey me to Chofu, and afterwards the ride on the top of the same in the teeth of a biting wind for two hours, arriving home tired out but happy in having been permitted to preach the Gospel in four different places to the Japanese."

It is such men as the following, about whom Mrs. Carpenter writes in the above mentioned paper, that cause all those interested in the work of God's Kingdom to rejoice with thanksgiving. Mrs. Carpenter says concerning him: "For more than four years he has been trying to give the Gospel, which is everything to him, to his neighbors and friends, but it still remains true that he is the only openly confessed Christian in all this region. Seven or eight miles away there is a little company of Methodist Christians. He has made a circuit of villages of thirty or forty miles, taking tracts and explaining them to any who would listen. He has several such circuits, where walking is the only way possible. He has made a trip on alternate months. Although the villages are almost entirely of farmers, he is obliged to pay for every meal and lodging. He hopes it will be different when the people come to know him, and especially if they become interested in his message. He says that among all the villages he has visited there are only a few young men who have shown any interest."

The teachers and the pupils in the Ella O. Patrick Home, Sendai, are rejoicing in their new buildings and carrying on a successful work. With its larger home, the school is increasing in numbers.—The Mary L. Colby Home, Yokohama, has been visited with a contagious eye-disease that necessitated its closing for several weeks.—The Himeji Girl's School reports increasing numbers, whereby its rooms are crowded to inconvenience.—The "Japan Baptist Institute," situated in Kobe, began evening classes on Feb. 12th, with an enrollment of 39. It is feared, however, that a few of these may be but temporary attendants.—S.W.H.

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### III.

#### JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH.

The work of the Mission progresses as usual. There are, however, a few items of special interest which may be noted, as follows:—

##### GENERAL CONFERENCE DELEGATES.

Rev. Y. Honda and Prof. E. Asada Ph. D., appointed to represent our Japan Conference at the General Conference which takes place in May next, departed March 31st for the U.S.A. Dr. Asada will return to continue his work in the Theological Seminary next autumn, while Mr. Honda will remain for a few months in America in the interests of our educational work. These delegates will be assisted by Dr. Soper in the work of representing our interests before the Conference. Mr. Soper returns in September next.

##### THE BISHOP.

Immediately upon the close of the General Conference, Bishop Foss will visit Japan and preside at our Conference, which convenes in July. The Bishop may be accompanied by Dr. Goucher, President and

founder of the Baltimore Ladies' College. Goucher Hall of Aoyama is named after this large-hearted philanthropist.

##### ON FURLOUGH.

Dr. Weir of Aoyama, after a service of eight year's hard work, returns to his native land soon after our Annual Conference.

Rev. H. B. Johnson, who did not expect to return for another year or so, is obliged to hasten away owing to nervous prostration. He will sail with his family in May. The retirement of these worthy men *un-deans* our two schools at Aoyama for the time being. The Board of Managers has nominated to the Bishop the appointment of Rev. B. Chappell to succeed to the headship of the Seminary, and Rev. G. F. Draper as dean and principal of the English Departments.

##### NEW CHURCHES.

Plans and specifications are now under consideration for the erection of church-buildings at Kanda, Yokohama, Hirosaki, and Sapporo, and for two new dwelling-houses in Yokohama in place of those recently burned. The ladies are also proposing to rebuild their burnt Bible School at No. 222 Bluff, Yokohama.

##### REVIVALS.

Special services in the Mita church, Tokio, last winter resulted in much good and in the salvation of precious souls. These services were followed by others in the Ginza church. Upwards of a dozen young men were baptized and received into fellowship. This revival-fire special to Aoyama and the second church was greatly blessed. Scores have been converted, among whom were not a few from the schools. As this work was going on in Tokio, good news of like character came in from Nagasaki, Hirosaki, Yokohama, Hakodate and other places. The most re-



markable work of a special nature, however, has taken place in Honjo, *Saitama ken*. The whole town was moved. Hundreds attended the nightly services. Leading citizens were converted. *Sake*-shops were closed and brothels were driven out. This was a regular old-time upheaval, and we hear that the work is being firmly established. To the great Head of the church be all the praise!

## INTERESTING LETTERS.

Rev. D. S. Spencer, Presiding Elder of Nagoya District, writes:

"I recently made a trip over a portion of my district for the purpose of preaching and giving lectures, and took one of the pastors with me. For nearly two weeks we had meetings every night, and often preached during the day, and I have not in many a day seen the people so ready to listen to and approve the Gospel message. Whether in the day-time or at night, we had crowds, though some of the nights were very cold, and the meetings in open buildings where warmth was not to be had. The audiences were from 200 to more than 1,000 hearers each, and they would listen for two and one-half hours to the explanation of the Life of Christ with stereopticon and still call for more. I found many who were open and unqualified in their approval of the teachings of the Gospel, and among them are now to be found many who are earnest inquirers, some having bought Bibles and hymn-books, and are earnestly studying the new way. In every place we were urged to come again soon, in some instances the people volunteering to get a good building, and make all things ready. The one difficulty which we meet is the scarcity of trained workers, who can follow up this work and conserve the interests of Christianity.

"One afternoon I was sitting in the chapel talking with a physician who

had come in to see me, and while we were engaged in conversation a young man came in hurriedly and said to the doctor: 'Father is very sick; please come quickly and see him.' 'What has he been doing?' 'Why, he bought four *sen's* worth of *sake* this afternoon, and I told him not to drink it all, but while I was out on some business, he drank all of it, and is now very sick.' 'Well,' said the doctor, 'I will come in a minute', and, turning to me said, 'It is not this *sake* that is the trouble, but it is the constant *sake*'. I said to the young man. 'Come to the meeting to-night, and we will tell you of something that will cure the *sake* business, if you will obey the teaching.' He said he would come, and ran away. The doctor called on the father, and later came to the temperance meeting. The young man was there, too, and we did what we could to show up the damning effects of the drink demon. Special care was taken to show the effects of alcohol upon the stomach. The young man returned to his home after the lecture, only to find his father a corpse. When this was made known to him he cried out: 'Yes, it is just as the teacher said; alcohol killed my father! Alcohol kills men! No more *sake* for me!' And I hear he has been sticking to his pledge, and that the *sake*-drinking school-teacher formerly in the place has had to resign and leave the neighborhood. It does me good to tell of the work of our earnest brother, Taro Ando, and we live in hopes that his influence may be tenfold greater yet for temperance in Japan".

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Rev. G. F. Draper, Presiding Elder of the Hokkaido, writes as follows:

"The year has opened very favorably at most of the Methodist centers of work on this island, in spite of piercing winds and heavy drifts of snow, and the fact that Spring seems to have forgotten all her early engagements in

the North, preferring to dally in the south-land.

"For many years the work at Hakodate has seemed to languish; while nominally the church was a large one and doing well financially, its spiritual condition has been a source of grief to those who had it in charge. Its financial prosperity has of late seriously declined, a natural result of spiritual deadness. It was with great joy and thankfulness, therefore, that we welcomed the special interest which manifested itself some weeks ago. Meetings were held every night for ten days, and many witnessed to a new joy as they reconsecrated themselves to the Master's service. They testified to the spirit's presence in their hearts as they had not felt Him before, and a new zeal for His service was a manifest result of the blessing received. When the meetings at the church were discontinued, neighborhood prayer-meetings were held for some time at different homes. The Sunday evening service has seen quite an increase in attendance, and several inquirers have stayed to the after-meetings, to which the pastor invites all to remain. Beside a number of the students in Caroline Wright School, twelve have joined the church on probation.

"While the fire was thus burning in Hakodate I received a telegram one day from the little church in Iwanai which said: *Renya megumi afuru.* 'Every evening grace abounds.' This was particularly happy news as the church had been pastorless for some weeks and there was no immediate prospect of supplying the place. Who would not 'thank God and take courage' at such a message when the church had been a source of anxious thought for some time. They report the membership quickened and some prominent persons in the community as seekers of the way of life.

"The pastor at Otaru gives an excellent account of the condition in his church. There have been special

meetings and the members have rallied to the work in a spirit of earnestness so that quite a number of inquirers have presented themselves.

"At Sapporo there have been special services with marked results. The pastor particularly noted the fact that one of the inquirers was deeply moved and led in a most earnest prayer, when she had been coming to the services but two or three times, and, therefore, would seem to be, according to the ordinary view, incapable of understanding these things as yet. This suggests the fear that some of us are anxious to exchange the 'foolishness of preaching' for the wisdom of philosophical disquisitions, and would be greatly astonished if any one should express a desire for salvation after our efforts. We have little faith in the co-operation of the Holy Spirit for immediate results. Another, a man of considerable importance, came out as a Christian, announcing that he had tried extensively the pleasures of this world and had never found satisfaction, but now he proposed to put his faith in God.

"An interesting letter from the pastor at Yoichi tells of a good work at the Ronchikaribetsu mines, where eight or nine are awaiting baptism. In the church itself much interest has been aroused by special services, and a good spirit prevails.

"These are not what might be denominated great revivals, but are glorious indeed in comparison with the dead monotony that has been far too prevalent within recent years. The great hope of the Church of Christ in Japan of whatever name is in a consecrated, devoted laity who shall sustain the pastor in all his efforts and carry out the Gospel into daily action."—J. W. W.

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#### NOTES.

THERE are some 170,000 Shinto temples and shrines in Japan.

Judge Taizo Miyoshi, of the Supreme Court, is president of the Tokyo Young Men's Christian Association.

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Mr Enryo Inouyo, Litt. Doc., is pushing his project of establishing the *Toyo Daigakko* (Oriental University)

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Two Girls' Schools have recently suffered heavy losses by fire—the Meiji Jo-Gakko in Tokyo and the Seikei Jo-Gakko in Yokohama.

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On February 25th the Heian Jo-Gakko was dedicated with appropriate exercises. Over forty girls are now in attendance as students.

\* \* \* \*

Mr. Seinosuke Inouye, prominently connected with the Christian Endeavor movement in Japan, was murdered while travelling in Korea on business.

\* \* \* \*

It has been estimated that it costs every Japanese, man, woman or child, thirty-five *sen* each to defray the annual expenses of the 71,859 Buddhist temples in the Empire.

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The omission of Mrs. Yajima's portrait from the Woman's Department of the last issue of this magazine was due to the destruction of the plate by fire at the Meiji Jo-Gakko, in Tokyo.

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A Japanese religious paper says that Christianity is gaining a foothold among business men, whereas heretofore its influence has been almost exclusively confined to young students and employees of the Government.

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Mrs. Neeshima, widow of the well-known late president of Doshisha University at Kyoto, was recently honored with a decoration in recogni-

tion of services rendered as a nurse during the late war.

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In one of the Higher Primary Schools of Nagoya on February 11, all of the children in the school were given a tiny cup of *sake* in honor of the day. The same thing also occurs on the Emperor's birthday. M.A.S

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The Salvation Army in Japan has already had to weather the storm of internal dissension. Two families have resigned their commissions, and have left the country for England. We hope that there will be no further trouble to impede the Army's usefulness here.

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A number of Japanese Christians in Osaka have formed themselves into what they call a Christian Evangelistic Corps (*Kirisutokyo Dendotai*), with Rev. Miyagawa as leader. The new organization is modeled after military ideas, and intends to assist in the work of the churches located in the city.

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A committee has been appointed to get out a revised edition of the hymn-book used by the *Kumiai* [Congregationalist] churches and the Church of Christ in Japan. The Methodist Church has recently issued a very elaborate Japanese hymn-book, and the other two denominations mentioned evidently do not wish to be left behind.

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A Japanese law forbids religious papers to discuss political questions. Not long ago the *Kyoreikwai Zasshi* ("Christian Endeavor Magazine") violated this law and was suppressed by the authorities. Such experiences are by no means rare and once punishment has been administered, it is considered right and proper to start another periodical nominally new, but virtually a continuation of the old paper or magazine. Suppression thus amounts



to little more than suspension. There is much legislation in Japan, but also a great deal of evasion that seems to be understood as legitimate.

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It must be a source of great satisfaction to the friends of foreign missions to know that among the influences which led the celebrated English naturalist, Prof. Geo. J. Romanes, late editor of *Nature*, to return to his lost faith in Christ, the personal Christian qualities and the conspicuous intellectual abilities of a missionary found a place. Under date of Dec. 25, 1890, this eminent disciple of Darwin wrote a letter to Rev. J. T. Gulick, Ph. D., of Osaka, Japan, the greater part of which was taken up with a scientific subject in which both persons were at the time specially interested. But the conclusion of the letter contains the following remarkable language:

"The question which—for my own benefit alone—I want to ask is, How is it that you have retained your Christian belief? Looking to your life, I know you must have done so conscientiously; and, looking to your logic, I equally know that you cannot have done so without due consideration. On what lines of evidence, therefore, do you mainly rely? Years ago my own belief was shattered—and all the worth of life destroyed—by what has ever since appeared to me overpowering assaults from the side of rationality; and yours is the only mind I have met with, which while greatly superior to mine in the latter respect, appears to have reached an opposite conclusion. Therefore I should like to know in a general way how you view the matter as a whole."

Dr. Gulick's reply has been published in the January number of "Bibliotheca Sacra." It is very brief, aiming to point out that it is perfectly rational in all inquiry to begin with assumptions and then, if they prove themselves to be working hypotheses, to accept them as demonstrated realities, and this equally in the case of science, morality or religion. Christ also is so interpreted as to set Him forth as a new type of character, absolutely unique, but historically real and yet occupying a proper place in what is called rational evolution. Romanes, thinking was ripe for a change at the time of this corre-

spondence, and it is believed that Mr. Gulick's argument in favor of Christian theism assisted him to new light.

#### BOOKS AND PERIODICALS.

The "Annual Report of the Okayama Orphan Asylum" for 1895 has reached us. It is quite an elaborate affair, comprising 353 printed pages. During the last year the total income from all sources amounted to 6,865.98 *yen*, and the expenditures to 6,798.67 *yen*. The Orphan Asylum therefore began the new year with a balance of 67.31 *yen* in its treasury. At the end of the year there were 246 inmates.

Quite a number of exchanges now come to our table, but we shall make no special reference to them this time, except in the case of "The Far East," the first issue of which has been sent us for review. This new bidder for public recognition is a Japanese magazine published monthly in the English language, with the understanding that articles in other European languages may also be inserted. If we understand the platform, the object of the new venture is to provide a means for the interchange of thought between Japanese and foreigners, so that Japan may take an active part in the progress of the world's civilization. To such an object we cannot but give our approval. We are glad indeed to recognize this and other evidences of a cosmopolitan and humanitarian spirit that transcends the narrow limits of a morbid patriotism. Believing that "the pen is mightier than the sword," we sincerely desire to see such ventures as "The Far East" multiply and succeed, provided they remain true to the platform laid down. Nothing could be more unfortunate for Japan than that the rising tide of militarism should overwhelmingly prevail.

# The Japan Evangelist.

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## A FORMOSAN CHRISTIAN.

By the Rev. H. LOOMIS.

ONE of the most astonishing things in connection with the recent war was the uniform kind treatment of the prisoners on the part of the Japanese. The Chinamen could not account for it; and for a long time believed that it was only temporary. It is said that when a body of the prisoners who were confined in one of the temples in Tokyo, heard the noisy demonstrations of some boys in the street who were celebrating one of the victories, they imagined that a mob was approaching, and that their hour had come. Many of them fell upon their knees and began to beg of their guards and their gods to save them from the cruel fate which they feared was in store for them. When they found that there was no ground for their fears their joy was unbounded; and they concluded that the cruelties to prisoners of war practiced in China were not to be avenged as they had feared.

This kindness on the part of their foes made a deep impression upon the minds of the Chinese, and afforded a most opportune time for the teachings of Christianity. The Scriptures and Tracts in their own

language that were distributed among them were eagerly read by many, and while most of them still continued in the heathen ways, there were some who did receive impressions that led to a new and better life. It is reported that among the prisoners who were in Tokyo, upwards of 60 said that they wanted to hear no more of the Buddhist preachers because they had become Christians. Although they may not have been converted men, they had changed their views in regard to Christianity and were prepared to accept its teaching.

One prominent officer became a very devoted Christian and has given up all thought of any other pursuit than that of being an instrument of God for the salvation of his people. In a recent letter he writes that his one desire is to give his whole body, soul, time and energy to the work of saving souls. "I owe so much to Him who saved me that any thing in the line of mission work is agreeable to me rather than teaching or business. As long as I can bring gladness and hope to one sad heart in the name of Christ I am satisfied."

There has recently visited Japan a Christian Chinaman from Formosa who is one of the most wealthy and influential men in the island. He

deals in tea and camphor, and has in his employ from thirty to forty men all the time. He became a Christian about forty years ago when living in Amoy. As an evidence of his sincerity, and also of the impression which it has made upon his whole life and character, it may not be out of the way to mention that he is reported to send 500 dollars (Mexican) every year to support the mission where he first learned of Christ.

Although he is now sixty years of age he is very active and interested in all that is going on in the world. He dresses like an American, and speaks English quite fluently. During the recent fighting in Formosa he was a most valuable friend to the Japanese. At one time when the troops were in want of provisions he arranged to furnish a supply. For his many and important services he has been given a decoration of honor by the Japanese Government and treated by them with special distinction.

Amidst all his cares and honors he continues loyal to Christ; and no one could be with him long without seeing in his conduct that religion with him is something more than a mere profession or an outward form. It is a power that controls all his life; and it is a most fortunate thing for Christianity in Formosa that it has such a representative.

This man is not satisfied to live as a Christian without doing what he can for those around him who are in utter darkness. He is active in the support of a church near his home, and wishes to have a Christian school established in the same place.

At a dinner given to him by some of the most prominent Christians among the Japanese in Yokohama he said that the progress he had witnessed and so much admired in Japan was due to the fact that she had followed the lead of Christian

nations; and the defeat and humiliation of China was a judgment of Heaven on a government and people who rejected the Gospel and loved darkness rather than light. Then he added: "Wherever I meet Christians I feel that they are my brothers. I am very happy to meet so many in Japan. And if I should ever come again I hope to meet a great many more." He brought with him to Japan three grandsons to be educated. He is especially anxious that they should be under Christian influences.

I was recently at a supper given by some Chinese business men in this city (Yokohama). Several of them were Christians; and all of them were imbued with the idea that their people need something more than they yet have. These men feel very deeply the disgrace of their country and it is evident that China can not always remain impervious to the light.

It was a surprise to see those who were not Christians ready to admit that Christianity is the one power that can make a nation truly great and prosperous.

The entertainment was concluded by singing a hymn and prayer. One could not attend such a gathering without feeling that this was not a temporary impulse. These men are true patriots, and have the interests of their country at heart. Faith in the old creeds and blind self-conceit are passing away. The light is dawning here and there; and in His own time and way "Our God is marching on."

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#### BISHOP NICOLAI.

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By the REV. GEORGE WHEATON TAFT.

A WELL informed Japanese writer has said that Japan has had three great missionaries, Francis Xavier, Dr. S. R. Brown, and Bishop Nicolai. Xavier's life for years has









BISHOP NICOLAI.





been part of the world's history; an admirable sketch of the life of Dr. Brown appeared a few months ago in the columns of the JAPAN EVANGELIST, and it is the province of this article to give an outline of the life of the only one of the three now living, Bishop Nicolai.

Nicolai Kasatkin was born August 1st, 1836, in St. George's Church village, in the province of Smolensk, Russia. The Kasatkin family is of royal descent, having been founded by a Prince over three hundred years ago. It has given many able men to church and state, one of the best known being Prince Lubanow Kasatkin. The branch of the family to which our subject belongs has given a large number of priests to the \*Greek Church, among whom were his father, grandfather, and great-grandfather. Nicolai as a small lad attended the village school of St. George's. When nine years of age he was sent to Smolensk, the capital of the province of that name, that he might enjoy the better educational facilities of the city. He made such excellent progress that, having decided to enter the ministry, he was selected as a student for one of the foremost theological schools of Russia, the St. Petersburg Ecclesiastical Academy. He entered this institution at the age of twenty-one and remained there until he began to make his preparations for coming to Japan.

Becoming interested in foreign missions and also in the country which had so recently been opened to other nations, he applied for, and received, the appointment of chaplain to the Russian Consulate at Hakodate, Japan. In July 1860 he was ordained as a priest of the

Greek Church, and at once began to get ready and soon started for his new home. As it was before the days of the Siberian Pacific, the best means of transit over Siberia was by river-boat and rude omnibuses. This toilsome and tedious journey came to an end when Hakodate was reached in June, 1861. The duties of the chaplaincy were not particularly onerous, and it was not long before the young priest was giving almost his undivided attention to the study of the Japanese language and literature. Dictionaries, grammars, and language helps, were then matters of the future, but there were men and books,—men, it is true, who had but small ideas as to the functions of a teacher, and books that were intended to edify Buddhist priests, and not to instruct an eager student of literature. However, these men spoke their own language, Japanese, and these books were the best attainable, and fourteen hours a day were given to this study. Three teachers were employed and doubtless each one thought he had done a good day's work when he had finished his daily task with the ambitious pupil. Nicolai became so absorbed in his studies, that he did not even attempt mission work, although it was his love for missions that first made him seek the chaplaincy in a foreign country. Another thing that made him dislike to enter mission work was that the laws against Christianity were not yet revoked, and as the government official of another nation he wished to be law-abiding. But these years of study were by no means lost; rather they were years of preparation, as in an exceptional way he was qualified for the work of his after life. For years he has been known as one of most scholarly and eloquent speakers among the foreign residents of Japan. He also reads Japanese literature directly and does

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\* It might be more accurate to speak of this church as the Russian Church, as this article only deals with the Greek Church as the national church of Russia.

not take it second-hand as most do from their teachers.

Nicolai's first furlough began in 1869. For two or three years before this there were indications which showed that his life was not going to be spent simply as a student. The Russian consul wished his son to take lessons in fencing. Search was made for a suitable master, which resulted in the engagement of Sawabe, a Buddhist priest from Tosa, who had latterly lived at Shizuoka. For months, although often seeing each other, the Greek priest and the Buddhist priest did not speak to each other. Whenever opportunity was given, the Japanese, as they would pass and repass, tried to show his hatred for Nicolai and his religion by scowling and glaring at him. Even at dinners and on public occasions this silent warfare was kept up. This continued for several months when Sawabe could no longer contain himself. His hatred and ill-will had reached the explosive point, and a safety-valve was needed. Rushing to Nicolai's room he burst open the door and commenced calling Nicolai all manner of bad names, and telling him that he, Nicolai, had only come to Japan to corrupt it. When he made this latter charge Nicolai said, "How do you know?" and the answer came quickly, "I do not know, but your religion is bad." "How can you say a thing is bad when you know nothing about it?" rejoined Nicolai. "Tell about it then," said Sawabe still in his fury. Nicolai then began to tell about God as the Creator, and other of the fundamental and simple truths of Christianity. As he went on, the look of anger and almost of fiendish hate passed away, and Sawabe began to give respectful and quiet attention. In another hour he began to take notes and when it was time for him to go, he said, "That is not so bad. Please tell me more

another time." An engagement was made and he came not once, but constantly, to hear about the religion he had hated so unrelentingly. Gradually the truth dawned upon him that this religion must be the true religion, and not his own loved Buddhism. What should he do, for in the temple he was daily at worship reading the Buddhist books, which must be false if this new religion was true? A proclaimer of false doctrine he would not be, and for a time he found a way out of his dilemma by substituting the New Testament for his Buddhist books. At daily worship he would beat the drum and read the Gospels. This did not last for long, as when he had really grasped the truth, he became an ardent believer and was baptized in 1866, the first Japanese convert of the Greek Catholic Church. Three years after this the second convert was baptized, a physician, Sakai by name, who had been an earnest follower of Confucius. A third convert soon followed, who for his faith in an, as yet, unlawful religion suffered persecution and imprisonment. Nicolai's conscience and the zeal of the new converts deeply stirred his missionary heart, and he was greatly troubled because he had not done more to make Christ known to the Japanese. He had not been faithful to his own ideals. Scholarship, letters, and indifference had almost made him forget that the end of his life was to help Christianize Japan. Returning to Russia in 1869 he soon began to agitate the founding of a mission in Japan. The following year the Holy Synod gave the desired permission and appointed Nicolai as their first missionary. The Missionary Society which undertook the support of this new enterprise has its headquarters in Moscow. The main strength of the Society is given to Home Missions in Russia and Siberia. In



addition to the mission of Japan, another small foreign mission is maintained in China.

Upon Nicolai's return to Japan in 1871 he made Tokyo the center of operations and since that time has had his residence in that city. From that time up to the present the history of the Greek church in Japan has been so interwoven with the history of this man that one could not be told without telling the other. Whether in the shaping of mission policy, in the opening of new stations, in the founding of schools, in the training of preachers, in the selection of new missionaries, in the translation, composition and publication of the various kinds of church literature, or in any other important work carried on by the Greek Church in Japan, Nicolai has been the heart and head of the movement. Not more than ten foreigners have been associated with him from first to last in his labors. Although there are now quite a large number of Japanese priests in this church, most of them are his sons in the ministry, and have gladly followed his leadership. Probably no Christian church in the East has been so largely molded by the strong personality of one man.

There is only time for a brief review of the work. 1872 was an eventful year,—another missionary, a church organized, and a new station opened. Anatoli, a young priest that had most favorably impressed Nicolai on his recent visit to Russia, came out to Japan and for eighteen years was his efficient helper and co-laborer. In 1890, this brother, broken in health, returned to Russia, hoping to regain his strength. In this they were all disappointed, as he sank into a decline and died December 9th, 1894. The first church was organized in Hakodate. There were nearly one hundred believers, many of whom had been led by Sawabe the

ex-Buddhist priest and the first convert. And now as believers and workers increased new places of work were opened, and Sendai was made another center of missionary activity. Two years later a course of study was mapped out and the regular instruction of catechists was begun in Tokyo. In 1875 the Bishop of Kamschatka visited the mission and while here ordained Sawabe as a priest. A boys' school or seminary was organized in Tokyo with a seven years' course. Instruction was given in the Russian as well as the Japanese languages, so that the church literature might be accessible and of value to the students. A library was begun which now has over seven thousand volumes. From time to time some of the brightest students were selected and sent to Russia to complete their education. Of these, eight have returned and are now associated with the Greek church in carrying on its work. Naturally they tend to make the bond of union stronger between the daughter and the mother church. In 1876, a girls' school was founded in Tokyo, and Morioka and Osaka were added to the centers of mission operation. Since then Kagoshima, in 1886, and Tokushima, in 1895, have become stations. During these early years Nicolai spent considerable time in touring, and as preachers were few he was compelled to preach almost incessantly. Later years have given him more time for teaching and literary pursuits.

In 1879 he visited Russia on another furlough and, before his return to Japan the following year, was consecrated as Bishop of the Greek Church in Japan. At this time the initiative was taken for securing funds for the erection of the Greek Cathedral in Tokyo. The Bishop of St. Petersburg made the first subscription and gave the move-

ment his hearty endorsement. The largest subscriber was a Moscow merchant, who one day came to Bishop Nicolai and made him a present of ten thousand rubles. When asked for his name he declined to give it, and only said, "God knows." After considerable inquiry the Bishop found out the name of the generous giver who still insisted that his name should not be known in connection with the gift. He however said that if more money was needed he would be glad to know of it. Before the completion of the cathedral his gifts had amounted to seventy-five thousand rubles. Other friends of the mission gave generously and upon the return of the Bishop to Japan he was enabled to carry out his long-cherished plans in the building of this cathedral. One of the most beautiful and commanding sites in Tokyo had been secured, and upon this the finest and most elaborate building used for Christian purposes in Japan was erected. The cathedral bears the name of the Cathedral of the Resurrection. Work on it was begun in March of 1884, and the completion was reached in February, 1891. The dedication took place in March of the same year. The area of the edifice is 11,466 square feet; the height of the central dome is 115 feet and that of the bell tower, 125 feet. The total cost was 177, 575 dollars, Japanese currency. Much time was necessarily given by Bishop Nicolai for several years to this work. But other work has not been allowed to suffer. Places of worship more or less elaborate have been built in other cities, and literary and educational work has been pushed with much vigor.

As Japanese preachers have been raised up, the preaching has devolved more and more upon them. Bishop Nicolai, when possible, revises the cathedral sermons before delivery, but does not often preach himself,

except upon special occasions and in emergencies. He has twice made a tour of all the mission stations. At present he is, in addition to his episcopal duties, giving a large part of his time, when in Tokyo, to the translation and composition of books. In his own study he has one literary assistant, but beside this a kind of religious literary bureau has been developed, where from eight to ten well-trained Japanese are giving all their time to the creation of a literature for the Greek Church. All of the members of the church are encouraged to read religious books, particularly the Bible. And what may seem strange to some, the Bible in common use is that popularly known as the "Committee's Version," or Protestant Bible. Bishop Nicolai recognizes true piety and Christianity wherever found, but, like all other Greek churchmen, does not recognize the orders of any Protestant church, not even of a "High Church Episcopalian." Although trine immersion is the regular and prescribed form of baptism in the Greek Church, a person upon coming to the Greek Church from another church is not "rebaptized," as all forms of baptism by whomsoever administered are accounted valid.

In a church where great stress is laid on ceremonies and the ritual, music naturally takes a very important position. The early missionaries felt almost hopeless as to the musical possibilities of the Japanese. Compare that with the statement made by many who have recently attended the Greek cathedral at some special service when there has been an elaborate musical programme, and it really seems that a miracle has taken place. Not only is it music that is a credit to Japan, but music that world-wide travellers say compares most favorably with the music of the cathedrals and churches of Europe and America. It has









CATHEDRAL OF THE RESURRECTION.





taken years to bring this about. At first there were only a few students with their foreign teacher chanting some simple hymn in Russian. Now there is a great body of students, priests, and believers, the Japanese as well as the Russian languages being in use, and the music is more elaborate, the great cathedral dome, like a magnificent sounding board, adding to the effect. To this if we add incessant practice and constant drill, we have in a few words the history of the development of music in the Greek Church of Japan. And what has been accomplished in this line is but an example of what has been done in almost all departments of their mission work. Instead of the one believer of thirty years ago, there are now nearly twenty-five thousand; instead of the one chaplain who would unwillingly give instruction in Christianity, there is a constantly increasing band who give all their time to the proclamation of their faith; and instead of being an unknown quantity in this country, the Greek church to-day is recognized as one of the great religious forces of Japan. This sketch has but imperfectly stated how much of this is due to the tireless energy, unbounded devotion, sincere piety, commanding ability, and intense personality of this servant of God, Bishop Nicolai Kasatkin.

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### THE WORK IN JAPAN.

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By the Rev. J. P. MOORE, D.D.

ABOUT one year ago I wrote an article on the same subject as the present. At that time I had entered into correspondence with missionaries and other workers on the field, with the view of getting information, and obtaining facts as data upon which to base a reasonable opinion as to the then condition, and the future prospects, of the work.

In the present instance I have not made any such special effort; neither is it my purpose to write in reference to the condition of things in the country at large, except simply to say that from what may be gathered from the native religious periodicals, and from what is current among the foreign and native workers, it may be inferred that the new life and interest which were manifest one year ago have not only not abated, but that there has been a general advance, both in the way of ingathering of souls, and also along the line of developing greater spirituality among the membership.

This general advance as seen in the greater interest on the part of the believers, and the increased attendance on the part of unbelievers, together with the fact that the opposition is less frequent and violent than formerly, would seem to indicate, and encourage us to believe, that the reactionary period in Christian work is happily over, and that we are now in the midst of a new and better era of steady, healthy, and continued progress along proper lines, during which the work will gather, at each successive forward step, new and greater impetus, and thus the Kingdom of our Lord be gradually, though perhaps very slowly, extended.

The *Miyagi Chukwai* embracing the work of the *Nihon Kirisuto Kyokwai* in the northern part of the main island, and that of the Hokkaido (Yezo), has just held its annual session in the city of Sendai. In listening to the reports of the evangelists and pastors, as given on the floor of *Chukwai*, it was evident that while the high hopes and expectations for aggressive and successful work, cherished by the members at the previous session, had not been realized, so that there was disappointment in consequence, yet that the last year has been one of

progress beyond that of several of its predecessors.

Speaking from personal experience and observation, I am happy to say that the many large and enthusiastic meetings held at different points in our district, and where I was privileged to be present and to take part, have been to me a source of great encouragement,—have confirmed me in the belief that we are really in the midst of better times; and that while our religion has not, by any means, reached a state where it is popular with the people, yet some of the old prejudice inherited from former generations is slowly dying out.

There are places in the above-mentioned district where it is said there are no active opponents to Christianity to be found; where on the contrary, people as a rule speak most kindly of Christians, and praise their religion. Even the Buddhist priests keep silent and in some instances show a friendly spirit.

There are points where because of the intensity of the opposition on the part of some, and the indifference of the others, it was not thought wise or worth the while to hold public meetings. Recently at several of them, theaters were rented, and meetings held with audiences ranging from five hundred to over a thousand people, the usual disturbances being almost entirely absent.

But alongside of these interesting experiences and encouraging facts, we have a few churches where the work is more dead than alive; and where, unless new life and interest can be awakened, we must look forward to a possible abandonment of the points.

If one were to write of the dark and discouraging features, there is none which is more discouraging to me than the low percentage of the attendance of the believers at the stated services. The number of those

who still profess faith in, and love for, the Lord, but who do not attend the services held in His name, and for His worship, is alarmingly large.

Can we state the case, or explain the reason, by saying that they are cold and indifferent—weak in the faith? This is of course the most natural explanation, and yet I am inclined to think that this is not the whole of it. I believe that it is a want of fully understanding, and properly appreciating, the blessings and privileges of attendance upon the stated means of grace; as also a want of true loyalty to the church and congregation of their choice. They fail to see the *necessity* of going regularly to church, and the interest, enthusiasm, and inspiration which come from large gatherings is lost to the respective congregations. How to bring about an improvement is to me a great and serious question.

The matter of the greater financial independence of the churches is another of those puzzling questions with which missions are wrestling. The question of self-support is just now the "question of questions," and, if it could be settled, would solve a thousand other difficulties, and do away with any amount of friction and annoyance. It involves, indirectly, the relation of the missions to the Japanese bodies with which they are co-operating. It raises the question of how far and how long the missions shall support the churches and stations in connection with them; what salaries are to be paid to the native pastors and evangelists; and many other delicate questions, which in their settlement, sometimes cause bad feeling and heart-aches. To render this support in such a way as shall be fair and just to those employed, and, at the same time in such a way as to foster the spirit of independence, and hasten the day of self-support, is a most delicate and difficult problem to solve.

Oh, that this problem could be speedily solved to the delight of those who pay out mission money, and to the greater satisfaction of those who receive it! Oh, that this obstacle in the way of pleasant, harmonious co-operation between missions and churches,—in the way of securing greater liberality among the membership, could be speedily removed! Then doubting minds would be assured, and discouraged ones would look forward more hopefully.

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### KIKUMOYO CHIYO-NO KIKAN.

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A STORY BY ENCHO (A FAMOUS  
STORY-TELLER.)

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Translated by the Rev. K. Y. FUJII.

THERE is a mountain called Sara-yama (Plate Mountain) in the district of Kume, in the province of Mimasaka. At the foot of the mountain there is a mound or hill called Saratsuka or Kosara-yama. I now propose to relate the history of this mound.

There once lived in the village of Higashiyama, in the South Kume district, a wealthy man by the name of Sakuzaemon Higashiyama. Though very rich, he did not keep many servants. It is said that the founder of the family of which he was the head was a vassal to the *Shogun* (Generalissimo) Yoshimasa Ashikaga, who was called the Higashiyama *Shogun*, because he lived at the Ginkakuji in Higashiyama, Kyoto, about A.D. 1450. This name Higashiyama was conferred upon the founder of the family as a mark of special favor by the *Shogun*. This family possessed thirty plates of rare quality which had been given to their ancestor by his master the Higashiyama *Shogun* as a token of his special favor. Of these nine are said to be still treasured up in the

Buddhist temple Chohozan Zuifuku in Kumamoto. Twenty of these plates were decorated with figures of wild white chrysanthemums, and were called *Shiragiku*. They were very thin, delicate, and easily broken. As these were a special gift from the *Shogun* they were regarded as the most valuable of the family's possessions. The original Higashiyama left instructions that if anybody broke one of them he should be punished by having a finger cut off. This seems rather absurd to us, but in olden times such wills were frequently made. Naturally people desired to see such rare treasures and Sakuzaemon took great pride in showing them. He was therefore in the habit of exhibiting them on the ninth of September of each year to eighteen invited guests. Besides these plates he had also many rare pieces of porcelain and other utensils, and he often invited high provincial officials to come and look at them. He therefore kept a maid-servant whose special duty it was to take care of these things. But no servant would stay long, for if she broke one of the plates, one of her fingers was cut off. In those days *ten ryo* a year was exceptionally good wages for a maid-servant, but nobody cared for a position that might involve the loss of a finger, except such as were greatly pressed by urgent need. Former servants had broken some of the plates and paid the penalty in the loss of a finger, and in time the facts became pretty well known so that nobody now cared for the position.

In 1764 Takayoshi of Kume, the lord of Mimasaka, was by order of the *Shogun* transferred to Katsuyama in the province of Mimasaka. Within the borders of this domain there was a village called Fujihara near the village of Higashiyama. Here there lived a poor widow and her daughter. The mother was an invalid permanently confined to her bed: The



daughter's name was Chiyo and she was nineteen years old. She was handsome, gentle, noble and obedient, and quite accomplished besides. Many had sought her in marriage, but her mother declined all offers as she was her only daughter. Now this widow was once the wife of Kameemon Toyama, formerly a retainer of Matsudaira of Tsuyama, the lord of Echigo, and so belonged to a noble family. This Kameemon, the father of the girl, was, for some reason or other, dismissed from the service, and died the next year. As he left his widow and daughter no property, they were obliged to earn their living by tilling the soil, and working for others. In the midst of this trouble, the mother fell sick. The poor girl worked for others during the day, and waited on her mother at night. Sometimes she was obliged to do night work in order to earn enough money to buy medicine for her mother. But her mother's health grew worse and worse.

There was a certain Tanji, who was formerly in the employ of Chiyo's father. He lived near by and often called to render assistance. The following conversation once took place:

*Tanji:* "My Dear Young Lady, how is your mother to-day?"

*Chiyo:* "Oh! Venerable Sir, I am glad to see you. Come in. Thank you for your valuable present the other day."

*Tanji:* "Don't mention it. I hope your mother will soon recover. It gives me great anxiety to know that she is not well."

*Chiyo:* "If her mind were more at ease, I think she would get well sooner, but she often says that she will never recover. I am afraid she makes herself worse, and I am much concerned about it. Thank you for the physician you sent us. He has already called on us."

*Tanji:* "That physician is very skillful. Every patient that he treats gets well. He lives in a small house, and has no rich patients, but he has often cured persons that had been given up by city physicians. He is now pretty old and is said to be too particular, so that some patients dislike him on this account."

*Chiyo:* "He was very kind when he examined mother, but he told us that her disease could not be cured unless she took *ninjin* (ginseng), which comes from Korea."

*Then Tanji stretching his head forward and said:*

*Tanji:* "Hah! Take what?"

*Chiyo:* "Medicine containing *ninjin* (ginseng)."

*Tanji:* "How much ought she to take?"

*Chiyo:* "About a box, the physician said."

*Tanji:*—There is no difficulty about that. *Nenjin*\* (carrots) are cheap. She may have as much of this medicine as she likes."

*Chiyo:* "It is not *nenjin* but *ninjin*."

*Tanji:* "What is *ninjin* then?"

*Chiyo:* "I do not know very well, but it is said to be a root that looks like a human being. It is also said to be a very rare kind of medicine; very little is imported. And another difficulty is that we are not able to buy this medicine."

*Tanji:* "If it will cure your mother, she ought to have it. How much does it cost then?"

*Chiyo:* "It costs about thirty *ryo* (dollars) a box."

*Tanji:* "That is too much. I am surprised that the doctor asks thirty *ryo* a box. I wonder why he wishes to sell such costly medicine!"

*Chiyo:* "No. It is not that he desires to sell it, but he says that if my mother takes it she may get well."

\* Also called *ninjin*.

I therefore would like to get it for her, but it is impossible."

*Tanji*: "Alas! There is no way of raising thirty *ryo*. If the medicine could be bought for three *ryo*, I would be willing even to sell my house in order to get it for her, for the sake of saving my dear mistress's life, but there is no way of making such an enormous sum as thirty *ryo*. I should not like to say it out aloud, but still I am afraid the physician said what he did, because there is no room for hope, and he wishes you to engage another doctor. I am greatly concerned about this thing."

*Chiyo*: "Indeed I think so too. And I wish you would go with me to join in asking my mother's consent. Then I shall be able to make the money."

*Tanji*: "You say you will earn the money; but how can such a large sum be secured?"

*Chiyo*: "I know of a way. Let us both go into my mother's presence."

*Then, opening a sliding-door, she said*:

*Chiyo*: "Mother, here is some medicine for you. Please take it. [The medicine is old-fashioned, home-made stuff.] It may be a little too strong, but please drink it. If you don't like to take it all, take half, please; and then I will drink the rest."

*Mother*: "Oh, you silly girl! What is the use of a healthy person taking medicine? And medicine will do me no good. I have already made up my mind that I must die. I can never recover. Please do not urge me any more to take medicine."

*Chiyo*: "Why Mother! Why do you talk so? Your illness will not pass away until it has run its course. I am praying to the gods that you may recover soon. There are many who live to be as old as seventy or eighty years."

*Mother*: "No, my girl. I lived

such a troublous life when young, that it has undermined my constitution."

*Chiyo*: "Our old servant is here, Mother."

*Mother*: "Oh! Tanji, come in."

*Tanji*: "Well, Madam, how are you? Don't you feel any better? Your daughter is exceedingly anxious about you, and you would better take good care of yourself. Having formerly lived in luxury, now that you have been suddenly obliged to live alone with your only daughter in this out-of-the-way place and to engage in tilling the soil and other hard labor to which you are not accustomed, it is only natural that you should become weary of this world. But I am afraid that such a feeling will make you worse. I am poor myself, so I cannot help you with money, but as you are my old mistress, I am praying the gods that you may soon get well. Besides your daughter is not a little concerned about you. You would better take the medicine, even though you may not like it."

*Mother*: "Thank you for your kindness. I will never forget it. We have had many servants, but there is none who has proved as kind to us to the very last. I have no occasion to regret dying now, but I feel so sad at the idea of leaving Chiyo behind all alone, who is only nineteen years old."

*Tanji*: "You would better not talk so much of dying. You cannot die until your time has come. Don't be so cross. Better take the medicine until you die."

*Chiyo*: "What! 'Until you die'—Is that the way you greet my mother?"

*Tanji*: "I beg 'your pardon.' [To the mother] Then take it until you do not die."

*Chiyo*: "You need not trouble yourself any further."

*Tanji*: "All right."

*Chiyo* : "Mother, about the ginseng that Doctor Kuwata mentioned....."

*Mother* : "Yes, I heard him speak about it."

*Chiyo* : "Then you would better take it. Ginseng does not taste so bad."

*Mother* : "How can I possibly take such costly medicine?"

*Chiyo* : "If you are willing to take it, I'll manage to get it."

*Mother* : "You manage to get it? There is nothing in our house that could be sold."

*Chiyo* : "Then please allow me to enter the service of that rich man, Sakuzaemon Higashiyama, of the neighboring village, to take care of his plates."

*Hearing this, the mother wrinkled her brow and said :*

*Mother* : "You are talking nonsense. I heard that Sakuzaemon is looking about for some one to take care of his plates, and that he offers good pay, but in case the servant breaks a plate, he will cut off one of her fingers. Is this true, Tanji? You probably know all about it."

*Tanji* : "Yes, it is very true. Those plates were given by the old *Kubosama* (Generalissimo), and are the most valuable possessions of Sakuzaemon's household. So the founder of the family left instructions to cut off a finger from any one who should break a plate. Four or five persons have already had a finger cut off."

*Mother* : "It is dreadful. How can I send my only daughter to such a terrible place? I can never do it. Fearful! I do not know whether Sakuzaemon's ancestor left such instructions or not, but if he is cruel enough to cut off a finger for one who breaks a plate, he must also treat his servants with corresponding cruelty. How can I send my beloved daughter to such a house. Though we are reduced to poverty, are you

not the only daughter of Kameemon Toyama? I cannot let you go to such a place even though I die. Your future must be carefully provided for. I have already lived longer than the average term of human life, and how can I have my daughter made a cripple, in order that I may live longer? You talk nonsense. You are worried on account of my illness and thus were led to conceive such a bad idea. I cannot agree to it."

*Chiyo* : "That is true, but if I am careful, such a thing may not happen. If I sincerely pray to the gods, and handle the plates with the utmost care, then I believe they will not be broken. Dear Mother, I will perform my duties to the best of my ability, and, meanwhile, I hope you will get well, so that when the term of my service expires, I may return home and we be able to live and work together again. Dear Mother, please say yes. If you should not recover and die, I should not know what to do."

*Mother* : "Thank you for your kindness, but I cannot let you enter service there. I could not face the spirit of your dead father, if I let you work at such a place for the sake of saving my life. Don't you think so, too, Tanji?"

*Tanji* : "Yes, indeed. What you say is reasonable. You cannot let her work there."

*Chiyo* : "But, Sir, how can I delay or hesitate when it is plain that my mother cannot recover unless she has the proper kind of medicine? Can I stay at home and see her die? If I should happen to break a plate, I should lose only a finger, and it would not cost me my life. Such being the case, is it not better to run the risk, so that my mother may recover?"

*Tanji* : "Yes, that is so, too. As your mother may die if she does not get the right kind of medicine,



you say you will risk your finger for your mother's life. It may be good to do as you say."

The mother still objected, but the daughter pleaded earnestly. Tanji, the faithful old servant, offered to go in Chiyo's place, but, of course, that was out of the question. At last the daughter gained her point, and the mother agreed to let her enter service for three years at Sakuzaemon Higashiyama's house. The matter was arranged by a go-between. The wages were to be thirty *ryo* (dollars) for three years, and Tanji became the girl's surety. It was a bright day in May when the agreement was made, but the mother's heart was darkened through anxiety, and her sky appeared cloudy because of the copious tears she shed when the separation took place. As Chiyo was beautiful, gentle and well versed in etiquette, there was no fault to be found with her, and she soon became a favorite with her employer, Sakuzaemon.

*(To be continued.)*

## MY RELIGIOUS EXPERIENCES.

By CHOKKWAN SAKAMOTO.

*(Continued.)*

### *My Imprisonment.*

IN October of 1887 I went to Tokyo as a petitioner for certain political reforms, the necessity of which was greatly felt by the people. I stated before the church the object of myself and others in going to Tokyo, and parted from the believers with prayer. One day just before my departure Mr. Murakami came to bid me good-bye, and asked me to read James, 1: 2, 3: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." With Mr. Kataoka and other friends I went to Urato

Harbor on October 19th, expecting to set sail on that day. But the weather was stormy, and the boat could not leave. So I returned home and went again on the 21st. Then the boat started, but the weather was still unfavorable, and we were obliged to stop at Suzaki Harbor. The next morning we left there, but it got so stormy again that we had to turn back and take refuge in Suzaki Harbor again. On the 23rd we started again, and reached Tokyo on the 27th. It occurred to me that this rough voyage might be a prophecy of what we were to meet in the performance of our duty.

Soon after our arrival we met with petitioners from other provinces and had a consultation with them. Then some went to the Senate House and others called upon Government officials in order to explain the ideas and requests of the petitioners. As Count Ito, then Prime Minister, was absent from the capital, we waited for his return. When he returned, we held a meeting of all the petitioners. But on the evening of December 26th a large number of policemen suddenly surrounded the house where we were lodging. I supposed that something unusual must have happened, and quietly retired to my room and began to read my Bible. A policeman came into my room and ordered me to come to the police-station at Atagoshita. I promptly complied, taking my Bible in my hand. I took the Bible because I thought that I might not get back again. At the police-station I saw several of my friends who had already been brought. We were called before the officer one by one and each received a written order. The order was to the effect that our presence in the capital was prohibited for two years and a half in accordance with the Regulations for the Preservation of the Public Peace. I asked the officer for what reason I was ordered to leave the city. "I give you no reason, but

want to know whether you will obey the order or not," was his reply. "I can not obey without knowing the reasons," said I. "Then go to the Head Police Office," was his command. I was at once led to another room and bound with a rope, and then taken to the Head Office by two policemen. On the way I saw the Ministers of State having a banquet at the Rokuneikwan as if nothing were the matter, and my feelings were intensely stirred. When I reached the Head Office I saw the servants warming themselves at the fire, just as they had done in the court of the high priest when Jesus was tried. I was immediately led before the bar and was asked why I refused to obey the order to leave the city. I replied that I was told that the order to leave was executed in accordance with the "Regulations for the Preservation of the Public Peace," but that I knew nothing about the existence of such regulations. "They were issued yesterday," replied the officer, handing me a copy of them. Our object was not to disturb the peace but to present our views and requests to the Government in a peaceful way, and we did not like to leave the city under a false accusation, and I therefore replied: "We have sent our petition to the Senate and are daily calling upon the Ministers and other Government officers, explaining our purposes. They ought to know what we desire and what our spirit is; yet it seems that they do not. But my conscience does not permit me to leave the city as long as the object of my coming is misunderstood." Thereupon I was put into the place of confinement in the office, and was twice during the night again called before the officers. It was very cold and my clothes had been taken away by the officers as they wanted to examine them. I had a blue prisoner's garb put on me instead. During this night of waiting and suffering my feelings were those of deep

anxiety, and I gave expression to them in a poem.

About dawn I was called to an attorney's office and examined. Then I was sent to the Court for the Trial of Minor Offenses and that night I was sentenced to two years and a half of imprisonment, and to surveillance two years more. The moon shone brightly that night, but the cold was piercing, and I again composed a poem.

On the 28th of December I was sent to the prison at Ishikawashima, together with other friends. On January 5th of the next year we were dressed in regular prisoner's garb, our hair was cut short and our beards shaved off. We looked quite different from what we did when we went to the Senate or called on the Ministers of State and other officials. In fact we looked so odd that we could not help laughing at each other when we first met. Having anticipated that the prison might be our destination, I had brought my Bible with me. But the rules of the prison strictly forbade prisoners to bring anything with them, and my Bible was therefore kept in charge by the officer together with other articles. Soon thereupon I asked for permission to get another Bible, but received no answer. I asked again several times, but no answer was given. Then I made a petition in writing, saying that I was a Christian and that a Bible was important to me. I requested that the petition be taken to a higher officer, but the keeper told me that such a thing as a Bible was useless to prisoners, and refused to present my petition to the higher authorities. Afterward I heard that the matter was prohibited by the Department of Home Affairs, and I felt keenly the calamity into which I had fallen of being separated from the Bible for two years and a half. Yet I did not despair. I believed that the Lord would hear my prayers. I prayed every day for a

Bible. I had not prayed so earnestly since I was baptized. To my inexpressible joy and thankfulness God in his goodness and mercy heard the prayers of myself and others. Bibles were handed to us.

After our imprisonment the weather became gradually colder. But we had only thin clothes to wear and were barefooted. We were obliged to get up early in the morning and sit down quietly nearly all day long. We were not allowed to change our position nor to move our feet. We were not used to this, and often moved our feet and were scolded by the keeper in consequence. What was really a relief to us was that we were divided into several divisions for the purpose of taking turns in sweeping and washing the corridors and other places. On very cold days the water thrown on the floors froze quickly, and the keepers came in without cleaning their shoes; these things made the work of cleaning very difficult. We were obliged to work barefooted. Our fingers and toes became swollen. Before we had become accustomed to prison life we were often scolded by the keepers, and as our worldly pride had not been wholly extinguished yet, it was almost intolerable to us to bow to these jail-keepers and receive their orders to clean up filth.

But to myself it seemed as if God were always standing by my side and edifying me with precious words of Scripture. Such verses as those in Hebrews, 10: 19-23, encouraged and cheered me much. The words gave me comfort and taught me humility. Whenever I felt that I was being abused I reflected upon the patient sufferings and humiliation of Christ. He abandoned His glory and condescended to live among sinners. He committed no sin, yet He was arrested, mocked and persecuted. They clothed Him in a purple robe and put a crown of thorns on His head, and finally nailed Him to the cross. How little was it then for us, the least of His

servants, to be obliged to wear the clay-colored prisoner's garb, be scolded by jail-keepers, and live with criminals. Even from ancient times it has been the case that righteous men who loved their God and their country were persecuted. Great deeds have always been attended by great trials and hardships. When viewed in the light of these things our troubles are trifling. With such thoughts I comforted myself, and daily derived encouragement from words of a poem I composed, the meaning of which is: "By tasting bitterness after a hundred failures, the work can be accomplished. Therefore one stumbling must not discourage us. While we are disgraced with the attire of criminals, we may renew our souls within. And after we are ripened by trial we may render service for the good of the world."

At first I could not bear to wash up filth; but when I thought of Christ coming down from heaven and setting us an example of humility in washing the disciples' feet, my rebellious feeling vanished. The King of kings suffered the lowest disgrace. I was only a common man, having neither nobility nor rank, and yet I had been haughty and often looked down upon others. This was not like the action of the Son of God. I looked up to Christ and remembered his humiliation when I was obliged to wash away dirt, and was consoled.

We were allowed an hour daily for exercise in the yard. As it was very cold on snowy or cloudy days, we moved our arms and feet to keep warm. But this brought us into fresh trouble, for it made us too hungry for the scanty fare on which we had to live.

I had been put in jail because I preferred that to the abandonment of my principles, and had therefore no complaint to make for myself. But I was sorry for my aged mother, my wife and my children. I tried to console them whenever I wrote to them. I entreated my wife not to think of my



troubles in jail, assuring her that God's blessing was abundantly upon me. I asked her not to forget my spirit, and exhorted her to live so that the name of a good woman might "be praised in the gates." And I asked the Heavenly Father by His grace to console the heart of my mother so heavy with sorrow.

At first we could not eat the food we received; it was so poor in quality. Soon, however, hunger drove us to eat. But though we ate all we got, we had not enough, and in three or four months we became extremely hungry. There were three grades of allowance in the matter of food. Those who worked hardest were allowed seven *go*\* of wheat per day; to those who performed only ordinary labor, five *go*, and to those who did not work at all, four *go*. We received only four *go*, as we were only light criminals and thus not obliged to work. This amount was of course not enough for us. Prisoners who did not work were not allowed to buy anything even if they had money. Many of my friends advised me to work so that I might get more to eat. But this was just at the time that we received Bibles, and I could not forego the benefit of reading for two years and a half for the sake of getting more to eat, and as I had decided to live by "every word that proceedeth out of the mouth of God," I determined not to give my time to work. One day when I was feeling hungry and unwell I happened to read in the eighth chapter of Deuteronomy: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might

make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." When I read these words I felt as if a holy fire had begun to burn in my bosom, and I earnestly thanked God. From that hour I received power to bear my hunger, and became strong in spirit. It had been with these very words that Jesus had answered Satan after fasting forty days and forty nights. So I determined to live by the word of God and not by labor, and thenceforth spent every moment in the study of the Bible and other books. I kept quite strong all along. I was afraid of the hot summer, but passed it in safety. During the autumn I often had a quiet and pleasant time walking in the garden and looking at the flowers. Later in the autumn, however, and at the beginning of winter everything became dreary, and I gave expression to my feeling in a poem the sentiment of which was: The sound of insects has become feeble and pitiful. The frost and the chrysanthemum are the only things beautiful that remain. Yet the heart of the prisoner is always happy with blessings from above; he can read the Book that teaches the way to overcome the world. The 4th and 5th verses of I John v., teaching about the victory that overcometh the world, gave me much comfort.

In the prison tokens of merit were given to those who behaved well. Mr. Kataoka and others of my friends received these shortly after our imprisonment. I, however, was among the last to receive one, though I thought I was as good as others and never violated the rules. It taught me that the glory of men is not to be depended on, and made me long the more for the approval of God. Christ told the Jews that those who, forgetting the heavenly glory, seek earthly renown have not faith. This is something that we should always remember. I am naturally of a weak constitution, and I was

\* About  $\frac{1}{2}$  of a quart.—Eps.

afraid that prison life might injure my health. My family and my friends were anxious too. But from beginning to end I was comparatively stronger than those possessed of better physical constitutions. Usually I took cold easily and was often troubled with pain in my stomach. But in these respects I suffered less than before. Only in the beginning did I have a pain in my chest due to the bad weather, and the next January I suffered some through change of food. Thus in general with a healthy body and a heart full of gratitude to God did I spend the days of my prison life.

On the eleventh of February of the following year, the day of the promulgation of the New Constitution, we were pardoned and obtained our release. Then did I enjoy the great happiness of seeing the loved ones of my family and my dear friends again. Peter the Lord had delivered from jail by the hand of an angel; Paul and Silas He delivered by means of an earthquake; me He delivered through the promulgation of the New Constitution of Japan.

(To be continued.)

## STATISTICS OF THE BUDDHIST SECTS.

By ENRYO INOUE.

JAPAN is a Buddhist country and the Japanese are a Buddhist people. There are some who prefer the Shinto ceremonies at funerals and some who adhere to the Christian faith. But these are few,—perhaps only one or two per cent of the population. Some Christians and Shintoists also use the Buddhist rites at their funerals, and altogether it may be said that ninety-nine out of every hundred of the people are Buddhists.

It is on this basis that the following statistics are made out. They are given as made out December, 1891.

Total number of families in  
Japan ..... 7,806,369

Total population.....	40,718,677
Estimated number of non-Buddhists .....	403,187
Number of Buddhist temples...	71,859
"    "    priests in charge of temples .....	52,511

Besides these there are 35,959 Buddhist shrines which do not enter into the above figures. There are also a large number of priests who are not in charge of temples, and the whole number is estimated at 105,220. Thus it appears that there is

- 1 temple to every 108 families,
- 1 temple to every 566 individuals,
- 1 priest to every 74 families,
- 1 priest to every 388 individuals.

If the annual expense of a temple is 200 *yen*, the total expense of keeping up the temples must be 14,371,800 *yen* per year. The annual burden upon one family is therefore 1 *yen* 84 *sen*, and upon one individual 35 *sen*. The Buddhists, supported as they are with such a large sum of money, should feel called upon to work very earnestly for the welfare of the people and the prosperity of the the country.

The following are the statistics of the different sects :

	Temples.	Priests.
Kegon .....	21	10
Tendai .....	4,808	2,786
Shingon .....	12,776	6,748
Jodo .....	8,302	6,104
Rinzai .....	6,146	4,208
Sodo .....	14,072	11,289
Obaku .....	604	346
Shin .....	19,146	16,784
Nichiren .....	5,066	8,635
Ji .....	515	369
Yuzunenbutsu .....	358	213
Hosso .....	45	19

The sects thus stand in the following order as to size: 1. Shin; 2. Sodo; 3. Shingon; 4. Jodo; 5. Rinzai; 6. Nichiren; 7. Tendai; 8. Obaku; 9. Ji; 10. Yuzunenbutsu; 11. Hosso; 12. Kegon.

Perhaps a more exact method of getting at the comparative power of the different sects would be to multiply the number of temples by the number of priests. This method gives to the

Shin sect 47 per cent of the whole population; the Sodo, 23 per cent; the Shingon, 13 per cent; the Jodo, 7 per cent; the Rinzaï, 4 per cent; the Nichiren, 3 per cent; and the Tendai, 2 per cent. These figures show that the power of the Shin sect is nearly equal to that of all the rest combined. The Sodo sect is about half as powerful as the Shin sect, the Shingon about half as powerful as the Sodo, the Jodo about half as powerful as the Shingon, the Rinzaï about half as powerful as the Jodo.

Yet these figures may still not indicate with perfect accuracy the comparative strength of the sects. For example, the Nichiren sect, though the number of its priests and temples is small, in practical influence falls behind no other sect.—*Jodo Kyoho*.

### MEDITATIONS ON THE WORK.

By MISS OLIVE M. BLUNT.

“THE sea is His and He made it and His hands prepared the dry land.” A week ago our party went up from different stations of southwest Japan to Kobe to attend the Baptist Annual Conference of Japan, and to-day we are quietly but swiftly gliding between the many islands of the Inland Sea, returning to our work. Sometimes we pass through open spaces—lands far apart, and again the passages are very narrow. Some islands are as bald and bare of vegetable growth as if they were solid rock; some are so completely covered with green verdure that they look like great green balls resting on the surface of the water, and still others are terraced and partly or entirely cultivated.

At every turn we see new views and beauties, and surely he is dull who can look upon all these wonders and beauties and not be drawn closer to the great Creator and Giver of all.

This steamer “*Saikyo Maru*” is making its first voyage from Yoko-

hama to Shanghai since it has been repaired.

During the war it was used as a cruiser and proudly displays several “wounds.” It is making a very rapid voyage and actually seems a thing of life, again proudly plowing the same waters as of old, returning to China “to show herself”—to prove that she is “just as good as new” after being in the ship hospital for a while. On board are many Japanese officials, fine looking men, among them being Marquis Oyama, Minister of War.

The attendance at our conference this year was very good, thirty-six of the fifty-seven Baptist missionaries of Japan being present. The conference was good and the reports of most stations showed increase over last year. The annual sermon and the paper on “The Holy Spirit and Missions” were all helpful and inspiring. The paper on “Self-support” and the discussions which followed showed the Mission to be a unit in desiring this good, and methods proposed for securing it were varied and I trust will prove practical.

All are returning to their fields strengthened and encouraged in the service and conflict for our King. Perhaps we are somewhat like the ship going back to the scenes of successes, failures and conflicts, renewed in spirit, realizing more deeply our weakness,—that our weapons are not carnal but spiritual; and praising the Captain of our salvation that though our enemy is strong and the hosts of darkness seem formidable and innumerable,—praising still that we are on the victorious side.

“Lord, it is nothing with Thee to help whether with many or with them that have not power; help us, O Lord, our God, for we rest in Thee and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee.” “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” Conflict and sure victory through our Lord Jesus Christ.



## THE FUTURE OF RELIGION IN JAPAN.

By SOEN SHAKU,

CHIEF PRIEST OF THE ENGAKUJI SECT.

WHAT will be the future of religion in our country? This is an interesting problem at the present day. There are now in Japan four religions, namely, Christianity, Buddhism, Shintoism, and Confucianism. Only Christianity and Buddhism, however, are true religions. Shintoism is a kind of ancestral and hero worship, modified by an intermixture of Buddhism and Confucianism. Confucianism is a sort of political philosophy. Confucius and Mencius were not religionists; they taught morality as the fundamental principle of a sound political existence. Therefore Confucianism can not be considered a religion either. So in speaking of the religious future of our country, I shall dwell only on the future prospects of Christianity and Buddhism.

First, let us cast a rapid glance over the history of religion in Japan since the time of the Restoration. The black smoke of foreign vessels spreading over the quiet bay of Uraga affected the country to its very foundations. The Tokugawa Government was overthrown, and the feudal system abolished. Not only was the knot of hair cut off the head of the Japanese and the sword taken from his belt, but he experienced also a profound mental change, losing the peace that had been his for a thousand years. There had always been more or less rivalry between Shintoism, Confucianism and Buddhism, and the supremacy undoubtedly rested with the last of these. But with the introduction of the material civilization of the Occident utilitarian and eudaemonistic ideas came rushing in. "The law of causation is false, and the doctrine of the future life only a shrewd expedient for an ulterior purpose. The object of life is gain and happiness." Such were the

opinions heard on all sides. Even Buddhism was staggered for a while; destructive forces were predominant not only in the religious world but in every interest of society. Shrewd and wide-awake Europeans were not slow to take advantage of our spiritual demoralization, and they came in large numbers with Western civilization in one hand and the Gospel of Christ in the other. The people, whose eyes were naturally dazzled by the bright light of material splendor, of course were not in a position to pass discriminating judgment upon Christianity, and the whole nation welcomed the new religion and furthered its interests. This is the way in which Christianity so quickly attained to the height of its prosperity. The Cross was adored and "Amen" resounded in every city and every town of the land. An ancient Buddhist country seemed on the verge of being converted into a Christian country. But the feelings of men change, and no one can go on at the height of enthusiasm indefinitely. The reactionary movement appeared first in the political world, and the religious reaction speedily followed. Moreover, the study of the sciences led to a more accurate knowledge of Christianity, and as the sentiments of the people receded to their normal state, the excellence of Buddhism again became recognized. Thus Christianity lost half of its power, and now, while it is about making a change in its methods of evangelistic work, a movement of renewed activity on the part of the Buddhists is making hopeful progress. This is the present status.

What then will the future be? In order to answer this question we must find the reasons why Christianity feels obliged to change its former methods of evangelization, and also try to gauge the extent to which the new movement among the Buddhists will go; for no change or revolution occurs without cause. The law of evolution holds everywhere, and only the fittest will

survive. In trying to foretell the future of the two religions named, we must also see whether the change of method among the Christians and the new activity among the Buddhists is suited to the progressive spirit of our country, and to the general state of popular sentiment.

The reason why the Christians are obliged to change their methods of evangelization is because the history, customs and general ideas of this country are all unfavourable to the methods of propagation followed in European countries. As individuals differ in temperament, so nations differ in habits, customs and ideas. Trees grow differently in different kinds of soil and climate. But the Christians have tried to spread their faith by methods followed in places far removed from our country, both as to space and as to genius. Such a course may result in temporary success, but not in any permanent establishment of a religion. Many missionaries who know little about the history and customs of our people come to this land to preach the Gospel. Their motives are praiseworthy, but their final success is doubtful. They first came when the spiritual condition of the country was in its most rapid stage of transition, and they had some success. But they could not even then control our people. By this time many of the Christians have come to speak of a Japanese Christianity, which is but a natural consequence of the course of events. Religion has a strong moulding influence upon a people; it makes them brave or gentle, progressive or conservative. We can infer the disposition of a people by the kind of religion they possess. But yet, on the other hand, religion can not assert itself independently of the conditions that surround it. As far as it really enters the social fabric it must grow into unison and coöperation with the elements of life already existent there. In other words, it must adapt itself to the history, the state of civiliza-

tion, and the general character, of the people. Consequently, if Christianity persistently refused to adapt itself to the circumstances of life in this land and chose to remain a European Christianity, it would inevitably meet with much opposition and conflict. The work of evangelization would not progress. If the missionaries remained obstinate and tried to propagate their faith in their own way, the Japanese would not continue to hear them. It is the feeling of these things that has led to recent movements looking to a better adaptation of Christianity to the conditions of the country.

On the other hand, the new movement on the part of the Buddhists comes from the necessity of keeping up with the progress of the country. The new movement signifies the correction of the vices of the former conservatism, and the adjustment of Buddhism to the ruling spirit of the nineteenth century. The advanced state of affairs in our country no longer allows this ancient religion to slumber in its conservatism,—no longer permits its devotees to retire into mountain solitudes, or to pay blind reverence to the sacred writings, to consider the full extent of their duty discharged when they have burned incense before the dead, or to say, "Our duty is to worship and offer sacrifices, and our minds must not be distracted by the fickle changes of society." If such were the duty of Buddhism, what would be the use of its existing in society at all. Therefore it is that Buddhism is obliged to bestir itself and work a transformation in its spirit and methods. Its very life depends upon this. It is called upon to manifest a progressive spirit both in matters of doctrine and of practical activity, thus helping along the progress of the country and propagating with new vigor the principles of Buddha. The scientific truths that are so peculiarly the gift of the nineteenth century must be impressed into the service of the Buddhist doctrines for their

more satisfactory exposition, and philanthropic enterprises of all kinds must be undertaken. Those that have forsaken the world and retired into solitude for meditation must come out of their retreats, throw themselves into the busy world and take a hand in the social enterprises of the day. Those who used to be satisfied with dogmas and superstitions must be about the work of setting before the world a rational and a practical Buddhism that will satisfy the minds of thinkers as well as meet the demands of a needy society. This is what the new movement of Buddhism involves.

This new movement among the Buddhists as well as the change in the methods of the Christians are alike due to the peculiar demands of the time, and what will be the outcome? The older Buddhism is behind the times, and European Christianity runs counter to our history; so the fate of both is sure. But what will come of the new Buddhism and the new Christianity? Which will prevail over the other? To me Buddhism, theoretically, seems to have the advantage. Buddhism has been in the country a long time. Not only has it conformed itself to our history and our customs, but it has also in return wrought deep and wide-spread changes in the ideas and customs of the people. This is a fact that may be partly due to the genius of the religion itself, but must be more directly ascribed to the length of time that this religion has been in our land. Its foundations have been laid deep and strong here, and it will not be easily overthrown. Even though many of the priests are ignorant and corrupt, they are sustaining the faith of the believers by means of the influence of ancient priests of renown. This is one advantage that can not be gainsaid. But now that the religion is reforming its doctrines and methods, it will add many other advantages to its side.

On the other hand Christianity is the religion of the civilized nations, and

its aggressive power is very great, sufficiently great, it might appear, to overthrow Buddhism. But this it can not do easily, as the advantage of precedence can be offset only with great difficulty. The ideas which first occupy the young and undeveloped mind have great influence, and those that seek entrance later require double force in order to displace their predecessors. It is for this reason that conservative religionists find it so difficult to accept new doctrines or to correct the erroneous notions of their childhood. So that it is safe to say that Buddhism in Japan can be overthrown only by a religion that possesses twice its strength. When Buddhism first came into this country it came into conflict with Shintoism, the then established religion of the land; Buddhism prevailed, but only because Shintoism had become powerless. Are then the relative positions of Christianity and Buddhism the same as those of Buddhism and Shintoism centuries ago? Is Christianity superior to Buddhism either in doctrine or practical activity? Philosophy contradicts the theory of a personal God, while on the other hand, the unity of all laws, the foundation of Buddhism, is maintained by science. The doctrine of the Trinity is behind the age, while on the other hand the doctrine of transmigration harmonizes with the theories of evolution and heredity. No wise man absolutely despises heresy and forms of religion different from his own, as do the Christians, but the Buddhist pity for the lower animals is the very principle of universal love. Therefore Christianity can not be said to surpass Buddhism as to doctrine.

As to practical activity, however, Christianity does excel Buddhism. Christianity has passed through many trials and vicissitudes in the bosom of the civilized world, and its movements are active and sharp. However, now that the more progressive Buddhists have begun to recognize their short-



coming in this respect, they will henceforth go forward and also establish poor-schools, charity hospitals, and reformatories, organize work among soldiers and criminals, correct the corruptions of society, and engage in active work in every department of life, and its influence will surely become very great. Buddhism is firmly rooted in the hearts of the people, and will Christianity, which has been in the country but a few years, be able to move it? Christianity, being inferior in doctrine, to start with, will need tremendous force to check the advance of the new Buddhism. Even false ideas, when they have once taken hold of the mind, are not easily uprooted. How much more difficult must it not be, then, to uproot the truth, and to do it by means of the weakness of error? How difficult the task is may be illustrated in the following way: Buddhism has on its side the advantage of inertia, which may be represented by  $a$ ; it also possesses a strong working momentum, and this may be represented by  $a'$ . Now it will not be moved unless a force represented by  $a + a' + x$  be applied. Even if Christianity could match the working momentum of Buddhism represented by  $a'$ , there would still remain the power of inertia,  $a$ ,—reasoning which would seem to indicate conclusively a favourable result for Buddhism. There is therefore ground for hopefulness as to the future of this religion.

But this, it must be remembered, is only a conclusion of logic. That the actual working out of events may be at variance with this conclusion is not at all impossible. Truth does not propagate itself by its own inherent power, but only through the agency of men. Is the Buddhism of to-day equipped with a sufficient force of proper men to work out the realization of the hopes cherished for its future? Is it prepared to play the important rôle that is awaiting it on the stage of religion? See the Buddhist priests.

They are busying themselves with the preservation of their temples, and with efforts to raise them to higher rank; they eat meat and have wives; they are eager for fame, and some of them pride themselves on a smattering of Western science. Some, instead of trying to cultivate the faith of their believers, seek for Government patronage, and others think their duty discharged if they read the scriptures, offer prayers and bury the dead. Some are like dogs wagging their tails before money, and others are as cunning as foxes in deceiving the ignorant. Can such characters become efficient forces in the new movement of Buddhism? Buddhism has not had a great man for a long time, and if no one arises at the present juncture, there is almost no hope for the revival of this great religion.

To sum up, then: from the standpoint of logic, the victory of Buddhism is assured; but inasmuch as truth depends upon men for its realization in actual life, it is not safe to prophesy what the final outcome will be.—*The Sun*.

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### SIGNS OF THE MORNING.\*

By MISS L. MEAD.

IT is not my purpose to give a review of the work in Japan in all its varied aspects, but to you, faithful watchmen, I would like to point out a few of the unmistakable signs of the morning's dawn. To some of us who have waited only a part of the night, the present darkness is apt to appear dark indeed, and the ominous clouds hovering near may shut out the light. But I firmly believe we are in the last hours of the gloom that comes just before the morning. As a proof of this let me bring to your recollection a time which seems to me to have been the *darkness of midnight*,—that period

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\* An address read before the Ladies' Missionary Conference of Sendai, May 26th, 1896.

when edicts were issued by the Government and placed at the corners of parks, in the squares and at street crossings, threatening with death all who should meet to worship Jesus; and offering rewards to any who should expose those who followed "*Yaso kyo*" (the Jesus religion.)

How dark it was when those brave men, Drs. Verbeck, Hepburn, Samuel and Nathan Brown and their colleagues began their work, and amidst how great difficulties, we can never know. It required true, martyr-like courage to pass through the experiences and persecutions of those first years, when Dr. Neeshima gave up so much for the sake of learning the truth, and when our own beloved brother, Mr. Oshikawa, was forced to be parted from his family and undergo such trials for the sake of the Christ he loved.

When Japan gave her people religious liberty, how the watchmen shouted, "Behold the Morning Star! The chariot and horsemen have come, heathenism is fallen, and all the graven images of her gods are broken to the ground."

But then followed the general and indiscriminate seeking after Western civilization, and the adoption of foreign ways and customs, not excepting the wine, beer and the meannesses of the foreigner. The Japanese, finding so much that was injurious to them, began to cry out, "Away with foreigners, and the foreigners' God!" But, like most of humanity, they accepted Satan, *even if he did wear foreign clothes*. And the universal sentiment was, "Japan for the Japanese," which, by the way, I believe had more justice in it than the over-reaching Anglo-Saxon wanted to admit. In their misdirected zeal the people centered their batteries on the Christian religion; meetings were broken up, schools discarded, property sold away from us, "*Ijin*" and "*Yaso kyo*" called after us in most contemptuous tones, stones hurled at us and other indignities

heaped upon the, for the most part, unoffending missionary. But the sneers, contumely and real persecution that many of the Japanese Christians have had to endure, and are enduring, is far beyond what we aliens have ever had to undergo.

The doors to prisons and hospitals and other public institutions were, for the most part, closed against all kinds of Christian work. School-teachers, and all in Government employ were obliged almost to deny Christ in order to keep their positions, soldiers were officially forbidden to have anything to do with Christianity, and a Christian soldier was sometimes severely punished when discovered reading his Bible. But the hardest of all to bear was the unfaithfulness of the believers, and some fell away because the outside pressure was too strong for their weak faith. The burden was so hard, and labour produced so little results that some few were discouraged and tempted to give up the work.

But, bless His name, no cloud is so heavy that He cannot dispel it, nor a night so dark but God can, when He pleases, bring the morning. And now this night is passing away and those who have waited so long are the ones who are now saying, "The golden beams of the morning's dawn are appearing."

Three years ago, when all Japan was at work preparing for war, we could but question, "What will the end be?" Some said, "If defeat, want, sin and despair." Others, "If victory, pride, self-sufficiency and no need of God." But God, even our God, was caring for this dear people, and things occurred that none of the prophets had foretold, and, though Japan conquered, she was not victorious. This kept the rising pride from bursting out, and produced a most healthy change.

Again, the soldiers and officers who were in winter quarters at Hiroshima, came in contact with a number of zealous and wise missionaries and evan-

gelists and found out many things that led them to honour Christianity—many to study it, and some to believe.

Another great help in bringing about, a changed feeling was the true bravery and faithfulness of the Christian soldiers. Mr. Loomis gives an account of some very pleasant experiences while distributing Bibles throughout Japan among the soldiers of the standing army, and speaks gratefully of the kind courtesy with which he was generally received.

A Lutheran brother at Utsunomiya has given out over ten thousand Bibles to soldiers who were passing that place on their way home to Sendai. The soldiers and officers alike received them gladly and politely, with few exceptions.

While in Sendai, in times past, it was difficult to get them to come to hear preaching, or even to receive a tract or portion of Scripture, now they come freely to our meeting-places, and are much interested. Also, by means of the stereopticon, sermons have been preached to the convalescents in the military hospitals. The people in general have displayed quite a marked change with regard to the teaching of Christianity. It is not so difficult to call together a large company to hear Gospel preaching as of old. And the thousands of Scripture portions given out from house to house, throughout Sendai, by the several churches, with few exceptions, were gladly received, and we were often invited to come in and teach.

Another favorable sign of the times is the manifest anxiety the better class of men and women have with regard to the low moral standard of the people. They realize the danger which threatens the ruin of this fair land, through strong drink and licentiousness and idleness. One of the newspapers of Sendai came out with a couple of articles, exposing, in a most decided manner, the immorality of the city, and took a stand that few of our news-

papers in America are *brave enough* to take. A Tokyo paper has declared itself an enemy to the *Tenrikyo* faith on account of the immoral practices, exposing the wickedness of its ceremonies, and pledges to fight the society until it is destroyed.

Again, the growing fidelity of believers to the faith, and new convictions with regard to its power, spiritually, is a proof of the advance in Christian intelligence and strength. And the church is beginning to feel the need of reaching out to do evangelistic work. Individual Christians feel their personal responsibility, and plans are being made, prayers offered and money given to carry on a warfare against sin.

The result of that blessed meeting at Nara has been a conviction of a large number of evangelists of their duty to preach the Gospel, pure and simple—not science and philosophy, nor high-sounding words, but “Jesus Christ and him crucified.”

And again the growing conviction among Christians and missionaries is that we need individually more of the grace of God and a fulness of the Holy Spirit to lead and use us. We have marked with pleasure the increased frequency with which He is mentioned and the continual acknowledgment of His part in the great work.

It is gratifying, also, to see the change on the part of the missionaries with regard to their own work. We hear less of *my* work and *my* rights and powers, and more of the work of the Holy Spirit. He must increase but I must decrease.

There are many in Japan, who begin to realize the difference between an intelligent belief and a spiritual life, as may be seen by some articles that appear in the religious papers in the vernacular. I refer chiefly to the one which appeared recently in the *Fukuin Shimpo*, a translation of which we may read in the April number of the JAPAN EVANGELIST.



At Aoyama a band of young men of the Theological Seminary were studying the book of Acts, when they became much interested in the subject of the outpouring of the Holy Spirit. It became their theme of conversation, it was talked about among the young men in corridors and recitation halls till it spread throughout the boys' and girls' schools, and at last there was a *genuine, old-time Methodist revival*, young men and women coming to the altar for a blessing, and getting what they sought.

Another proof of the coming day is the great need. We can safely say there are millions still in heathenism. If any object to the word *heathen*, let them give a better word to express superstition, idolatry, following after signs and wonders, ignorance, poverty, sin and woe,—sold unto death by the father of death. It is now more than seven years since Dr. Knox said, "In ten years the missionary's work will be done." Is there one who will say now that it will be done in ten years more? A very small part of the field has yet been evangelized, and what a small number there is to carry on the work. A few thousands have been reached, but there are a million in Tokyo alone who know not God, and Kobe, Osaka, Kyoto—idol-worshipping, priest-ridden Kyoto—Nagasaki, Yokohama, and Sendai have only a mere handful who know of a crucified Saviour.

What is to be done with the thirty millions yet under the yoke of sin and death? Who will ascend the mountains and tell the woodmen of Him who will lay the axe to the tree? Who will go through the interior to the North and South and publish peace? Who will go to the thousands of villages by the sea and tell of Him who can command the surging soul to be at peace? Who will enter the factories and workshops and tell of Him who promised rest to the weary and heavy laden? Who will go to

her that is bound by the cords of death and tell her of Him who, though her sins be as scarlet, will make them white as snow? Who will go everywhere to the sad and lonely and tell of Him who had not where to lay His head? Pray ye the Lord of the harvest to send forth laborers into the harvest.

And dare we, who have seen God's power over the nations, say that there will be no morning? That the opposition is too strong? We may expect opposition so long as we preach a pure religion and condemn sin, so long as you and I are true to our trust. We would have good reason to fear, if all who heard should immediately become believers, either that we were not true to our trust, or that Satan had found a new way to attempt to overthrow the Kingdom of God. But we have no need to fear, though the clouds may lower and the darkness continue heavy. God, the *Almighty* God, the Sun of Righteousness, is ruling this nation, and He has chosen many from among them to be saved. With God on our side, we have nothing to fear, and all the way is bright.

My dear co-laborers, we shall see greater things than we have yet seen if we awake to our trust and go about our work with faith.

Set on the pot. Then bring meal and give to the people that they may eat. Put good wholesome food into the pot, and, by God's grace, some of the gross errors that have seemed to overrule the promotion of His truth will be destroyed. No opposing spirit can stand against the truth of God. May faith in Him be richly present with us. Bring meal, simple, nourishing meal, the truth, and give to these starving, dying men and women. Preach Christ. Lift up Christ, and *lay sin low*. Live Christ, live the Gospel. Preach Christ, preach the Gospel. Uplift Christ and spread the Gospel. Preach the truth as it is in Jesus, and we will soon behold the

light. May God help us to be true to our trust.

# SOME OF MR. FUKUZAWA'S ESSAYS.\*

Translated by K. YABUCHI.

## FIRST ESSAY.

### THE UNIVERSE.

**W**AS the universe created by some being or did it originate spontaneously? This question is the focus of dispute among religious controversialists. However, we refrain from entering the discussion. We admire the beauty of the universe, its greatness, its wonder, the mystery of its formations, and its strict faithfulness to its promises. Much more do we admire, the more we contemplate, its infinity. Some ascribe the merit of its greatness and infinitude to the power of God, or to the virtue of Nyorai. It is very proper to give names to such things as we can perceive by our senses or feel in our spirits, but we can not discern God or Nyorai in either of these ways, and hence I do not feel justified in using these names. From my childhood I have been accustomed to calling, and hearing those about me call, the supernatural powers Heaven, or the laws of Heaven; and so I prefer to use these terms here in speaking of the different features of the universe. In making this statement it is scarcely necessary to say that of course by the words Heaven, laws of Heaven, works of Heaven, will of Heaven, I do not mean the blue sky or the sun. I apply the word Heaven to the mysterious supersensible forces of the universe, the infinitely great and the infinitely small, the strong and the abiding. Any one finding a better expression

to designate these forces is at liberty to substitute it. I, however, shall here use the word Heaven, and can only say concerning it that its greatness and power exceed all possible grasp of our imaginations. To our eyes the mountain is high and the sea is deep. But this is only relatively true,—only true in relation to the earth, while the earth itself is but a speck of dust revolving about the sun, while in its turn the sun itself is only one of the myriads of fixed stars that sparkle in the sky. Their number is infinite. The Milky Way looks white because of the multitude of its fixed stars, just as a pine forest when looked at from a distance looks black. This is not yet the boundary, however, for beyond the Milky Way there are many white specks which most probably are groups of fixed stars. And these specks must have flying around them millions of other fixed stars. It is calculated that millions of years are needed for the light of the most distant stars to reach the earth. Some of them may have disappeared millions of years ago, while their light still shines to our eyes, and others may have been formed millions of years ago, though still invisible to us. The numbers are countless, the distances infinite, the times of origination and decay unknown. Human language has no words to express the greatness of the works of Heaven.

At the same time the extremes of the infinitesimal are equally inexpressible by tongue or pen. The whale in the deep ocean is great, and the shrimp in the rivulet is small, and yet when this latter is compared with still smaller things, the difference between it and them may be infinitely greater than the difference between the whale and the shrimp. Hundreds of millions of animalcules live in a little drop of fluid, their number being greater than that of the population of the world. By

\* Recently Mr. Yukichi Fukuzawa, the sage of modern Japan, commenced the writing of a series of a hundred essays upon topics that have engaged his thought for years. Some of these essays will be published in this magazine in translated form.  
—Eds.

analyzing these animalcules we may find them composed of tissues and possessed of nutritive and reproductive organs. And as microscopes of higher magnifying power will be invented, no doubt upon these animalcules parasites may be found in comparison with which the animalcules will appear very large. Thus also to the infinitesimally small there seems no end.

But this is not all that surprises us. We wonder still more at the fact that everything, great or small, is governed by one unvarying, unchanging law. Is this not a mystery, increasing meditation concerning which only results in more thorough conviction of the feebleness of human intelligence?

#### FOURTH ESSAY.

##### HOPE.

The law of Heaven is kind to man. All the calamities of human life are due to man's immorality, to his crime and to his ignorance. The progress and reformation of human society are foreordained by Heaven. All facts since the creation of the world go to prove this truth. To predict what has no foundation in the occurrences of man's past history is mere imagination; but judgments made under the guidance of the facts already experienced are truth.

Holding this principle in mind, let us think of the future of man. Confucius was the sage of morality and Newton the sage of physics. Confucius said, "At the age of seventy years my heart became able to obey the dictates of law." This saying expressed the highest attainment in morality that is possible to man; but Confucius had no knowledge of physics. Had he had the scientific knowledge of Newton he might be said to have been perfect, both-intellectually and morally. But as he had not, and as Newton lacked perfect attainment in morality, they

were both imperfect. But as there have been many such great men since the beginning of the world, we are able to arrive at a reliable standard of possible development, both intellectual and moral. To illustrate, it may be the mere chasing of a phantom to try to produce horses eight feet in height; but there have been Arabian species that measured five feet and some inches. Hence it is not a mistake to consider a height of a little over five feet a possible standard of attainment. So, we may consider it possible for the world to produce other Confuciuses and other Newtons in the future. And not only will there be such in the future, but even at present there are those who, if they could be looked upon retrospectively, would be Confuciuses and Newtons. People honour persons of the past as they prize curios. They do not make their value the standard of judgment, but the time of their appearance. It is of course not easy to find men of such noble virtue as Confucius or such scientific knowledge as Newton. But the progress of human society is infinite, the world will exist eternally, and hence can it be said to be improbable that one perfect man shall appear in this world of continual progress and development? On the contrary it is very probable that at last this world will become a world of perfect men, and the state of human society will be such that the artist of to-day is unable to paint the beautiful picture. That will be what we call the golden age, and it is not the product of mere imagination. It is the expectation of the future based on the facts of the past. Surely we may cherish great hope for the future. Who will say that the world is deteriorating? To think so is to mistake the East for the West, the morning for the evening, or to call the rising sun the setting sun.

*(To be continued.)*



# Human's Department.

## THE STORY OF COUNTESS KRAFTOKINE, OR SISTER OLGA.

By the REV. H. LOOMIS.

AFTER the treaty between Japan and the United States had been effected by Commodore Perry, other nations were anxious to have whatever advantages might accrue from it and so followed in securing similar privileges and concessions.

Next in line was England, and in course of time Russia sent over an ambassador on a similar mission.

Count Kraftokine was a man of varied learning and ability, was possessed of wealth and held a high official position.

As the only open port of Japan at that time was Shimoda in the province of Idzu the Count, on a Russian ship, anchored there for the purpose of entering upon negotiations with the Japanese Government.

Not long after then occurred a destructive earthquake accompanied by a tidal wave which completely destroyed the harbor and wrecked the Russian vessel.

Many lives were lost but Count Kraftokine escaped.

The people treated him with great kindness, but it was several months before he could find an opportunity to leave the country and return to Russia.

His long absence and silence caused his family great anxiety and it was supposed that he had either been killed or lost at sea; his safe return was therefore the cause of great surprise and rejoicing.

The story of his adventures and the great kindness shown him by the

Japanese made a very deep impression upon the minds of his family and especially upon that of a daughter who had not only unusual talents and beauty but a very careful and complete education. Her mother was an English lady of superior culture, and she had given her daughter an education, varied and thorough.

So deep was the impression made by her father's story upon the daughter's mind that when she came to womanhood, she resolved to go to Japan and in return for what they had done for her father teach the people the love of God and the way to heaven. And so renouncing the attractions and luxuries of home life, and the pleasures of society, she left all and at her own expense came to Japan to devote her life, like her blessed Master to the spiritual good of the people.

Forgetful of self she entered heartily into her chosen work from the outset and it was her greatest joy to become the means of enlightening some dark souls and bringing them into fellowship with Christ the only Saviour.

But her work of preparation by the mastery of the language was hardly completed when she was stricken down by a most painful disease of the spine which rendered her almost helpless. The best surgical aid was summoned but the case seemed to baffle all medical skill, so, instead of being the helper and guide









SISTER OLGA.



of others, she was called to lie and suffer. When she learned that no aid could be expected from physicians she asked to be removed to some place in the country where she could avoid the intense and trying heat of Yokohama. It was decided that Kanozan was the most suitable and convenient country resort, and as I was about returning there to join my family, I was asked to act as her escort on the journey. I had never met her and confess to a sense of uneasiness at assuming such a charge, and would have been much relieved if there had been a chance to escape from what appeared to me likely to be an exceedingly trying position.

At the appointed hour I was at the wharf where we were to embark on our short voyage across the bay.

Soon after, the invalid was brought on a stretcher and accompanied by a family servant who had come all the way from Russia to render the service which comes from true devotion and cannot be purchased by money.

The first sight of that face was like a revelation of the peace and joy of heaven.

Never had I seen in life or in picture a face so beautiful with the light that is not of this world but can only come from above.

Every thought of her as a care or burden vanished at once. My greatest desire was to be able to do everything possible to relieve her pain and add to her comfort.

Every jar caused by the movement of the men who bore the stretcher would give her much pain and the transfer to the boat was attended with great suffering, but not one word of complaint fell from her lips. nor was there aught but the most perfect resignation displayed in her face. She seemed like one leaning on the bosom of the Heavenly Master and when the jar of the engine or the shaking of the cot caused

her special suffering, she would lift her eyes upward and with clasped hands ask,—as if speaking to a friend—for divine help.

Then came a sweet smile showing most clearly that the prayer of faith was not in vain.

Near the hour of midnight the summit of the mountain was reached, but the fatigue and pain consequent upon the journey continued for days. From her however were heard only expressions of pleasure and gratitude for the new and delightful prospect, the quiet and the fresh mountain air.

Her conversation and thoughts were not upon what she was called to endure, but she frequently spoke of how much God had given her to enjoy, and no matter what were the circumstances or how dark the surroundings, the light of heaven shone always in her face. To be in her presence was to get a glimpse of the joy which angels have and which we hope to possess in its fulness in our heavenly home. Her disease was pronounced to be incurable and the physicians stated that she had not many years to live.

So months passed—months of suffering accompanied by the same evidence of the sustaining power of divine grace.

Only to a very few could she testify to the truth and value of the Divine presence but none could see the patience and sweetness which shone in that face and not be impressed with the sustaining power of the religion of Jesus Christ. Contrary to the predictions of the doctors she gradually recovered to some extent health and strength and at length returned to Russia.

The change to her native air caused still further improvement, and when her health seemed well established she looked around for some other field where she could devote herself to the service of her Heavenly Master, it not being



thought wise by her friends for her to return to Japan. It was decided that she might go to Syria and there she spent some years trying to bring the poor and degraded women of that land to know and serve God.

We of Protestant countries are apt to think that ours is the only true faith, that we are the elect of God and especially entitled to His care and favour; but such an experience as I have described shows that God has his own chosen ones in places and among people that we little dream of. The Roman Church produced an a' Kempis and a Faber. There may be errors in the teachings of the Greek Church but a higher type of a true Christian I never saw than Sister Olga.

God limits his love to no sect but in every land those who call upon His name shall be found of Him. Let us with be thankful that

“The love of God is wider than the  
measure of man's mind,  
And the heart of the Eternal is most  
wonderfully kind.”

We may also believe that

“If our faith were but more simple,  
We should take Him at his word,  
And our lives would be all sunshine  
In the sweetness of our Lord.”

\* \* \* \*

### *Christian Influence in the Home.*

Since the year when war between Japan and China was declared, it has been a hard time for military men both on land and sea. Here one goes to fight in the far North, where the bitter cold actually eats his limbs. Another goes to defend captured fortresses in lonely foreign lands; or, after the peace is declared, to the savage islands of the South, to protect our rights there. These hardships have been endured for nearly three years. During this time, many wives stained the fair names of their heroic husbands by

their shameless conduct, and it is frequently reported that they used the precious savings, sent to them by their thoughtful and trusting husbands, for most abominable purposes.

The Christian wives of Christian soldiers, however, present quite a different picture, and made the light of their faith shine brightly. Of none of them did we hear any such bad report. On the contrary, appreciating their husbands' severe sacrifices, they kept their homes pure; and performed their duties toward their parents-in-law, as well as attended to the education of their children. So faithfully and wisely were these duties performed that their husbands, on their return, found their homes happy and in good condition. The difference, when compared with those of their comrades, filled their hearts with joy and gratitude. Is this not good evidence of the power of Christian influence upon the very foundation of society—the home? Though this is rather old news, it is sweet to hear of the noble virtues of our sisters shining amid the darkness of sin and corruption.

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### *The Responsibility of Japanese Women in Leading and Civilizing Asia.*

The various criticisms we often hear made about foreign missionaries in this country are nothing but the expression of the sincere desire of people that missionaries should become better adapted to their situation. People have high ideals of missionaries, therefore they expect much of them, though they fully acknowledge that the missionaries are already nobler by far than those who have come here to seek only their own selfish ends, and those baser men who are indulging in shameless vice.

When we think of the lady missionaries, we can not help being touched by their situation. They are mostly unmarried young ladies, some of them hardly seventeen or eighteen years of age. They have just graduated from school, and come out to this land. Many pleasant years were spent in school after their sweet home life, but now for the first time in their lives they are going to try their undeveloped wings on the rough blasts of the world, even in this strange country, among strange people of different tongue and usages. This is an undertaking, which can not be attempted by women of ordinary resolution.

To our eyes this country may seem very well civilized and no other land in the world so rich in natural scenery. Its people are very kind and hospitable, making very little distinction between races, and living is very easy and free here. We wonder why all people do not come and find their homes here.

But this is a very one-sided view of the matter. It is but too natural that even the old homestead, which is so dear to many hearts, seems only a desolate spot to strangers.

We have heard missionaries say that they were surprised to find Japan so civilized. From this we can see what ideas they had formed about this country, and how they prepared themselves to meet the hardships they expected to meet. Perhaps reading in a book on geography or in some one's journal that the Japanese have no beds and can not sleep well owing to the torments of fleas and mosquitoes, they supposed it would be a life hard to bear and commenced to practice, even while in their theological schools, sleeping on the floor with a thin mat under them.

The true worth of men exists not in their deeds, but in their spirit—a true-hearted resolution and a most

sincere affection,—so that though there may not be very brilliant success in their work, because the end at which they aim is unrealizable, owing to some obstacle or other, we must fully appreciate their spirit of love. This is the reason we are so grateful, especially toward lady missionaries, who are working here in spite of delicate physical constitution.

When we think of the future work of Japan for other Asiatic nations in leading and guiding them, we realize that our responsibility is very great, and at the same time the calling of our sisters is no less great.

It is our country's duty, and that of no other, to lead and educate our uncivilized neighbors, viz., Korea, China, India, Anam, Siam and Burma; because not only has God given this mission to our country, but Japan is best fitted for this work.

It is a talent peculiar to the Japanese to assimilate the new with the old, and by so doing advance themselves, while other people lack in this tact.

The Asiatics mentioned are mostly conservative nations, very slow to adopt the new. Even into our country it was very difficult to introduce the new civilization, and how much more so will it be with other more conservative nations. It will surely need on our part very much pains-taking effort.

No other country, therefore, ought to undertake this work. Japan is gifted with this peculiar talent and has acquired a new idea which harmonizes Eastern and Western ideas.

In regard to physical characteristics, Japan lies in three zones, the hot, the cold and the temperate.

It has stored up the civilization of Korea, India and China, which were early brought in. As for the character of the people, they are

clever, intelligent, chivalric and daring. Is this not a proof that Japan is destined to be the protector, helper and guide of other Oriental nations?

Our men, therefore, ought to go to those countries, as many as possible, and strive to help them. To go there only for such a mean purpose as to take possession of their lands for gain is not only to despise our mission, but it would be a disgrace to the history of our country.

The great mission of our women will be to lead and educate their sisters in those Asiatic countries where women are still shut up in their homes, ill-treated and uncared for. In leading them each new step must be slowly and carefully taken, for precipitancy could easily involve them in

greater misfortune. Those secluded women should not be allowed at once to mingle with men in society, but at present they should be led only by our women. For the education of these Asiatic sisters our women are far better fitted than men, and surely there will be great success if they devote themselves earnestly to this work. As we said before, this work should be entrusted neither to our men nor to foreign ladies. It is clear that it is our sisters' calling.

The time when our sisters should rise and undertake this work with the courage and earnestness of the foreign ladies has come. They must not neglect this solemn call.

Z. H. IWAMOTO.



Conducted by Miss MARY F. DENTON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

A MEETING of the Executive Board of the Auxiliary W. C. T. U. convened in Shiloh Church, Yokohama, May 2nd, at 10 o'clock, a.m., with five members present.

After a few minutes of silent prayer, Miss Spencer reported the resignation of Miss Harrison as corresponding secretary. The resignations of Miss Perry, Mrs.

Lambuth and Mrs. Voegelien from the Membership Committee were also reported.

We missed from our little circle our much-loved friend and earnest fellow-labourer, Mrs. True, on whose death the following resolutions were passed:—

"Whereas, it has pleased our Father to take from earth our



beloved friend and co-worker, Mrs. M. T. True,

"*Resolved*, that, while we cannot understand this seeming great loss to our work, and while we mourn her absence from our midst, we bow in submission to the will of our Father, knowing that our loss is heaven's gain, and with her the exchange of suffering for eternal happiness is the fitting reward of her many years of faithful labour in Japan.

"Our loving sympathy is extended to the daughter so bereft, who is comforted with us in the assurance that, absent from the body, her dear mother is present with the Lord."

Miss Kidder (Tokyo) was appointed chairman of the Social Purity Committee in the place of Mrs. True, deceased.

Mrs. J. O. Spencer was appointed to serve with Miss Miller on the Committee on Scientific Temperance Instruction.

Miss Crosby reported the following ladies as her co-workers on the Committee of Foreign Work in Yokohama: Mrs. MacArthur, Mrs. Bennett, Mrs. Mowat, Mrs. James Walter, Miss Howes. As there seemed to be no available person to fill the office of corresponding secretary permanently and devote her entire time to it, the question of electing a temporary secretary, who should give what time she could to it was discussed. This seemed advisable and Miss Crosby was unanimously elected corresponding secretary *pro tem*.

The president instructed the corresponding secretary to write to the chairmen of the several committees and to the members of the Membership Committee asking for a report of their work.

In accordance with Mr. Wadman's proposal, it was decided that we use our influence to have the 14th of June observed as a special

Children's Temperance Day, and to have the programs printed for that purpose rendered in the Sunday-school and that postal cards be sent to all the missionaries requesting them to do the same. Adjourned.

\* \* \* \*

Miss Clara Parrish, well known in W. C. T. U. circles as an earnest, consecrated worker, and a lecturer of acknowledged ability, has been appointed W. C. T. U. missionary for Japan. She will probably be here in time for work in the early autumn.

"I was *charmed* when I heard Miss Clara Parrish. Her manner is very attractive, and her spirit calculated to win even those whose opinions antagonize our cause. I can most heartily recommend her."—  
"MOTHER" THOMPSON.

\* \* \* \*

### *Evangelistic.*

*The American Institute of Sacred Literature  
Course of Bible Study for the W. C. T. U.*

The National W. C. T. U. at the annual meeting in Baltimore, gave its hearty indorsement to the Course of Bible Study arranged by the American Institute of Sacred Literature. This action was postponed a year, that a thorough investigation of the course might be made by the committee appointed at Cleveland. Thus our organization follows in its indorsement many other religious organizations.

In a paragraph recently published in *The Union Signal*, Miss Willard expresses her own warm interest, and urges earnest and prayerful attention to the opportunity put before us as women to secure the best results that have been reached by scholarly men after centuries of study and research. She requests me, as evangelistic superintendent, to give to our white-ribboners, and especially all evangelistic workers,

the details of this admirable course of Bible study. After a most critical examination of it for three years, both in the Reading Course and that of Inductive Study, I can heartily recommend it as most delightful and instructive. For busy women it is especially helpful because of its simplicity, combined with suggestive thought and ripe scholarship.

This course, as outlined by Dr. Harper, is one which can be pursued in the home, or on the wing, at odd minutes, and yet it is so arranged that the study must be systematic. The plan, which has several thousand students, is as follows:

A four years' course covering four great Biblical subjects—"The Life of the Christ," "The Foreshadowings of the Christ," "The Founding of the Christian Church," and "Old Testament Literature." Each year is independent and covers nine months of study, usually from October 1 to July 1, but the work may be taken up at any time, with the then current course (1895-6, "The Founding of the Christian Church"). The study is directed by means of monthly direction sheets, assigning daily work upon the passages of Scripture, which in the end constitute a complete outline of the subject for the year. Into these sheets are put only the best scholarship and the best pedagogical methods. They do not give information to the student, but they show her clearly and definitely how to get it for herself. The work is so divided

that fifteen minutes a day will accomplish it. Occasional summaries and reviews help to fix it in mind. —*Elizabeth W. Greenwood*, World's and National Evangelistic Supt.

The only expense connected with the work of the Bible Students' Reading Guild organized on the basis of this course is a membership fee of fifty cents and the books for the required readings. The cost of these books and the official magazine, "The Biblical World," will be less than ten dollars. All the books are of special value to missionaries.

Further information may be obtained from The W. C. T. U. Department, Methodist Publishing House Tokyo, Japan.

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#### *Helps.*

The JAPAN EVANGELIST is the official organ of the World's W. C. T. U. for Japan. No member of the W. C. T. U. should be without this magazine and *The Union Signal*. The W. C. T. U. in Japan has secured the coöperation of the Methodist Publishing House in the publication of Temperance Tracts and S.S. literature. Any books, tracts, magazines or other helps for W. C. T. U. workers published in English can be ordered through the same publishing house.

The Methodist Publishing House has also kindly consented that orders for the books for the Bible Students' Reading Guild may be made through it.

# Children's Department.

MR. OSUGA.

MR. OSUGA, whose name is identified with the Girls' Orphanage at Oji, sailed for America on the 18th of April to study the education of feeble-minded children there. It may sound somewhat strange to some of his friends that, at the time when that noble institution still badly needs his presence and labour, Mr. Osuga should leave the work behind and go abroad for study; but of course he had some strong reasons for doing so.

For the last two or three years his sympathy has been keenly aroused toward feeble-minded children. The immediate occasion of this seems to have been when he made definite attempts to train one such unfortunate in his own orphanage. He tried every plan for this purpose, until one day he made a remarkable discovery concerning the subject. Being encouraged by this new light thrown upon the matter, he went on untiringly and hopefully doing every thing possible for the improvement of the child's mind, and, to no small extent, successfully. The very fact of such an unfortunate one being among the children for whose welfare he was responsible, together with his conviction that there would be more feeble-mindedness among orphans than among their more fortunate little neighbours, could not but lead him to a strong belief in the necessity of his fully studying the subject.

Once thus concluded, another thought inevitably forced itself upon his notice. Reviewing his life for the past few years he could not help seeing clearly the providential inten-

tion to use him as an instrument for His care for those classes of people who are neglected by society at large, and did not feeble-minded children constitute one such class? Yes, he must give his time and strength to them; he must establish an institution for them as one of the departments of his orphanage work; it is his mission given by God himself.

With these noble thoughts and resolutions firmly fixed in his mind, he at once began to investigate the subject, but to his disappointment he found out that the study could not satisfactorily be pursued here in Japan. The natural consequence was, he wanted to go abroad for a full study of the work.

Two difficulties presented themselves, the one being about the person who would take charge of the orphanage during his absence; the other, about his expenses while abroad. But these difficulties were at once removed. Besides Mr. and Mrs. Y. Fujii, who will take charge of the work department, Mr. K. Ban, who is a catechist of the Episcopal Church, and who had already done much for the orphanage, was willing to take up the work, and Bishop McKim, whose sympathy for Mr. Osuga and his work is well known, gave his consent to Mr. Ban's staying there during the "papa's" absence. The Bishop's kindness did not stop here, for he wrote to a friend of his in America, Dr. Butler, the warden of Seabury Divinity School, Faribault, Minn., asking him to arrange for Mr. Osuga to enable



him to stay there free of expenses and study in the state institution for the education of the feeble-minded in that place. The result was that Dr. Butler kindly promised to give him a home in the Divinity School building for a few months, while the Vice-President of the state institution mentioned (the President being away in South America) kindly offered every chance and facility in his asylum for investigation by the Japanese philanthropist.

Thus there was opened a way for his journey. Thankful for the mercy of God and, entrusting his fifty "daughters" to the loving care of his Heavenly Father and to the faithful watching of his kind friends, he sailed for America.

He hopes that he will be able, by the help of his American friends, to see several other institutions of the kind in the East. He expects to stay about a year.

We are very glad that he has taken this trip, partly because of his worthy object in taking it, and partly because it will give him a kind of vacation, which he badly needed so long, and which his friends had in vain persuaded him to take. Of course, our hearty prayers go with him.

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*A Donation by the Okayama Orphanage for the Re-building of the Meiji Jo-Gakko.*

The head of the Okayama Orphanage, Mr. Juji Ishii, sent some money from the orphans for the re-building of the Meiji Jo-Gakko accompanying it with a letter to the principal of the school. This is an example of true sacrifice, for means were gained through the children's own self-denial; so that the 5 *rin*, the 2 *rin* even, are all the real products of sweat and blood. Will not that precious gift of 37 *sen*, saved by the fasting of twenty-four

children move and stir us? A noble spirit was shown, for they sacrificed their own comfort—yea their own necessity, for others. We hear that the school accepted this contribution as a special and sacred gift and will use it for a special purpose.

Mr. Ishii's letter is as follows:—

"Okayama, April 8th, 1896.

Dear Sir:—

Last Saturday evening, at the ordinary meeting of the first class in the girls' department, we read the Woman's Magazine, No. 420, and learned of all the calamities now resting upon you. By the proposal of one of the girls, it was decided to take up a collection in order to express our sincere sympathy with you in this hard trial. On the following Sunday we made the decision known to the whole Orphanage and collected, as designated on a separate paper. The sum is very small indeed, but if you will kindly accept it as a drop of the children's sweat, we shall be much obliged to you.

Yours truly,

JUJI ISHII."

The paper gives the list of orphans who contributed, and the amounts of their contribution. The number of orphans contributing is eighty-five, and the contributions range from 2 *rin* to 5 *sen* in amount.

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ONE OF DR. S. R. BROWN'S LETTERS.

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AN interesting letter written by Dr. S. R. Brown to one of his pupils under date of July 18th, 1879, has been handed the editors of this magazine. The following consists of extracts from it:—

My dear Maki,—

I cannot leave Japan without writing to you. We, that is my wife, Hattie, and I, expect to sail for America on, or about, the 27th of this month, for the United States of America, in the steamer *China*, and to go from San Francisco to New York by the way of

the Isthmus of Panama. I go by that route to avoid the fatigue of riding across the Continent in railway carriages 6 or 7 days in succession, night and day, which would be very fatiguing to me in my present state of health. My physicians say I must not go across from San Francisco to New York by the railway. At Panama we shall have to cross the Isthmus of Darien by a railway only 47 miles long.

I have been enabled to finish the translation of the book of Revelation, and so finished the New Testament, on the 8th of July. It will be revised and all the New Testament will be printed in two or three months hence. I thank God that I have been permitted to complete the translation of the New Testament before I leave Japan. It is very doubtful whether we shall ever see Japan again, after leaving it this time. Since I came here from America in 1869, what great things have transpired in this country. I have seen you brought from Niigata and from heathenism to the knowledge of the blessed Lord, our Saviour, to see you educated for the ministry, and now I leave you a settled pastor over the church at Uyeda! All this in ten years! I have educated a number of others who are now preaching the Gospel; and several of them are among the best educated young men in Japan. Such are Ibuka, Uyemura and Amenomori. I leave you all with regret and with pleasure—with regret, because I very probably shall see you no more till we meet around the throne of God and the Lamb; with pleasure, because I have reason to believe that you and others will carry on the good work of Christ when I am gone. May God bless you and help you to be faithful until death. Henceforth a crown of glory awaits you and your faithful fellow-labourers, "which the Lord the righteous judge shall give you in that day."

I greatly desired to be present at your ordination, but was much too weak and sick to attempt the journey. I am a little better a few days past, but still very weak and unable to do any work, though I suffer much less pain than I

did a few days ago. I think the voyage to New York will benefit my general health, though I do not expect it will cure my special disease.

I may possibly return after a year or two to Japan; but I hardly expect it. I do not wish to have the Board of Missions pay my salary when I am too feeble to do the work of a missionary. My former pupils in China are taking measures to provide for me in America. They have shown me remarkable gratitude for the education they received at my hands thirty or forty years ago. May God reward them for the kindness and love they have shown me for years past.

And now, my dear Maki, I commend you and your wife and child to the care of the covenant-keeping God. Put your whole trust in Him, and he will care for you always. May the ministry you render to the church and people of Uyeda be abundantly blessed to the building up of believers in their most holy faith, and to the unconverted community of that town and vicinity. I shall expect you to write to me frequently, after you hear of my arrival in America. I will write to you first and tell you where to direct your letters. At present I do not know where I shall stay in America. So please remember to write and tell me all about yourself, your family and your work in Uyeda, as soon as you get a letter from me. This will enable me to interest Christians at home in your labours.

Your affectionate friend,

S. R. BROWN.

P.S.—Please give my Christian salutation to the brethren and sisters at Uyeda.

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#### DAI BUTSU.

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IN several places in Japan there are colossal idols called *Dai Butsu* ("Great Buddha"). In common parlance the title *Buddha* is usually applied to the founder of the Buddhist religion, whose personal name was Gautama, or Siddhartha, or (in Japanese) Shaka. But, strictly

speaking, there are a number of beings called Buddha. The illustration that we publish in the present issue represents Amida, who is the "deification of boundless light." The image stands, or rather sits, at Kamakura, a town not far from the port of Yokohama.

As is well known, the teaching of Gautama underwent many changes more or less important, as the religion spread northward from India, the land of its birth, through China, Korea and Japan. Priests and lay scholars commented upon and speculated about the original doctrines and others that followed until an immense mass of Buddhist theological and metaphysical literature was evolved. It thus came about that the northern adherents of the system have elaborated a number of features that are quite foreign to the utterances of the Sage who founded the Buddhist faith. "The Lion of the Tribe of Sakya" originated a system that made no account of God. Salvation was to be worked out by each one in his own strength according to the laws of the universe that Gautama revealed. Or perhaps it would be better to say that the forces of the universe would bring about men's salvation, if they would only allow these forces to operate in them without any hindrance springing from personal egoism.

Properly understood the Buddha's doctrine contained a great truth, but it was not the whole truth, and so failed of becoming a perpetual source of help and benefit to mankind universally. We must certainly acknowledge that the constitution of the universe is quite compatible with the highest interests and welfare of humanity. Though not always as clearly understood as now, the truth is that the same God both is immanent as energy and life in the universe as a whole, and redeems man by His Spirit in the realm of

grace. That would be the Christian way of stating the facts. We must not conceive of man as being in the world, and yet as being in every sense "not of the world." He is not constitutionally out of joint with the great system of finite being in which he happens to be. But by design he is an organic part of that system, and ultimately the same life, the same energy, pulsates through him as a part as sustains the whole, and that life, that energy is God. Hence man's salvation must proceed consistently with what is called the constitution of things. There is no necessary and intrinsic contradiction whatever between nature and grace. This great truth has been perceived more or less clearly by thinkers of various shades of faith or no-faith. Probably that is what Matthew Arnold meant by his "stream of tendency, the eternal, not ourselves, which makes for righteousness." A dim vision of this great truth was vouchsafed to the Buddha.

But Gautama failed to see God; all that he could lay hold of was impersonal force working according to invariable laws, a blind, unintelligent, unchangeable constitution of things. As the Sage failed to see God in the universe and in human life, he, of course, could recognize no need of a Saviour for man other than man himself. The evil from which man suffered arose from his own opposition to the course of nature. Let him now cease flying into the face of the inevitable, let him give up his egoism (desire), and regulate his life in accordance with those unchangeable and universal laws that govern all things, and he may then get rid, not only of the sufferings consequent upon his transgressions, but even of his own finite nature (existence) itself, and attain to a state of being (Nirvana) that brings infinite bliss and repose.

This, as the writer understands it, is the fundamental meaning of Bud-



dhism as it was promulgated by its founder. At first it was not idolatrous ; there was nothing to worship. But man is a religious being, and cannot be satisfied with abstract truth. He must have an object of worship. So it happened that, as the new faith grew and spread, divinities of various sorts were introduced. Some of the Hindu (Brahman) deities were adopted, while, as the religion spread to other countries, others native to the soil were taken up into the pantheon, or else identified with such as already had found a place in the system. The final result of this evolutionary process is a system which, for complexity of structure, abstruseness of doctrine, elaborateness of ritual, and for pomp, may well excite our wonder and admiration. In Japan there are a great number of sects and sub-sects of all varieties of belief. And among the most powerful are those who have well been called the "Protestants of Buddhism." They hold to a creed that is closely analogous, at least in appearance, to what was the so-called "material principle of the Reformation," salvation by faith and not by works. The Shin sect professes the following creed :

"Rejecting all religious austerities and other action, giving up all idea of self power, we rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amida Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

As a work of art the *Dai Butsu* at Kamakura ranks very high. All who have any aesthetic taste cannot but be fascinated by the peculiar unworldliness, benevolence and repose depicted in the placid features of Amida. The writer re-

members reading years ago the account of an American professor and his family travelling in Japan. Upon coming into the presence of this wonderful statue the professor could not help ejaculating the formula by which the devout address the divinity : *Namu Amida Butsu*—"Hail, Amida Buddha!" An appreciative beholder may look upon the image several different times and each time more completely come under the spell of its influence. Mute as it is, the bronze figure speaks more loudly than words could possibly do. The artist has succeeded in giving expression to something that finds a deep and ready response in every sensitive soul. There is an ideal of humanity held up before the beholder. That look on Amida's face tells what, according to the teaching of Buddhism, it is possible for each man to become. A longing for something better and higher and nobler than has yet been attained is the mainspring of action in us all, and when we are confronted with some concrete realization of a great mind's conception as to what ultimately is the proper ideal for man to attain to, our hearts must beat more quickly and conflicting emotions naturally take possession of our souls, if they be not altogether insensate.

But what of this ideal? Can the native longings of the human soul be really and permanently satisfied by what Buddhism holds out as possible for men to realize? That, it seems to us, is the crucial question, and, according as it is answered one way or the other, will missionaries feel that they have or have not a real message for the millions who venerate the great name of the Sakyan Sage. It is our conviction that the felicity of Nirvana cannot really satisfy the longing of the human soul. The spiritual state of exaltation above sense and time, of

course, has its great value, but it is only a subordinate good. If made the ultimate object of human hope and aspiration, the result will be a kind of spiritual stupefaction, sticism. This, however, is not the perfection of humanity, but rather a paralysis of that by virtue of which human nature is essentially itself. Getting rid of one's proper self is not a prize worth the seizing. Life, abounding life, fullness of life, with every faculty of man's being developed to its full capacity—that is what humanity needs, and what it must have in order that its longings can be permanently satisfied. Not until men with all their hearts believe themselves to be, not the helpless victims of unchangeable law, but the children of a personal Father, who loves them and does all in His power to develop in them the same spirit of love and holiness as is in Him, will it be possible for men to realize an ideal that will be worthy of their intrinsic dignity as rational beings. Even character, high and essential as it undoubtedly is, is not the end of man's being, but only conditions that end. Nothing short of the communion of love between God, the great and good Father of all, and His human children will suffice as the supreme end. Anything less than this degrades man more or less, making him who is a free personal being, inferior to impersonal force. St. Augustine knew better than the Buddha, when he gave expression to his "deep yearning towards God" in the words: "Thou hast made us for Thee, and our heart is restless till it rest in Thee."

This, we believe, is the message that the people of Japan need, and this message, we also believe, brings with it the necessary power for the regeneration of society and individuals. There is nothing that can make transgression of the moral law so terribly hideous as the full

knowledge that it is a violation of a Father's love. Demons may perhaps care nothing for this, but surely men are not so depraved that they are utterly incapable of shame and remorse for grieving Him who is their All-in-all. Then, with this consciousness of guilt to harass them, they may be trusted to cast about for some way by which matters may be made right between the Father and His prodigal children, and it won't be long before the discovery is made that help is needed from One who is "mighty to save and strong to deliver."

What a wonderful *role* the faithful Japanese evangelist and foreign missionary have to play in the great drama of life in this Empire under these circumstances! To be able to understand the real heart needs of this people, and to be able also to point them to Him who can give them the necessary help, is worth more than all earthly preferment.—H.K.M.

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## RELIGIOUS THOUGHT.

### I.—PRESENT SHINTOISM.

"THE Japanese religious world is in a chaotic state," says the *Review of Religious Reviews*. "It is divided and subdivided into innumerable sects and denominations. To find which is the right one to follow is an almost impossible task. A current rushes in from the West and meets that of the East, and the course of the latter will be changed. There is action and reation, one stream flowing one way, another, another." Such being the present state of the Japanese religious world as observed by the editor of the *Review*, he in the May number of his magazine requests answers to the following question: "What will be the future of Japanese religion?" Which question he sub-heads as follows: "1. What religion shall be selected?"









DAI BUTSU.





2. What shall be done about the present sects? 3. Shall that religion have Scriptures and a creed? 4. What shall be the form of organization of church or temple? 5. What shall be the method of propagation? 6. What shall be the method of influencing society and the home?" The editor desires to get the answers from the patrons and adherents of the different religions and from those who are interested in the religious condition of society. This act of the editor of the *Review* seems to represent very well what has been going on in the minds of religious thinkers for last two or three months. Religious literature has been much taken up with giving expression to the unsatisfactory results of observations of the present religious condition, and with hopes of a revival and reformation.

The Shinto papers are not free from this current disposition of mind. The *Iitsu* in its April number says: "We recognize that the religious world is so much corrupted and degraded that it cannot do anything for society. Without the earnest work of great men, there is no hope of correcting the corruption. There may be some learned and noble-hearted persons, but they are like a few sticks used to support a large house which is about to fall down. Even if a Shaka or a Confucius were to be born, he would not be able change the present condition. The only hope rests in the union of all the sects and denominations, and in fixing the doctrines of religion as the result of this union. This would elevate the character of the religionists and settle the foundations of faith, which would be a great benefit to society. Then religion would be respected by the people, and at the same time it would be able to perform its great mission. Why is it satisfied with being despised by the world?"

Is it the duty of religion to take advantage of the superstitious beliefs of ignorant people in order to collect

money? The religionists should have a tolerant spirit and work for the manifestation of truth to the world. To be bigoted, degraded and avaricious is not becoming to religionists. They should be benevolent and strong, in order to free human hearts from the bondage of superstition and lead the people into the sacred bliss of heaven. To speak is easy but to act is difficult, and the religionists of the present are degraded as the devils in the lower regions?

Almost the same ideas are expressed in the *Kyorin* in an article headed, "Responsibility of the Religionists," which, after mentioning how ancient Japanese manifested the glory of their country abroad and how they propagated the principles of Shinto in foreign lands, and how the responsibility of the present religionists is augmented since the recent war, says: "But before we work in foreign lands, we must settle the home troubles. What are the home troubles? What is the cause of the inactivity of our religion and what is the condition of the foreign religion in our country? We have Shinto and Buddhism, which are divided into many sects, each having different principles and different forms of ceremony. But it is not advantageous that they subdivide into so many sects and strive against each other and weaken their force toward the outside. The cause of inactivity is, therefore, that they are divided into too many sects and lack unity. The Japanese religions are now standing on a volcano. They expect eruptions and earthquakes every moment. What is the state of the foreign religion? In the past it made its believers worship the image of the cross but now it seeks to propagate its faith through worshipping the image of our Emperor. The work of the missionaries who try to make Christians of ignorant people need not be feared, but what disturbs the peace of our sleep is that there are traitors among our own people who try to import

Christianity and to Japanize it. Some are glad to see the Christians worship the image of the Emperor, and say it is a sign that they are giving up their principles. But we count it rather a source of great danger.

We are called upon to sweep away every hindrance in the way of our progress. Yet our religionists are careless about the general state of religion, and confine themselves to striving about such small points as differences of sect and so forth. Isn't this one of the great troubles? We can engage in foreign enterprises only after these domestic troubles are settled. This is our duty, our most important duty, to the present and our duty toward our ancestors as well.

The *Makoto* dwells upon the great assimilative power of Shinto. Shinto should investigate Christianity and Buddhism and assimilate their excellent points. It is too narrow-minded, shunning all contact with other religions. Christianity is undergoing a change and is adapting itself to Japan. But this is rather caused by the strong power of our nationality, for it refuses to admit Christianity in the form in which it is introduced from Western nations. But the Shintoists are ignorant of this great power of their faith. We have desired since the war to establish a great religion on the foundation of Shinto, but we are disappointed, as the people are bewildered by the glory of the victory and do not care about important spiritual matters. Shinto assimilated Confucianism in the feudal times; at present, it ought to assimilate Christianity and Buddhism.

#### II.—WITH THE BUDDHISTS.

The corruption and degradation of Buddhism is a well known fact, but the Buddhists seem to have become aware of it during the last few months as never before. A writer signing himself Gakuin Kojisays, under the heading, "The Present Religious Condition of Our Country:" "Who will listen to a

robber telling what Christ did, or to an immoral priest giving the sermons of Shaka? Though we do not know whether the Japanese religionists, and especially the Buddhists, are degraded or not, we often hear of cases like the above. Whose duty is it to hold the dignity of leader of the people, teaching them their responsibility, warning them of their sins, and giving them nobler aspirations? Isn't this the duty of religionists? But the reality is entirely different. From the chief temple down to the most insignificant one in the country there is corruption. Unless the religionists improve themselves first, they will not be able to perform their duty. The Buddhists themselves are responsible for this degraded state of religion. They should work for the culture of their own spirits and for the ennobling of their characters with might and main."

The *Dento* deals with the cause of the corruption of religion and the moral degradation of the people in general, and ascribes it to the reaction against the oppression of feudal times. Religion and morality up to the time of the Restoration were supported by authority and habit. In other words, the people were passive, and not spiritual, intelligent and active. Thus the sudden change in social organization undermined the foundations of religion. Had it been a spiritual, intelligent and active religion, it would have stood any change in the social structure, nay, it would have been the light to guide the people and the nation and give them peace amid their troubles. To follow the true principles of Buddhism and to change a religion upheld by authority to a spiritual one, to change a morality upheld by custom to an intelligent one, and to change the passive into an active spirit is the only way to save Buddhism.

The condition of Buddhism is looked at from a financial standpoint also. One of the editors of the *Taiyo* (The

Sun) says: "The chief temples, which once enjoyed the possession of boundless resources, are now worried on account of their becoming poorer every day. On the one hand an increase of expenditure is necessary as educational and missionary enterprises are extended, and, at the same time, the high-priests are anxious to fill their own pockets better; and, on the other hand, those who think they can buy a blessed life in heaven with money are gradually dying off, and their successors are such as have received a new education—an education either anti-religious or unfavorable to the old religious ideas; and the amount of contribution decreases month by month. Sometimes a chief-priest is said to be able to collect hundreds of thousands of *yen* by the delivery of a single sermon, but in fact the money in such cases is assessed on the believers like a tax. It is an open secret that the income of the chief temples is fast diminishing. Christian funds are supplied from foreign countries, and Shinto often receives Government aid. Even the *Tenrikyo* can collect thousands of *yen* in an hour. Why are the Buddhists so much troubled? They are worried about the decrease of income, but they have failed as yet to open their eyes to the fact that the cause of the trouble is their own improperly luxurious lives, and the consequent gradual loss of confidence in them on the part of the believers. No wonder they cannot settle their financial troubles. But this financial question is the decisive one for the chief temples; either they must fall into helpless decay, or find some new way of obtaining relief.

The *Jodo Kyoho* of May gives expression to some practical views on this same point. The priests live chiefly on the contributions of the believers, and they should therefore be as economical as possible. But in this age of wonderful progress and development it will not suffice to depend merely upon the believers,

for many of these are becoming sceptical and indifferent. Therefore it were well that they should find some supplementary means of support. They should not, however, engage in trade or anything that will lower their dignity and bring disgrace upon them. The writer recommends the profession of the physician, the teacher and the literary man.

A writer says under the heading, "The Resolution of the Buddhists for the Future:" "Buddhism maintains its present position only as the result of the work done during hundreds of years past. But it is a most, important yet most neglected question, whether the so-called Buddhist believers of to-day understand the doctrines of Buddhism or not. Most of the priests of to-day work for the numerical extension of their religion, but are indifferent about its spiritual influence. The great majority of Buddhist followers do not know the principles of Buddhism, but perform the ancestral worship after the customs inherited from their forefathers. The priests are pleased if the number of these hereditary believers increases, but it is very dangerous to depend upon such a faith.

The number the Christians is only a small per cent of that of the Buddhists, but they surpass the Buddhists in their strong faith and practical morality. Therefore the Buddhists who work for the prosperity of their faith should learn to know the unreliableness of a mere hereditary belief."

### III.—ALONG THE CHRISTIAN CURRENT.

In recent issues of the *Kirisutokyo Shimibun* has appeared an able article on "The Present Tendency of Christian Work," by Mr. K. Matsumura, which is not yet concluded. The first subject he treated was the question of union. He explained how the union of the whole Christian church was expected and planned for some years ago, and how these plans failed. At present there is no hope of union. Even



those who were earnest for the union are now determined to work within the boundaries of their own denominations. Yet there are some who expect the union to be realized sooner or later, and are waiting patiently for that time.

One of the April numbers of the same paper had an article on "A Change in Mutual Understanding among the Ministers." The evangelization of Japan is a great work; it is not the work of a sect or two. All the Christians are responsible for it. Every denomination has been earnest within its own boundaries, but the result in general is not so great as might be expected. There may be many reasons for this, but the chief one is lack of unity. It may be too much to hope that every sect will work in the same way as the others, but at least the ministers of different denominations should understand each other. Our Christian community has been for some years in a sad condition of misunderstanding. But the war with China brought about a change. Though any remarkable effect cannot be pointed out as yet, good results may be expected.

The *Kirisutokyo-no-Ishizuyue* speaks of the "Present Condition of Japanese Christianity" as follows: It is not as active as might be expected, nevertheless it is not declining. It is just like a man about to advance a step on his way toward the boundless future. It cites three points as signs of this: 1. The present tendency of Christianity is practical; 2. Faith is more emphasized than before; 3. Its work is becoming aggressive.

Yet the outcome of a one-sided practical tendency is questioned by the *Kirisutokyo Shimbum*; it says: Some think that the inactivity of Christianity is due to theological discussions and to the desire for independence, and that discussions and theoretical investigations are injurious. But the foundation of the church must be

very weak, if it can be shaken by such things. The peace of the present is due to weariness of discussion, and not to true satisfaction. If things go on in this way forever, religious thought will die out, and this will in its turn bring death to the practical work.

The present unstable condition of the church is due to the fact, not that it has passed through difficulties and afflictions, but that it is under too peaceful and easy circumstances. The present peaceful state is not the result of true satisfaction. Simply the characteristic defect of the Japanese of being fickle manifested itself in the intellectual world. We cannot be satisfied with the peace of to-day. There is no need to hurry on the constructive work. There are many yet who are wandering about with sceptical minds and unsatisfied hearts. Moreover, many active, thoughtful men are giving up religion altogether. It is blindness to be pleased with the present apparent peacefulness. There is a deeper reason why the religious world does not become active.

Prof. A. Lloyd, of the Keiogijiku, has an article in the April number of the *Review of Religious Reviews* on the future of religion in Japan. Most of the seed of the Gospel sown in Japan seems to have been scattered on uncultivated soil, but there is no need of being disappointed, for the seed sown will not grow unless it dies. There are many methods of sowing, like those of the Roman Catholic, Greek Catholic, Episcopal, Methodist or Presbyterian Churches. If the seed sown by these grew in its original form, it would mean only the continuation of sects. The difference sects of is harmful and of no good. To the Japanese, who are ignorant even of what is recognized as sin by the Western Christians, all controversy about differences of sects is foolish nonsense. Therefore the seeds sown now for many years with great labor

must first die. Yet what dies is only the chaff and the bran. The sectarian or national differences will die, but not the truth, the inner life.

The translation of the report of the deputation of the American Board is appearing in the *Kirisutokyo Shimbun* and is read with much attention and interest.

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#### AN ABLE LECTURE.

PROF. HENRY HARTSHORNE, L.L.D., delivered an able lecture before the Tokyo Lecture Association a few weeks ago entitled, "Christianity and Problems of Modern Thought," in which the learned gentleman treated in a very scholarly manner such branches of modern religious science as, agnosticism, evolution, higher criticism, eschatology, ethical culture and inspiration. Bringing to his aid the results of a ripened scholarship, extensive reading, matured judgment as well as a long practical experience in the divine life, the eloquent speaker assumed the position of a liberal conservative thinker on orthodox lines. Dr. Hartshorne is not an arbitrary thinker nor yet is he a liberalist. He believes that the *whole* truth is not yet fully compassed and so he is ready to investigate and search, and yet he believes that sufficient has been so clearly revealed that no one need err therein. Nothing was said to offend even the most sensitive orthodox believers and yet the spirit with which the position of orthodoxy was assumed commended itself in such a way to those who could not accept his statements as to win their respect. Dr. Greene, as chairman of the Association, responding to the lecture, expressed the feeling of the audience in apt and eloquent terms.

The lecture is now published in pamphlet form, and is also translated into Japanese.—J.W.W.

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#### THE OKAYAMA ORPHANAGE.

TO speak about the Okayama Orphanage is perhaps encroaching on the province of the versatile Okayama correspondent of the EVANGELIST, but since he has said nothing lately about the printing department of the orphanage, I may call attention to the fact that it does excellent printing either in Japanese or English. The English printing can not as yet be done rapidly but it is well done, and they can bind either in cloth or paper. They have lately published a book of more than a hundred pages. They have already printed numerous tracts, and this work can be done with despatch and quite as cheaply as elsewhere. A four page tract of the usual size costs 90 *sen* a thousand, without a cover. Mr. Onoda Tetsuya manages these matters and he may be written to in English, addressing him at Okayama Koji-in, Okayama.

F. M.

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#### NOTES FROM THE MISSIONS.

##### I.

MISSION OF THE AMERICAN BOARD  
OF COMMISSIONERS FOR FOREIGN  
MISSIONS.

##### ANNUAL MEETING OF THE KUMIAI CHURCHES.

THE eleventh of these annual gatherings convened at the Rakuyo church, Kyoto, on April 1st and lasted three days. It was preceded by a devotional and conference meeting of one day at Uji, a suburb of Kyoto, famed for its fine old tea plants. This gathering was similar in spirit and aim to the celebrated Nara meeting held last October.

At the *Sokwai* proper there were some sixty voting members, representing fully forty churches. As many more non-voting delegates were in attendance and a cordial invitation was extended as usual to

the missionaries to sit as *bangwai* (non-voting) members.

Rev. T. Miyagawa of Osaka was elected chairman and presided with his usual force and fairness. The reports from the churches were certainly not very gratifying so far as figures go. Only 266 baptisms the past year and a net loss of 1299. But this is largely accounted for by the revision of the rolls in many churches, and a weeding out of a large number of those who were members in name only. The number of baptisms was 19 less than for the preceding twelvemonth.

Three men have been ordained during the year, but several others have left the ministry to engage in a business career.

Total collections reported: \$18,451.47, which is \$3,594.09 less than for 1894. All reports tended to show that a better spirit has come over the churches since the close of 1895, and it should be remembered that the recent large additions in several churches are not included in the foregoing statistics.

In response to the persistent pleading of the representatives of the weaker churches, the rule of membership in annual meeting was changed so as to allow all recognized churches, whether financially independent or not, *voting* privileges. The only distinction now remaining is that financially dependent churches are allowed but one voting representative while the others have two each. This settlement of a vexing question that has caused some ill feeling for years, was a distinct advance toward harmony in the denomination. The meeting as a whole was quiet and practical. The relation of Christianity to commercial life received considerable attention.

#### BIBLE STUDY.

Rev. B. F. Buxton, of Matsue, has held meetings of a highly spirit-

ual order at Ochiai, Okayama and the Doshisha, Kyoto. Many individuals have been greatly helped thereby, noticeably Mr. Ishii and his associates at the Orphan Asylum. Partly as a result of this work, 28 of the older children and two adults (together with one infant) received baptism at the Orphanage on April 19.

The Asylum is prospering steadily in all departments. It now earns from \$8.00 to \$17.00 a day. Its pressing need is more buildings and improved machinery. Mr. Ishii and his associates are praying and working for an endowment of \$10,000. One Japanese gentleman in Hokkaido has subscribed \$50 to this building fund, another in Vancouver \$100, and two American ladies have sent \$150 and \$200 respectively. Some smaller gifts have been received, but much more is required.

#### CALLED UP HIGHER.

This reference to the Asylum leads me to note the peaceful, triumphant *going home* on May 11th of one of Mr. Ishii's most tried and trusted friends, his spiritual "*ani san*" (elder brother) and one close friend. I refer to Watanabe Kamekichi, an ex-criminal who, losing his parents in early life, was brought up a thief among thieves and had served out seven sentences in jail or prison. He was converted years ago in Kobe, became a thoroughly reformed man and did much effective service in Kobe, as a Christian chaplain in the prisons at Matsuyama (Shikoku) and Kushiro (Hokkaido), and during the past three years here in Okayama. A physical dwarf, he was a spiritual giant, a miracle of redeeming grace. Mr. Ishii publicly testified that Watanabe had been the spiritual backbone of the Asylum.

#### SPECIAL MEETINGS.

In addition to those already referred to and the usual spring con-



ferences in local associations (*bu-kwai*), some half a dozen of the leading *Kumiai* preachers have been holding continuous preaching services in a number of places all over the main island. The results though not yet tabulated, as the work is only well under way, indicate a steadily rising tide of interest in religious matters.

#### ANOTHER STEP TOWARD INDEPENDENCE.

In keeping with the general movement of the times, and influenced by certain special considerations, the trustees of Doshisha University at Kyoto have decided to close at an early date all formal relations hitherto existing with the American Board. At their annual meeting in April they unanimously passed a vote which may be roughly translated as follows:

1. "That we express our deep feeling of gratitude to the American Board for its generous support in sending us ever since the foundation of the school, many missionary teachers and large grants in aid.

2. "That in order to make clear our relation to the American Board we decline to receive after the close of 1896 its customary gift of an annual subsidy and its aid of missionary teachers. However this shall be carried into effect after consultation with the Board.

3. "That we make it our object to be clearly understood that we issue our appeal to people of all nations for their sympathy and help toward maintaining and enlarging our work."

In a recent letter addressed to the Kyoto missionaries (of the American Board Mission), President Kozaki asserts that the trustees intend the institution to be "thoroughly and genuinely Christian" and that they propose to "make it a centre of Christian influence in Japan in the future as it has been in the past." He also expresses the earnest hope that the missionaries will continue to assist in the work of the school.

At this transition period comment on the action here reported, especially by one so closely related to all parties as the writer, would be out of place. One remark alone must suffice. Many have felt for some time that for the sake of both the Board (which is primarily an evangelistic, and not an educational, organization) and the Doshisha, a closing of the old relations was highly desirable. It will be the earnest hope and prayer of all who have rejoiced in the past over the signal work of that influential school that this momentous change may prove a stepping-stone to an even grander work in days to come.

#### PERSONAL ITEMS.

The Mission deeply regret for their own sakes and that of Japan as a whole, that the decision in regard to Dr. Berry and family is adverse to their return to Japan. It is understood they are about to settle in Worcester, Mass. It is feared also that Miss A. W. Kent, for five years the accomplished instructor in music at Kobe College, who was obliged by ill health to return to America in April, will not be seen again in Japan.

Rev. and Mrs. G. E. Albrecht, Miss M. B. Daniels, Rev. and Mrs. H. B. Newell, Miss Cozad and Mrs. H. Pedley have also left us recently on well-earned furloughs.—J. H. P.

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#### II.

#### BAPTIST MISSION NOTES.

##### ANNUAL MEETINGS.

They were held in Kobe from April 10th to the 14th inclusive and were the largest in attendance and fully as interesting as any yet held. The number of regularly appointed Baptist missionaries and foreign workers affiliated with them as independent and self-supporting laborers is now 65, the largest number

yet recorded in our history. And we are still blessed by having a large proportion of them in Japan, only 4, all of whom are soon hoping to be with us again, being away on furlough. During the year 9 have returned to their posts and 7 have associated themselves with us. Two have gone to their reward. Mrs. Sharland who died in Chofu, April 19th, 1895, and Mrs. Poate, who died in Sherman, N. Y., February 24th of this year. She was the wife of Rev. T. P. Poate, who was the pioneer in Baptist work in Northern Japan and long resident in Morioka. Though at the time of her death Mr. Poate was no longer connected with the A.B.M. Union, we feel that we have lost one of our number whose place it will be hard to fill. Both she and Mrs. Sharland will long be remembered for their consecrated lives.

Our missionaries have occupied during the year 10 centers, stretching from Hokkaido to Kyushu, around which are clustered 84 out-stations. Our churches now number 25, of which 3 are self-supporting, and our membership is 1780, an increase of  $7\frac{1}{2}$  per cent over last year. Our native force numbers 109, of whom 23 are Bible-women. The Theological Seminary has had 15 students in attendance and the Tokyo Baptist Academy has registered 18, a very satisfactory number for the first year of the school. The five Girls' Schools show a falling off in attendance from 234 to 196. Other schools, including day and evening schools, kindergartens, etc., number 12, with an aggregate attendance of 398. Sunday-schools number 80, with an enrollment 2 986 children. The believers have contributed for all purposes 1,463.58 *yen*, which is equivalent to an average daily wage of probably not over 15 cents.

The reports given show wide evangelistic effort which resulted in 145 baptisms. Doors for such effort are wide open. In the preaching-places, on the street corners, at the festivals, wherever

the preacher may take his stand he is sure of a hearing, and generally an attentive one. The heaven thus put to work among the people is tempering their ideas regarding Christianity, even if it is not yet causing them to embrace it in large numbers. Bible-women most ably supplement the work of the male evangelists. A more encouraging outlook is reported than a year ago. Fifteen baptisms can be traced directly to Bible-women's work. The methods followed are direct teaching of the Bible, house to house visitation, Gospel talks at the lodging-places of the poor, classes for working girls, temperance meetings for young people, fancy work and sewing classes, and kindergartens. The Sunday-schools are doing a grand work among the children. The conversion of 25 is directly traceable to them.

President Dearing in his report of the Theological Seminary says: "The general spirit of the school has been an improvement over the preceding year. There seems to be a deeper consciousness of the sacredness of their calling on the part of the students, and a correspondingly greater care in public and private conduct. The reputation of the school is more valued by them. A deepening of the bond of relationship between the students and the churches has also been encouraging. The scholarship of the students has decidedly improved and their evangelistic zeal is also marked." Besides the work of the regular departments Mrs. Bennett has given instruction to all in music, Mrs. Dearing, to an advanced class in New Testament Greek and Mr. Dearing has done work in English with those fitted for it. Lectures by thoroughly equipped men have been listened to with much profit. The library is much used and during the year has increased its English books by 105 and its Japanese by 163. There are still needed many helps for all departments, but especially for that of the Old Testament.

The Tokyo Boys' Academy has under Principal Clement made a good start. Opening with but eight students it has enrolled 18 during the year. The number might have been largely increased had not the principle of self-support been adhered to so rigidly. As in the Seminary, the young men have shown a very gratifying zeal for evangelistic work and the spiritual tone of the school is high. The only teacher not a Christian at the opening of the school has given evidence of conversion since.

The Girls Schools continue their good work in the school room and in evangelistic work as well, for they are all headquarters for Sunday-school and Bible-woman's work. Whether cloud or sunshine has been the experience, all have been much blessed in the work they are doing and are entering upon the new year with bright prospects.

A paper on self-support by Rev. J. W. McCollum was of especial worth. It emphasized most emphatically the necessity of doing our work along the lines of self-support. We are fully convinced that the correct solving of this question is vital to the stability of our work and yet the solving is most difficult. Our faces are turned in the right direction, however, and the efforts made are already bringing results. The students in the Seminary are required to devote much time to evangelistic work; several of the boys in the Academy support themselves, and not one receives board and lodging gratuitously from the school. In the Girls' Schools the supported students are as far as possible employed in various kinds of work, this in some cases saving servants' and sewing-teachers' wages. Evangelists and churches are being taught the nature of true independence, and some are learning the lesson. Encouraging beginnings are seen which we hope will bring abundant results.

The annual sermon was preached by Rev. A. A. Bennett from the

theme, "Consecrate the Now." Its spiritual influence was marked, and was upheld by the exceedingly helpful half hours of devotion with which the meetings opened and by the papers on the Holy Spirit by two of the brethren. Rev. G. Harrington's paper considered the Holy Spirit as the organizer and controller of all missionary work in the nineteenth as well as in the first century, and Rev. Nathan Maynard's considered the mutual relation of the Holy Spirit and the believer. Both were of great help and were followed by appreciative discussion in which emphasis was laid upon our need of following the Holy Spirit's guidance and teaching, and of relying upon Him in this, His dispensation.

Encouraged and strengthened for another year's work we have returned to our homes, thankful for the privilege of meeting together, but above all thankful for the privilege of working in Japan. Brothers and sisters, pray for us.—Abbreviated from *Gleanings*.

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### III.

#### HISTORICAL SKETCH OF THE JAPAN MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Rev. Dr. Verbeck in his "History of Protestant Missions in Japan," of the above named Mission records: "Cumb. Presb. 1877.—In 1875 the Board of Missions of the Cumberland Presbyterian Church, located at St. Louis, Mo., appointed two missionaries for the work in Japan. Of these one was detained by order of the Board to prosecute medical studies; the other, the Rev. J. B. Hail, accompanied by his wife, reached Japan in February, 1877. Osaka was selected as the place to begin preparations for the work." Two other ordained ministers with their wives have been added to the Mission since that time, namely, Rev. G. G. Hudson and wife (1886) and Rev.



G. W. Van Horn and wife (1888). In 1880 was organized the Woman's Board of Missions of the Cumberland Presbyterian Church, and the following workers have been sent to this field :

NAMES.	DATE OF ARRIVAL.	REMARKS.	PRESENT LOCATION AND WORK.
Miss A. M. Orr.	1881	Returned to America 1887.	Married Supt. Missions C.P. Church U.S.A.
Miss Julia Leavitt.	1881	Tanabe, Japan.	Evangelistic work.
Miss A. M. Drennan.	1883	Tsu, Ise.	Bible Woman's Training School & evangelistic work.
Miss B. A. Duffield.	1885	Etajima, Hiroshima <i>ken</i> .	Married Prof. Frank Muller of Naval School, Etajima.
Miss Rena Rezner.	1886	Returned to America 1893, on sick leave.	Absent on sick leave.
Mrs. G. W. Van Horn.	1888	Osaka, Japan.	Evangelistic work, Osaka.
Miss May Morgan.	1890	Returned to America 1893, on sick leave.	Absent on sick leave.
Miss Agnes Morgan.	1890	Returned to America on sick leave.	In America for treatment.
Mrs. Mary A. Gault - Suganuma, M. D.	1892	Resigned 1894.	Medical work, Nagasaki.
Miss Jennie Freeland.	1893	Uemachi, Osaka.	Evangelistic work.
Miss Ella Gardiner.	1893	Osaka, 22 Concession.	Girls' School (Wilmina.)
Mrs. N. A. Lyon.	1894	Tsu, Ise.	Bible Woman's Training School, (Wilmina) Girls School.
Miss S. Alexander.	1894	Osaka, 22 Concession.	

When our first missionary acquired a sufficient knowledge of the language to tempt him to essay efforts at preaching, we began to cast about to find a suitable preaching - place. After several months of successive searching, we succeeded in finding a man who was deficient enough in neighbourhood pride to rent a house for Christian work. It was a three-roomed building on Ruhe-bashi street in South Horiye, and the first sermon was preached in it Feb. 9, 1879, at 4, p.m. In speaking of these first meetings in 1879, the report says : " It is a matter of profound interest to witness the attention paid by some of the hearers, and to see others dropping into the passage-way as they are passing, and standing with great burdens of wares upon their back, and greater burdens upon their hearts, turning their bronzed faces

toward the speaker to catch his words. At such times one feels an intense longing for a thorough knowledge of the tongue through which so many deaf hearts must be reached." It is perhaps needless to add that the seventeen years intervening since that time only intensify the longing for a " thorough knowledge " of this twisted and tortuous tongue.

A Sunday-school, with an average attendance of fifteen, was organized November 2, 1879, and a weekly prayer meeting was regularly maintained, out of which grew a weekly meeting for " inquirers." The first converts were baptized September 26, 1880—two young men. At that time, too, we enjoyed our first communion service. Rev. G. G. Hudson says of these two men : " These were the first-fruits of our Mission in Japan. Without special direction from their teachers, these men consulted together, and agreeing that, as they were the first members of this new church, their conduct would have great influence over those who should join later, they sought help from God to fit themselves for their responsible position, and promised on their part to have a stated time for secret prayer, and to give to the Lord one-tenth of their income. Having such a foundation," remarks the writer, " we may hope that all the building, fitly framed together, shall grow unto a holy temple in the Lord." Of these two young men one, after a life of devotion to evangelistic and colporteur work, always maintaining himself until the native brethren were able to give him a pittance, at last " fell on sleep." The other one is now engaged in missionary work among the Japanese in the Sandwich Islands.

In 1881, about the middle of the month of May, touring work in the province of Kii, Wakayama *ken*, was begun. Three tours were made during the year. The wives of the

missionaries then on the ground began a couple of women's meetings, which grew in interest and resulted in good. November 21st of this year the Mission had the pleasure of welcoming the first appointees of the Woman's Board, who devoted their time for the first three years mainly to the study of the language. After this they gave themselves principally to evangelistic work in Osaka and the province of Kii. All the converts baptized in any part of the country were enrolled as members of the Osaka church at first. By the close of 1883, there were forty-five members—in Osaka 37; in Wakayama 1; in Hikata, the centre of a cluster of villages near Wakayama, 5; in Tanabe 1; in Shingu 3.

The Mission started out with the idea of the responsibility of the native Church for the conversion of Japan, as the constructive principle of its policy in dealing with the Christians. In accordance with this idea they sought to exercise no "dominion" whatever over them, but to act as simple co-laborers with them and undertaking no work or movements without due consultation with them and even refraining from cherished plans if they did not meet their approval. The church dealt with the matter of having elders very cautiously. After much discussion, they determined to try the project for one year, beginning with the election of one for a month's service, and, if it turned out well, they would try it another month, and so on throughout the twelve. The next year the term of service was prolonged to six months. After that the elders were elected annually, until the number of Christians had become large enough to form other churches.

In 1884 property was purchased on the Foreign Concession for the purpose of providing a proposed Girls' School with a suitable home.

This school was opened by Mrs. A. M. Drennan, January 8th, 1884, with four pupils. It has since been known as the Wilmina School for Girls. At the beginning of 1886 its enrollment was fifty-nine; average attendance, forty-one. The first year six of the pupils united with the church, and others were awaiting baptism. At the beginning of 1887 there were sixty pupils. The first class graduated in 1886. It had a baptism of fire in 1887, the entire building having perished in flames while the principal was absent in the city. When she returned from her meeting that night, it was to witness only three or four charred posts outlining themselves in the midst of the smoke. Governor Tateno immediately furnished the teachers and school a place in the city until their own house could be rebuilt. His distinguished kindness was highly appreciated, as was that of various foreign residents in Kobe, Osaka and elsewhere. The number of pupils reached more than one hundred in enrollment the year that the reaction set in against "foreign" institutions, and gradually fell off in attendance until about two years ago, when the pendulum began to swing the other way. Several of the women sent out by the Woman's Board have worked faithfully at different times in the school either as principals or as teachers: Mrs. Van Horn, Misses Duffield, Reznier, May Morgan and Agnes Morgan; and, during the temporary absence of the principal, Misses Gardiner and Alexander are engaged in this work. There has been a total of 58 baptisms from the beginning of the school. Of the fifty or more preparatory and academic graduates, forty-three are Christians. Of these three are assisting in Bible work, several have married Christian men, and one is the wife of a pastor. There has been an attendance of over two hundred in

all from the beginning of the school. In 1890 a large primary class was discontinued, only pupils being admitted who have passed the Government primary schools.

As usual on Mission ground, the spontaneous desire for union early made itself felt, and there was a general sounding of some of the other Presbyterian bodies as to the feasibility of union with the already united body, composed at that time (1882) of the Northern Presbyterian Church, Reformed (Dutch) Church, and United Presbyterian Church of Scotland. It was not deemed advisable, however, to put on the back of the native Church another Reformed symbol, as it was already like a beast of burden bearing with more or less patience (generally less) those venerable symbols,—the Westminster Confession of Faith, the Canons of the Synod of Dort, and the Heidelberg Catechism. Later on, however, the native Church took favorable action in regard to union with the *Kumi-ai* [Congregationalist] and Presbyterian bodies on the basis upon which the committees of those two bodies had agreed. Subsequently the union with the other Presbyterian bodies was effected upon the basis of the present brief but most excellent creed of the Church of Christ in Japan.

The development of the work has been largely attained through following up the openings of Providence as they have occurred. The following instances may illustrate the manner in which the establishment of some of the churches has been brought about. "Some years ago," writes our Church annalist, "a man living at Shingu sent his sister to a Girl's School of the American Board at Osaka. She became a Christian, and, on returning home and observing the rules of a godly life, was greatly persecuted by her relatives. To spend the Sabbath in a Christian-

like manner, she was compelled to retire to the mountains, where she spent the day in reading and prayer. Some time after that Yamamoto San, one of our first two converts, was preaching through that province, depending wholly upon Providence for his support. He reached Shingu late at night without money or acquaintances, and weary with his march through mud and rain. He met a man who proved to be a brother of the girl referred to, and who inquired his name and business. When told that the traveller was a teacher of the religion of Jesus, he invited him to his own house, saying that he wished to learn that way. From this grew the Shingu church."

The church at Naga, a village nine miles from Wakayama, was temporarily organized in 1884. A young man from one of the families of the village went to America to "seek his fortune." His father warned him expressly against the Christian religion, and was enraged to find on his son's return that he had become a Christian. The son patiently endured his father's wrath until he could be heard in explanation of his course, upon which his father became interested and afterwards received baptism a believer. The father of this young man afterwards was chosen to be an elder and was serving in that capacity at the time of his death. The young man himself returned to America, completed a theological course and is now faithfully serving the Wakayama church as its pastor.

In 1885 two other churches were organized, one in Wakayama and one in Tanabe. The missionary who baptized the first Wakayama Christian was on his return trip from the interior stopping for the night at Hikata, about eight miles from Wakayama, at the foot of the mountains. Here he received a letter from his wife, enclosing one written



to him from a young Japanese living in San Francisco. He had become a Christian and by means of correspondence had led his aged mother to faith in Christ. Being anxious that she should have religious instruction, he wrote, having learned from Osaka friends what missionaries were working in his *ken*, requesting that we should visit his mother. She was a poor woman living in a one-roomed house in a back alley, but she was rich in faith. She was baptized then and there, and with our evangelist, her Christian nephew and the writer we sat down to observe the Lord's Supper. For this we had a small tea-cup of *saké* (rice-beer) and the remains of a cracker, but the "feast" was a rich one. This was the seed of the Wakayama church.

In following up our openings the work gradually extended around the Kii coast to Miye *ken*, and, by means of Christians moving to Tokyo, work was also opened there. Groups of believers were gathered in Nagoya and Tokyo, which, after union with the other Presbyterian bodies, were transferred to the care respectively of the Southern and Northern Presbyterian Missions.

In October, 1884, the several churches, three of which had up to that time been formally organized, appointed delegates to meet with the Osaka church to take steps for a better organization. "They were in session about one week, and considered such topics as Form of Government, Confession of Faith, Missions, and Educational Work. The missionaries were called on occasionally for advice, but sustained to them no other than an advisory relation. The organization thus formed was intended to continue its existence until there should be a sufficient number of ordained ministers to organize regularly as a Presbytery. It maintained its organization until

the consummation of the union with the Church of Christ in Japan.

The Mission as a Mission never used funds from the Board for the support or aid of the Home Mission Committee which this body organized. The individual missionaries placed themselves along with their native brethren in this matter, leaving the regulation of the work wholly to them. Their Committee was quite ambitious to be financially independent and were not discouraged in that line by the Mission. It is a pleasure to record that our relation with the brethren of the native Church has been a cordial one and our confidence in them a growing one. Under God the success of the work has been largely due to them. The various churches now have six church buildings erected by themselves, aided by the missionaries. The policy of the Mission has been not to call for aid from the Board for such purposes. Another church has a valuable lot free from debt and the members are contributing monthly in shares of 3 *sen* each to a growing fund for the erection of a church building.

The present membership of the churches is 624. There have been in all more than 1,100 baptisms from the beginning. A Bible Woman's School has been opened at Tsu, in Ise, under the presidency of Rev. Mr. Bano. It has enrolled 13 members this last year, having begun in April last. Our women missionaries have wrought a good work. They have helped "man" outstations which would have otherwise been lost to us but for their self-devotion. In this way the work has been widened and made stable in several important interior centres. The Mission has work now at almost every important centre in the Yamato Peninsula, besides several points in Setsu and Kawachi.—A. D. H.

## IV.

JAPAN MISSION OF THE REFORMED  
IN THE UNITED STATES.

The work carried on by this Mission is almost entirely within the bounds of Miyagi *Chukwai* [Classis], of the Church of Christ in Japan. The Mission carries on evangelistic work in two ways. In the first place, through its own Evangelistic Committee. It employs men and women, whose work is under its own supervision. Secondly, it co-operates with Classis, by contributing a fixed sum (until recently 92 *yen*) monthly to a joint Evangelistic Committee in which the foreigners have an equal representation. Some of the Japanese began to become restive under the situation and agitated for a change, so that all evangelistic work might be placed upon a co-operative basis. At the annual meeting of Classis in 1895 a committee was appointed to confer with the Mission concerning its relations to Classis. The Mission were not yet prepared to agree unanimously to an immediate change of existing relations. An application then came from the Japanese for an increase of the Mission's monthly contribution to 150 *yen*, said increase to be in force for three years, during which they would do all in their power to further the cause of self-support. This was agreed to upon certain conditions.

On June 6, 1895, the Mission held its annual meeting, on which occasion various reports were read. Three of these will be published in pamphlet form, so that there need be mention here of but a few facts. During the year \$3,400 was expended upon direct and indirect evangelist work, and some twenty-five pastors and evangelists were thus wholly or partially supported. Intensively the work of the year seems an improvement upon the preceding. "Among

the membership in general there is higher conception of the divine life in Christ, and a felt need of greater attainments in this spiritual life. The churches have been edified, and the people built up in their faith. Native preachers have preached more earnestly than ever before the plain and simple Gospel of Christ, and there seems to be a growing demand for this kind of preaching, thus showing that our religion is striking its roots more deeply in the hearts of the Christians, that it is becoming with them a heart experience, a life, which craves the true spiritual meat and drink of God. While this is true, there is still an alarmingly large number among the enrolled membership of the churches which absents itself from the services of the sanctuary, neglects the ordinances of the church, and which seems content with the name and form without having the true life and spirit of the religion of Christ."

The present number of students in the Tohoku Gakuin is 154, of whom 80 are Christians. Two were baptized during the year, while ten others are now under special preparation for admission into the church. Good work has been done, and an excellent spirit prevails.

Of the Miyagi Jo-Gakko (Girls' School) also the report was good. To the regret of all, however, it was found necessary to expel ten supported students for insubordination.  
—H. K. M.

## NOTES.

THERE are now some 30 woman physicians in Japan.

\* \* \* \*

The Summer School will be held this year at Okitsu, Tokaido, July 7 to 17:

\* \* \* \*

It is estimated that there are in Japan 96,500 people to one Protestant foreign missionary.

The Greek Catholic Church is said to have 22,576 adherents in Japan, while the Roman Catholic communion numbers 50,302.

\* \* \* \*

The late Chino-Japanese war caused 33,385 men to lose their lives through disease in the Manchurian and Formosan campaigns.

\* \* \* \*

The Board of Missions of the Church of Christ in Japan has arranged to open up work in Formosa, by electing Mr. K. Kawai as its pioneer evangelist.

\* \* \* \*

Seventeen organizations were represented at the recent (May 22 and 23) fourth annual convention of the Japanese United Society of Christian Endeavor, which was held in Kyoto.

\* \* \* \*

An old lady living in Miyagi prefecture has given expression to her patriotic sentiment by presenting to the Naval Department a rope made of hair gathered by her from the heads of 1,000 women.

\* \* \* \*

A Japanese Christian paper says that a few years ago Buddhists boasted that their system was philosophical. Now that it is being made the object of attack on scientific and philosophical grounds, its supporters say that Buddhism is not philosophy but religion.

\* \* \* \*

At a large meeting of priests and others belonging to the Hongwanji sect of Buddhists held in Kyoto it was resolved to raise, if possible, *yen* 3,600,000 for propagating the faith in Formosa and Hokkaido (Yezo). One million families are claimed as adherents of the sect.

\* \* \* \*

Women are coming to the front in Japan. Formerly, according to one of the papers, the only reputable occupations open to them were such as raising silk, weaving, sewing, midwifery, hair-dressing, &c. Now, women may also be physicians, musicians,

novelists, school-teachers, telegraph operators, nurses, and the like.

\* \* \* \*

The writer of the sketch of Bishop Nicolai feels that he is not doing justice to the subject of his sketch without adding a word about his wonderful success in utilizing Japanese assistants. In his judgment it is no exaggeration to say that in this particular no missionary that ever came to Japan can be compared with Bishop Nicolai.—D.B.S.

\* \* \* \*

Some time ago the *Kyōiku Jiron* ["Educational Review"] sent out a request that its readers express their opinions as to what causes operated to produce the physical weakness of the Japanese. Most of the replies agree upon the following three causes: 1. The prohibition by Buddhism to eat animal food; 2. Premature marriage; 3. Ignorance on the part of parents of sanitary laws.

\* \* \* \*

On the 2nd of May the Scripture Union for Japan held its Spring social meeting at the villa of the Minister of State for Finance. Over 700 Christians were in attendance. According to the secretary's report there are now 1,034 persons belonging to the Union, 41 of these belonging to the Yokohama branch for the blind. About 1,200 copies of the Union's magazine were issued monthly.

\* \* \* \*

May 2nd and 4th, 1896, were gala days for the Sendai Methodist Episcopal church, which then celebrated the tenth anniversary of its coming into existence. Presiding elder Matsumoto had charge of the festivities, in which invited guests from other denominations had a share. Rev. H. W. Swartz, M.D., and wife have labored in connection with this church for a considerable length of time and enjoy the love and confidence of the people.

\* \* \* \*

One of the modern religious systems in Japan is the *Tenrikyō*, or "Teach-



ing of the Heavenly Reason." The police authorities evidently think that the practices of the new religionists are altogether too earthly to be unobjectionable. Official warning has already been given the public in Tokyo against the dangerous influence of the *Tenri-kyo's* dances in which the sexes take part promiscuously. The inner working of the system is now being investigated.

\* \* \* \*

There are now two Life Assurance Companies specially inviting the attention of missionaries in Japan. One is the Presbyterian Ministers Fund, concerning which Rev. T. C. Winn of Kanazawa can furnish particulars. The other is the Sun Life Assurance Company of Canada represented by Mr. S. Y. French, No. 2, Bluff, Yokohama. With these two thoroughly reliable companies before them, missionaries should have all the opportunity they want to attend to an important duty.—D.B.S.

\* \* \* \*

Rev. J. B. Porter, who has favored the readers of this magazine with an historical sketch of the West Japan Presbyterian Mission (see the February number), was on the 14th of last April overtaken by a terrible accident. While returning from the meeting of the Naniwa Classis held at Kanazawa, he was thrown off his bicycle down a steep precipice, thereby sustaining serious injury. Latest advices are not at hand, but the unfortunate missionary is presumably on a fair road to recovery.

\* \* \* \*

Commenting on the new civil code recently passed by the Imperial Diet, the *Gokyo* says: "The articles in reference to the relations existing between father and children, brothers and sisters, husband and wife, are based upon the principles of individualism, the very life of modern morality. Most likely the new code will occasion conflicts in various ways with the old moral ideas of the country, which all

centralize in the family. Hence there's no other alternative for the people than to accept Christianity, which is the life of modern morality, and make it the dominant religion of the country."

### BOOKS AND PERIODICALS.

VARIOUS numbers of the following magazines have reached us since the last issue of THE JAPAN EVANGELIST: "The Church in Japan," "The Baptist Missionary Magazine," "The Mission Field," "The Baptist Missionary Review," and "The Missionary."

Rev. J. H. Pettee, of Okayama, has issued "A Census of Christian Charities in Japan," copies of which may be had at the rate of five *sen* each, not including postage. The "Census" is professedly imperfect, and the compiler solicits data for use in the next revision.

Prof. E. W. Clement has issued a small work on "Elementary Lessons in the English Language for Japanese Students." The underlying principle is to teach those sounds first which correspond most nearly to the names of the letters. (Aoyama Industrial Press.)

A little paper-cover volume of 171 pages has been issued in memory of Mrs. Kashi Iwamoto, formerly a regular contributor to "THE JAPAN EVANGELIST." The book contains a biographical notice of the estimable deceased lady together with a collection of her English writings. Much of the matter has already appeared in this magazine.

A copy of "The Shepherd's Voice" (containing "The Christian Journal") has been sent us by the editor, Rev. E. Snodgrass. One of the features is a letter from Dr. A. Diomedes Kyriacos, Professor of Greek at the University of Athens, on the design of baptism and the proper translation of the Greek word *baptizo*.

# The Japan Evangelist.

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## SOME OF MR. FUKUZAWA'S ESSAYS.

Translated by K. YABUUCHI.

(Continued.)

### SEVENTH ESSAY.

#### PEACE OF MIND.

OUR earth in this great universe is like a poppy seed floating on the sea. The beings which we call men live and die on this poppy seed. But they know neither why they are born nor why they die. They know neither whence they come nor whither they go. Their bodies are five or six feet in height, and they rarely live for a hundred years. They are like dust or animalcules found in stagnant water. Gnats are said to be born in the morning and to die in the evening; yet their life is not much different from that of men. A flea does not differ much from an ant in the eyes of an elephant. A difference of a minute is very insignificant in a stretch of a hundred years. When looked at from the infinite greatness of the universe the heavenly bodies are small, the earth insignificant, and ignorant weak beings like men are no better than worms. They come into existence spontaneously and live

a dream-like life. Nevertheless most men worry about riches or poverty, prosperity or adversity, and tire themselves out, just like a group of ants working in the garden all unconscious of the heavy storm about to burst upon them, or like grasshoppers hopping about on the grass suddenly surprised by the cold wind of autumn.

Living in this world as we do, however, though our life be ever so brief, we should be decided in our minds as to the best way of living. What is this way? Human life is but a joke; yet we should not consider it merely a joke, but live an industrious life, endeavoring to obtain riches and prosperity without disturbing the happiness of others, and think of a life of fifty or sixty years as a long one. We should serve our parents faithfully and work for the public good and the welfare of posterity. With such thoughts and purposes in mind, to live a life free from error is the duty of worms—no, of the lords of creation. If we understand that human life is only a joke, we will not be worried by anything that may befall us, and we can be calm amid the tumults of the vulgar crowd. It is through such views of human life that peace of mind may be obtained.

## EIGHTH ESSAY.

## GOOD AND EVIL MATTERS OF LIKE AND DISLIKE.

Morality originates when men come into association with each other. A shipwrecked man, for example, stranded on some uninhabited island, would find all concern about morality unnecessary. He could not tell a lie because there would be no one to whom to tell it. He could not steal because there would be no owner. The only thing he would have to do would be to keep from starving and freezing, and such actions are from a moral standpoint neither good nor evil. Therefore morality is something that concerns the relations between man and man.

Then what are good actions, according to the standards actually prevailing among people now? Good actions consist in doing toward others such things as they like, and evil actions are simply the actions of an opposite character. An old sage taught us not to do to others what we should not like them to do to us. What we like or desire is what our consciences naturally demand. Even liars do not themselves like to be deceived, nor do thieves like to be robbed. Thus, if even evil-doers follow this rule, the difference between good and evil is at once clear. The standard of good and evil is obvious, and every one insisting upon his likes and dislikes becomes a teacher of morality.

But the affairs of human society are complex, and there are very few who can understand the truth. Most people will be surprised at the statement that even thieves understand the difference between good and evil, or, that every man can be a teacher of morality. Liars and thieves are liable to exert an evil influence upon society. Hence religion becomes necessary. Religion appeals to the faith of men, and preaches the teach-

ings of some founder as an expedient to turn the hearts of the people toward the good. Religion is thus an excellent means of influencing the vulgar classes of people. Morality determines the standard of good by processes of reasoning, but religion confirms it by the words of some ancient wise man. The two, morality and religion, do not differ as to their standards of good and evil. In this sense it is that we speak of the benefits of religion, though we ourselves do not believe in it.

## NINTH ESSAY.

## DOING GOOD IS EASY, DOING EVIL IS HARD.

Every man wishes others to be good, even though he is not good himself. He blames others, but does not like to be criticized himself. He strikes others, but does not like to be struck. He likes and dislikes according to the directions of his conscience. Therefore to do good is to follow the natural inclination of the heart. Of course a man has freedom to follow this inclination or not, but he can have peace of mind only by following it. It is human nature to prefer ease to anxiety. Then which is the more troublesome, —to do what every one likes or to do what every one dislikes. It is easier to give a thing than to snatch it away from some one. How difficult it would be to break into some one's house and steal his property or injure his person. Even slight offences, such as telling lies, giving trouble to others or stealing even so much as one *sen*, will invariably leave anxiety in the heart, for those who were offended will not feel well about it, and may get angry and try to take revenge. So the heart of an offender can never be free from fear. Thus, if only the natural desire of the human heart to do what is easy and avoid what is hard, is cultivated and developed, there is no need of difficult moral instruction. To be troubled



through one's evil doing is not only immoral but foolish.

#### TENTH ESSAY.

##### GREAT IS THE HUMAN HEART.

A human being is but an insignificant worm, its life of fifty, sixty or seventy years is but a joke and needs not to be lived in seriousness. Life means death, and death is not a matter of wonder. Riches and poverty are nothing, being inconstant in their influence, so that the poor are not always in misery nor the rich always happy. Such things are trifles that soon vanish. If we cherish this view of the world, our hearts will be at peace.

But the question still arises, How shall we act in the world? Worms are nothing but worms, unable to understand noble thoughts. Therefore while we are of their number, we should love life and prosperity, hate death and adversity, and desire to increase our happiness. Toward these ends we may endure troubles not only for our own sakes but also for the sake of our parents, our children, our friends or the public. To live such a life is the duty of men. As said before, human life is a joke, and death is nothing. But as a practical way of life we are persuaded that we should love life, do good and avoid evil. This may seem a great contradiction. But the human heart is great and goes beyond the light of reason. For example, we make fires in our wood-built houses, and sometimes accidentally burn them down. Or, often men fail to take care of their bodily health and so become ill. All these things take place according to fate and natural law. Yet all people are startled when their houses take fire, and troubled when they become sick. They should not be startled nor troubled in such cases, because it is natural for houses to burn or bodies to become diseased when im-

properly cared for. But in practice this is not possible. People will become startled and then perform their duty all the more energetically. Which is right and which is wrong we can not judge, but the human heart can work in two ways because it is very great. Understanding well that human life is but a joke, we must go forward and do our duty earnestly and conform to the social order. Thus by knowing that all things are but shadowy trifles, we shall not be overtaken with surprise by anything that may befall us, and we can maintain our peace of heart.

(To be continued.)

#### MRS. MARIA T. TRUE.

By MISS A. K. DAVIS.

AT half past eight o'clock on Saturday evening, April 18th, after an illness of five months, one of God's dear children left "the earthly house of this tabernacle" to enter her eternal Home. The summons came after days and nights of intense suffering, of unspeakable weakness and weariness, all of which had been borne, not only with heroic fortitude and patience, but with entire and unquestioning submission to the Father's will. The meaning of all is made plain to her at last, and friends here and in other lands, while sorrowing over their own loss, can not but rejoice that the "far more exceeding and eternal weight of glory" is now hers.

Mrs. Maria T. True was borne in New York State, in 1840, where she was educated and began teaching at the age of sixteen. She was married to the Rev. Albert True, May 16th, 1865, and during their married life they lived at Cedar Falls, Iowa, actively engaged in home mission work, and afterward at Elbridge, New York.

After her husband's death, in 1871, Mrs. True entered upon city mission work in New York City, and was there until 1873, when she went to China under the Woman's Union Foreign Missionary Society. Owing to circumstances, the special work for which she went could not be carried out at that time, and Mrs. True came, under the same Society, to Japan, in November, 1874, and became a teacher in their school, 212 Bluff, Yokohama. Some who were in the school at that time have since been closely associated with her in her work in Japan; among others, Mrs. Chika Sakurai, Dr. Kei Okami, and Dr. Y. Hisbikawa.

In September, 1876, Mrs. True came to Tokyo to take charge of the English Department of the Hara Jogakko, where Mrs. Carrothers had been teaching. That school, a year or so later, was united with the Presbyterian Girls' School at No. 42, Tsukiji, which now forms part of the Joshi Gakuin in Kojimachi.

In 1879, when a call came from Kanazawa, Kaga, for English teachers, Mrs. True went in company with Mr. and Mrs. T. C. Winn, and was there one year, helping to start the grand work which has since grown up in that neighborhood.

In October, 1883, she was obliged to return to America on account of ill health, but returned in May, 1885, and started in with fresh vigour, teaching and carrying out plans for industrial work and the training of Christian nurses the latter work becoming very dear to her. She made a special plea for it on her return to America in 1891, and was intrusted with funds for the establishment of the Convalescents' Home and Training School for Nurses at Tsunohadzu, Tokyo. She lived to see this institution made ready for occupancy, and it is hoped that it, and the flourishing evangelistic work

already started in connection with it, may grow and develop along the lines she so carefully planned and prayed over.

Strength and loveliness were combined in Mrs. True's character, so that with her unswerving adherence to principle and devotion to duty there was never even a suspicion of hardness or severity. She was one of the most loving and loyal of friends, and was simply untiring in her devotion to those who needed her help and sympathy. Those who "follow on to know the Lord" are the inheritors of His precious promises, and He becomes their strength. Undoubtedly this was the secret of Mrs. True's untiring labors, of her influence for good wherever she went, and of the hold she obtained on the hearts of those about her. The love which filled her heart, and the strength which sustained her, came from constant and intimate communion with Christ.

Miss Estella Finch of Takata, Echigo, has written a loving tribute in grateful remembrance of Mrs. True, from which the following extracts are taken:—

"She, more than most people, seemed to have very clear ideas of the God-given rights of each individual, rights which no one ought to override, no matter what their station in life. I remember an illustration. Some one suggested holding Cottage Prayer-meetings in the various homes on the compound, including a man servant's family, whose consent they evidently had no intention of asking. Mrs. True replied that, if, after consultation, he consented, she would be very glad; otherwise it must not be insisted upon. That he was in her employ, subject to her direction, occupying her servants' quarters, never seemed to her a reason why she should regulate such matters. I thought at the time that I should not have









MARIA T. TRUE.





hesitated, considering he was a professing Christian and it was for his benefit to have him take his turn with the others in having the prayer-meeting at his house, but felt that she was right. This is only one illustration out of many that I can recall of her recognition of individual rights. This principle entered into all her dealings with others, whether friends, pupils, helpers, workmen, or *jinrikisha* men. She might differ with the opinions of others, and occasionally feel it to be her duty to take a course opposed to them, but it was *never* in utter disregard of what others might think."

Because of her good judgment, her interest in every good work, her practical helping hand, her help was sought in various ways, consequently many were under obligation to her, but no one made people feel obligation *less* than Mrs. True. Because she had done a favor never seemed to her a reason why she should impose upon that person opinions. She helped as freely to carry out some plan she did not *altogether* approve as if it had been one of her own suggestion. She never showed pique at seeming disregard of her counsel, and if such disregard led to failure she never said, "I told you so."

Again, her exactness in ordinary things, especially in speech, made a deep impression on me. She did not reprove needlessly nor commend thoughtlessly; therefore her reproof was the more wholesome, her commendation the more gratifying when it came.

Side by side with mountain-like principles grew the sweet flowers of all the lovelier, gentler graces of the Christian life. In fact these flowers drew their nourishment from those mountain sides. In viewing her grand life among us, we should not forget that these beautiful things were there because they had mighty foundations. She, like her Master

went about doing good, and yet found time to caress the little children and "consider the lilies of the field."

I subjoin a copy of the resolutions drawn up by the Ladies' Christian Conference of Tokyo and Yokohama, of which Mrs. True was for many years a member.

"Whereas, Our Heavenly Father has called from our midst to higher service and to the rest of the 'many mansions,' our beloved sister and co-laborer, Maria T. True; and

Whereas, She was a friend, so loyal, so good, so true, to every one and to the work to which she devoted her life; therefore,

Resolved, That we, the members of this Conference, wish to express the deep sorrow and loss sustained by us, as a body and as individuals, in the severance of ties that have long bound us together, while at the same time fully conscious that our loss is her eternal gain, and,

Resolved, That her firm faith, her deep spirituality, all the beauty of her character and example shining forth the more brightly as we call them to mind, shall be to us, while we miss her saintly face and presence, an inspiration to greater devotion in every service for our Lord; and

Resolved, That in her steadfast, unwavering and uncompromising defence of the pure and good; in her consistent attitude of antagonism toward doubtful and hurtful practices of life, and her firm support of Bible study and teaching as the best means toward the elevation of the women of this land, we recognize lessons for our own admonition and imitation; and,

Resolved, That we desire that some one may be raised up to continue the work which our lamented sister has so well begun; and,

Resolved, That we desire to express our heartfelt sympathy with the daughter left alone in a foreign land and our hope that He who has taken

our beloved friend to himself will comfort the bereaved one in her sorrow 'even as a mother comforteth.'"

### MY RELIGIOUS EXPERIENCES.

By CHOKKWAN SAKAMOTO.

(Continued.)

#### *My Thoughts and Letters during my Imprisonment.*

IN prison there are more sorrows than joys. But a compensation is, that in so quiet a place one's thoughts are more easily concentrated, and one's mind becomes more receptive. Many precious lessons came to me during my Bible reading, but as the use of pen and paper were forbidden us, I could write nothing down, so that most of the lessons I learned and the thoughts I had are now forgotten. My joy was unbounded when the missionaries with whom I was acquainted visited us and talked with us. What especially touched me was the consolation given me by my wife and other sisters in Christ, for they, notwithstanding the gentleness of their natures, encouraged me with strong words of truth from the Bible. Some of the well known Bible stories also gave me much encouragement, such as that of Joseph in Egypt, or of Moses leaving Pharaoh's palace, and of the many persecuted for the Lord's sake. Often when any particular point touched my heart, having no pen or pencil, I inserted a piece of paper at the page or made a mark with my finger-nail. My poems I wrote on thick pieces of paper with bamboo chop-sticks. But when I afterwards tried to collect what I had marked, I found that the slips of paper were mostly lost, and the nail or chopstick marks no longer legible.

Whenever I wrote letters I tried to encourage the faith of the mem-

bers of my family and of the church. The following are copies of a few of them.

"From Chokkwan Sakamoto.

Imprisoned Dec. 27th, 1887. Room, No. 12. Term of imprisonment, 2 years and 6 months. No. 1924. Surveillance for 2 years more. One prize.

A prize has been given me for my good and penitent conduct, and I am allowed to write a letter once in two months. So then from now I can have the pleasure of writing to you.

We were very thankful to God for the kind letter you sent us. We are well, as we hope that you are also. May the grace of God be always upon you. We spend every day in Bible study and in prayer. Happily we have been blessed in body and spirit. Especially are we thankful to God that we have been permitted to experience what is written in Rom. v. 3-5. We have learned to glory in tribulations. Dear brethren, do not be sorry for us; rather rejoice that we have experienced such strengthening of our faith. I have one thing to ask of all the brethren and sisters through you, and that is, that they study and meditate upon Hebrews, vi. 1-6, and James ii 14. I am very thankful that the grace of God is upon the church and upon my native province, and that there are so many seekers after the truth. Experience from ancient times has taught that the activity of Satan is intensest where the grace of God most abounds. Therefore, may the dear brethren and sisters beware of him and constantly endeavor to make progress in their Christian life. To stop is to make the beginning of backsliding, which will end in crucifying Christ afresh. To become a stumbling-block to inquirers or to weak brethren is antagonistic to the will of Christ and whoever is guilty of such an offence can never hope to

receive the crown of eternal life. Let the dear brethren and sisters think of this and pray for the help they need, and God will care for them and make them instruments of his glory. Let them not become nominal Christians, but true and living ones, and let the world know that our God is the true and living one; let them work for the salvation of the brethren who are enslaved in sin. Any follower of Christ who complains that he is powerless and ignorant and unable to lead others to Christ, detracts from the glory of God, who hath chosen the foolish things of the world to confound the wise. Were not the apostles the sons of fishermen? Our earnest prayer is that you all may be strengthened of God. May his blessing abide with you forever. Please visit the members of my family often and teach to progress in the way of truth.

Chokkwan Sakamoto.

To Mr. Shosaku Arawo and  
Mr. Kokukichi Kasogabe,  
Sept. 24th, 1888."

The following is a letter I sent to my wife and Christian sisters:

"Chokkwan Sakamoto.

Imprisoned, December 27th, 1887. Room, No. 12. Term 2 years and 6 months. No. 1924. Surveillance for 2 years. One prize.

Chokkwan, a servant of Christ, salutes you and other sisters in Christ. May the boundless grace of God be upon you. We are happy to say that we are able to serve the Lord in the possession of good bodily health. I have been strong in body and spirit all through the summer, and was never obliged to use any medicine. Please thank God in our behalf. We are continually praising God for his blessings upon the church and upon our native province. We pray that you may receive grace to become examples of purity and nobil-

ity of character to your countrywomen. Remember that Christ has conferred special blessing upon woman. It is He alone that has raised her position. Even among the Israelites woman held an inferior position. But Christ treated her as standing on an equality with man. Through the blessing of Christ women have had great influence upon Western society. Accordingly, you who know Christ, ought to obey His will and try to manifest His glory. Please read Mark xii., from the 42nd verse on. That woman was poor, but she was honored by Christ for her deed, and her story speaks to all who read the Bible. She has thus exerted a good influence upon thousands of people during the past eighteen hundred years. On the other hand, look at Nebuchadnezzar, king of Babylon. He was a great king ruling over a vast realm, yet his name is forgotten. Do not think that you are Christians merely because you hear sermons on Sundays or read the Bible. See to it that you become true Christians in every sense of the word. Read Prov. 31; I. Peter 3: 1-6; James, 2: 14-17. Endeavor to live Christianity rather than talk about it. If you do this the Lord will bless you and give you the crown of eternal life. Think not of your own benefit only, but consider what is just and good toward all men. Thus will your characters become strengthened for greater deeds. For this I pray day and night. Please do not worry about us. We believe the Bible and God is with us. Read I. Peter, 3: 17, 18 and James 1: 12, and thank God. Let me know about the condition of your meetings, for I want to thank God for them and pray for His further blessing. Please write to me often. There are many among us who are beginning to believe in God. My cousin Aoki is one of them. Can you not take the daughter of Naga-



sawa under your care and send her to school? I hope you will consult with the brethren and see what can be done. Nagasawa is quite advanced in the faith. Please give our greetings to our brother Hisomu Hosokawa. He wrote us a kind letter. May the Lord bless you all and enable you to achieve what will fulfill our best hopes. Amen.

Chokkwan Sakamoto,

Nov. 1st, 1888."

The following is a letter sent to the young men of the church.

"Chokkwan Sakamoto.

Imprisoned Dec. 27th, 1887. Room, No. 12. Term of imprisonment, 2 years and 6 months. No. 1924. Surveillance for 2 years. Two prizes.

In the name of my fellow-prisoners I answer the kind letter received from you some time ago. We thank the Lord for the blessing be continually vouchsafes unto you, and thereby furthers the prosperity of the church. We are very grateful for your kindness in holding meetings for thanksgiving to God on our account. My dear brethren, I hope you are entering upon the new year with still greater life and vigor. We are only helpless prisoners, yet we too welcome the new year with much joy. It is far better to be a prisoner and spend the year in the communion of the Lord than to live in a stately mansion and fall into eternal perdition. I have no words to express my thankfulness to God for his blessing. We were very glad for the spirit that pervaded your thanksgiving meeting the first Monday of the year. Let me now give expression to some of our hopes in reference to you. A most important thing, dear brethren, in your life of service to the Lord is, that you be careful of your conduct, so that no one may find in you an occasion for blame or stumbling. Young men readily attract the notice of people. Be therefore exceedingly

careful. You are taking your first steps in the Christian life. Read I. Timothy, 4: 12. It is also important that you meditate upon and put into practice I. Peter, 2: 15. I know that people often criticise Christian young men. They say that they are perfect in their private conduct but lacking in their public morality. I do not think that this criticism is altogether without reason. Some forget the things of this world. Beware, therefore, of falling into this error, thus becoming stumbling-blocks to others. For you must remember that it will not be your own private mistake only, but it will be the means of deterring others from gaining the blessings of Heaven. Take care also that you be active and vigorous, so that you may glorify your Lord. This is your duty. Do not be satisfied with doing good in a merely negative way; be positive in your life. For this we often pray, and you should also pray for it. The will of God in calling you is expressed in Philippians, 2: 13. We request that you kindly keep us informed about the condition of the church and of the young men's society. This we ask because we want to thank God for the blessings already vouchsafed and to pray for still further blessings. Be always earnest, and God will bestow great power upon you. Please give our regards to the pastor, the elders, the deacons and all the brethren and sisters. If there is a list of members of last year, please send us one. May the grace of God abide upon you forever.

Chokkwan Sakamoto.

To Mr. Masao Murai, and

Mr. Naoki Murai.

January 17th, 1889."

*The Bible, Tracts and Evangelistic Work in Prison.*

After we were permitted to have Bibles and other religious books many of the prisoners who were not

believers began to read them. As many as five hundred of them read more or less. Some of them became earnest Christians, and gave us great joy. Several of these, as they went out to labor or to become nurses in the hospital, became the means of spreading the story of God's love among other prisoners, and some were converted. Thus we were not imprisoned in vain. It was the will of God that we should receive training in a practical school of theology. Our faith became strengthened and we had the privilege of preaching the Gospel to our poor, helpless fellow-prisoners. Of the many whom we were enabled to lead to Christ during our stay in prison some have died in hope and rest with the Lord, and others are working as evangelists. The rays of divine blessing are not wanting even in the darkness of a prison.

I learned two important lessons while in prison. In the first place I learned to pray for the Government. I belonged to the opposition party, whose object was reformation or revolution. But during my imprisonment I began to reflect upon the Government and learned to appreciate the real condition of those upon whose shoulders rests the responsibility of administering affairs. Their policy is not often favorable to the country. The results of their administration are generally bad. But this is not because they are more ignorant than ordinary people, but because they are sinful. Therefore they can not be helped except by the grace of God. So I began to pity them rather than to hate them, and to pray for them.

In the second place I learned to pity prisoners. Before my imprisonment I disliked to meet prisoners on the streets or to see them in prison, but after my imprisonment my feeling toward them was changed and I came to look upon them as my

brothers. I learned the truth of the words: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

### *My Second Trial.*

As I mentioned before, we were pardoned on the day of the promulgation of the Constitution. We thanked God for the joy of meeting our loved ones again. Our church held a special service of thanksgiving on our account and joined us in praise to God. But for me this happiness and peace did not last long.

Six months later another trial came. On August 1st, 1889, I went to the beach at Tanezaki with my wife and her sister and other brethren and sisters to enjoy the sea-bathing. After swimming about a little while, I came on shore. I was not on shore long, however, before I heard noises at the beach, and ran to the spot where many of the brethren were gathered. The matter was that several of the sisters were about drowning. I and others quickly jumped into the water to rescue them. We succeeded in saving three of them, but my wife and her sister and a lady by the name of Nishimoto were drowned and had already gone to the bottom. We could not see their bodies. So we returned to the shore to hire boats and men. My hope for their lives gradually vanished as the time passed on. I did not know what to do but to throw myself on the sand and pray to God. Soon the men came and went out on boats to search for the bodies. They made a thorough search but could not find them. Then they dived to the bottom to search. My wife's sister was found first, and then the other lady,

but my wife could not be found. Only after a search of two hours did they finally succeed. All three were already dead, and it was no longer possible to revive them. It was a most revolting sight to see my wife's eyes and lips already devoured by fishes and worms. A few short hours ago we had talked and laughed together with joyous hearts and now I saw their lifeless bodies lying on the sand.

We put them on boats and started for home. On the way we met my mother with my two girls who on hearing the sad news came toward us. When I heard one of the girls call "Mama" as she approached the boat, my sorrow was indescribably keen. I was very much tired that night but I could not sleep at all. I felt as if I saw the faces of the dead all through the night. I could do nothing but pray to God to enable me to trust Him in my sorrow and grief. How quickly human life changes! The next morning at family worship we sadly missed the familiar voice of the dear one. Her children were forever bereft of her tender care. It is needless to say that I missed her everywhere, but I cast all my care upon the Lord. God be praised, that He did not allow my sorrow to go too far, and gave me comfort and hope amid grief and agony. I was greatly comforted by reading the fifteenth chapter of 1st Corinthians. They were sown in weakness but the mighty power of God that raises the dead, will raise them in glory. What shall I say when I believe that they are gone before to surround the glorious throne of God there to await our coming. They are not taken away from me forever but are only separated from me for a short time. If I be patient to the end I shall be called by the Lord to meet them again in glory. Such being my faith, I did not feel that they were gone from me

forever but that they were absent only for a little while.

Whenever I meet any trial, God comforts me with some words of Scripture. "Casting all your care upon him; for he careth for you." "It is good for me that I have been afflicted; that I might learn thy statutes." The deep meaning of these words cannot be tasted in the ordinary experiences of life; we understand them only when we meet the hard experiences. I think I can say that I truly understand their meaning.

After this great trial I met many lesser ones, for the key to the peace and happiness of my home was broken, and I suffered many inconveniences and troubles. But I always abode with God and entrusted my broken heart to Him whenever a hard trial came. Thus my faith has been strengthened. Up to this time I had doubted whether my wife was a true help to me or not, but after her departure I only found how immeasurable was her usefulness in the household and in other matters. It is difficult for men to go on in the world without the help of woman. I learned the truth of the eighteenth verse of the second chapter of Genesis: "And the Lord God said, it is not good that the man should be alone; I will make him a help meet for him."

*(To be continued.)*

## THE FUTURE OF THE TOHOKU.

By J. MAEDA.

THE Tohoku\* extends from Shirakawa in the south to Aomori Bay in the north. It has high mountains like Zowo and Gassan, and is traversed by large rivers like the Abukuma and the Kitakami. The flowers of the Sumida and the moonlight scenery of Shinagawa are

\* The North-east of Japan.



as nothing when compared with the verdant fields of Miyagino in the spring, or the hazy scenes of Matsushima in the autumn. Nature did a beautiful work in the north-eastern provinces. Let us here reflect first upon their past and then upon their future.

Is the history of the north-eastern provinces that of brightness or of darkness, that of glory or of shame? In the past these provinces have been in darkness, and their history is not a glorious record. In all things the beginning is very important, but it must be said that the history of the North-east is stained with shameful blots from its very first page. It first entered the general current of events in the time of the Emperor Keiko. Its first appearance in Japanese history is in the report of Takenouchi-no-Sukune concerning his tour over the north-eastern provinces. The report says: "The eastern border is called Hidakamikuni. The people are tattooed but brave. The men and the women live together; there is no difference between parents and children, and brothers suspect each other. They live in caves in winter and upon trees in summer. They run through the fields like birds and beasts. They forget the kindness of others but revenge injuries. They keep arrows in their hair and wear swords. They live in tribes and plunder milder people. They hide in the bushes when they are attacked. They are generally known as the *Emishi* (savages)."

There have been discussions among scholars as to the location of the Hidakamikuni. Some say it means the present Hitachi province, and others insist that it is Miyagino, but in a general way it may be understood to mean the north-eastern provinces. What was the character of the people of Hidakamikuni? "They live in caves in winter and upon

trees in summer." "They live in tribes and plunder milder people. They hide in bushes when they are attacked." They were not only robbers and plunderers, but were like foxes and monkeys in cunning. We scarcely know how to describe them now. At the time of the report of Takenouchi even the people of the metropolis were not very highly civilized. The ancestors of the English people were once pirates. Thus when we think of the common state of the primitive peoples, we do not feel so much ashamed of our ancestors of the North. Even Takenouchi-no-Sukune, brave as he was, and learned, too, believed that wicked gods lived in the mountains and devils in the fields who attacked travellers. So he may not have gone very far nor made very complete observations. The greater part of the report, therefore, may be understood to have been created by imagination. The people known as *Emishi* at that time were perhaps the Ainu, and not our fore-fathers. But at any rate Takenouchi-no-Sukune's report was the way in which the people of the North-east were introduced to the notice of the world. And the consequence was that they were despised from the beginning.

Such is the first page of the history, and the second and third pages are also the record of failure. Just as we call the natives of Formosa "*Seiban* or *Jukuban*" at present, the ancient inhabitants of the North-east were contemptuously called "*Ara*" (wild), "*Emishi*" (savages). These people of the North-east were defeated by Abe-no-Hirafu in battle during the reign of the Empress Saimai. They were intimidated and plundered by Fujiwara-no-Umakai during the time of the Emperor Shomu. Soon after that Ono-no-Azumando built the castle of Toga. The people, however, did not remain undeveloped for a long time. In the time of the

Emperor Kwonin several famous generals came in succession to subdue the rebels. Their army consisted of many noted warriors and retainers, but the rebels were not easily subdued. Only that brave general, Sakanouye-no-Tamuranaru, was able to conquer them, but even he had to spend twenty years in the task of winning a complete victory.

At the time of the Emperor Goreizei, the governor sent from the Imperial Court fought against Abe-no-Yoritoki and was defeated. Then Minamoto Yoriyoshi was sent to the help of the governor. Yoritoki died and was succeeded by his son Sadato, who was very brave. Even Yoriyoshi, the strongest general of the time, could not conquer him. Then another reinforcement was sent from the direction of Dewa, and at last Sadato was conquered and his younger brother Muneto captured. When the latter was carried to the capital he was mocked at and despitefully treated. The war lasted nine years, and was soon followed by another of three years' duration. The people of the North-east became gradually stronger. But as soon as they lifted up their heads, they were subdued by the people of the south. They were by no means inferior to the Imperial army in strength, but the latter had the whole nation behind it and thus had the advantage.

The strongest representative of the North-east in history is Date Masamune. He was an unyielding, reckless warrior, but unfortunately he could not gain control of the whole Empire. His prospects were hindered by Hideyoshi, and he was oppressed by Iyeyasu. After the battle of Onin, war continued for nearly two hundred and eighty years, and at the time of Masamune all the people were longing for peace. So he restrained his desire for conquest and obeyed Taiko and the Shogun. He was not so weak as to fear

Hideyoshi or Iyeyasu. He followed them only in obedience to his own generous and chivalrous spirit. But his reckless nature could not keep still, and he often stirred up others to make war, but as soon as he was scolded by the Shogun he stopped the war. He acted just like an old man teasing a child. He pretended to respect the Shogun, but in his heart he was laughing at him. He did not care whether he was scolded or praised. But his excellent nature did not permit him to spend his time in idleness. This Empire of Japan was too small for his ambitions, and he planned to extend his power abroad. Unfortunately, however, he failed. The historians of later days write very indifferently about Masamune's work and mention his desire to open communication with foreign countries in a line or two. He was the champion of the North-east, but was not the favorite of the time, and shared the destiny of the people of the North-east in general.

In passing upon the deeds of the people of the North-east at the time of the Meiji Revolution, it is sufficient to say simply that their action resulted in failure. At the time of the Saigo Rebellion many went to war with the desire to wipe out the stains of their dishonor in the past, but they did nothing special. In the recent war with China the result was the same, as the Sendai Division was placed in a disadvantageous position.

Thus we see how darkness and disappointment have been upon the North-east up to present. But through the thick cloud we can see a beam of light, and that is the direction of the general current of civilization. The civilization of our country has gradually advanced from the South-west to the North-east. The central point of our country has moved accordingly. The Emperor Jimmu arose in the western border and made expeditions eastward,

planting his capital in the province of Yamato. Then it was moved to Yamashiro, and the seat of the supreme authority was moved first to Kamakura and then to Yedo. It was in the first year of Meiji that Tokyo was made the capital, Kyoto having up to that time remained as the capital; but the real power was removed to Kamakura and then to Yedo long before. Lately the attention of the people has been turned toward the North, and many have expected the north-eastern provinces to become prosperous. Some have imagined even that Sendai might become the capital, as Tokyo did after Kyoto, since the current of civilization is toward the North-east since ancient times. Even now a detached palace is to be built at Kamikawa in Hokkaido. Or, if Sendai does not become the metropolis, it seems sure to remain the most important city north of Tokyo.

However, during the last few years the war with China has attracted the attention of the people toward the South-west again, and this has brought about a change in the general tendency of the time. When the head-quarters of the army were in Hiroshima, even Tokyo was deserted. But the war was only a temporary phenomenon and after its close it might have been expected that the people ought to look toward the North-east again with at least the same interest as they did before. But in fact this has not come to pass. The general tendency still remains southward. It is natural that this should be so, for the newly acquired territory of our Empire, Formosa, is to be opened now. Many say that the Japanese nation must expand toward the south. Our people must enter into the South Sea Islands, stepping over the Loochoo Islands and Formosa. Formosa is like a bridge which our people can use in moving farther south. Thus we see the current of

civilization in our country again retreating southward. The northern provinces have passed the winter, but now instead of seeing the spring they meet the chills of autumn. The cherries bloom in Miyagino, but the spring of civilization has not come.

But will the North-east be forever unable to lift up its head? Has it to be excluded from the current of Japanese civilization always? Is it cursed forever? Must it remain a useless territory? No, there is a work provided for it. The people of the North-east have an active part to play on the stage before them. The civilization of Japan greatly depends upon them. They may not become Romans nor Phoenicians. The physical features of the land are not favorable for their growth in that direction. But they may become Athenians, Hindoos or Jews. They may hold a position like that of Scotland in Great Britain, or Germany in Europe. The North-east may not become the centre of commerce or the seat of government, but it may become the school, the temple, the church of the land. To succeed in business one must reside in the city, but for study he may stay in the country or in the mountains. The opportunity for adventurous enterprise is found in the flourishing city, but the opportunity for the discovery of truth is in the remote places. Lovely retreats have made great contributions toward the spiritual welfare of humanity. What has been accomplished in the metropolis and in the crowd, has generally been the result of meditation and contemplation in places far removed from the noises of the great throngs—in the mountains or in the wilderness. The activities upon the stage of human society are largely governed by the schools and the churches. At least the noble, pure, good and beautiful lives and deeds of



men are the gift of the schools and the churches. The people of the North-east are not quick but quiet, not shrewd but honest. They are slow like the ox, but only the ox can travel a distance of a thousand miles. Mere intelligence cannot perform a great work that will truly benefit human society. Spiritual deeds are not wrought by policy or adventure, but only by patience and sincerity. If the North-east becomes the school of our country, it will secure the progress and prosperity of our country forever. Athens unlike every other country of the time worked for learning, and through its influence Greece has maintained its importance in history. Even to-day the name Greek has a great charm. Brave Sparta, though it overthrew Athens, gives us no enlightenment now. It is the great mission of the North-east to become the school of our country. It may be satisfied with not becoming the centre of commerce or of great political influence. The failure of two thousand years has been a blessing. Providence has preserved the blessing up to this time. The North-east seemed to be good for nothing in the past, but it was chosen for this great mission of becoming the school of the land. It ought to be thankful for the oppression it has suffered.

The current of civilization of our country came from the South, but its course will not be constant. From now on its course will change. Material civilization came from the South, but spiritual civilization will come from the North. This is proven by the general tendency of the world.

The civilization of Asia, which started in India, came to China and to Japan. That of Europe sprang up on the coast of the Mediterranean and went north to France and England. But now England and Germany are the centre and are influencing the countries in the South.

In America the United States is the center and is enlightening the southern countries. In the same way our civilization came from the South, but from now on the centre of influence and enlightenment will be in the North-east, the natural school of the country. As the land on the surface of the earth runs from north to south, true civilization should originate in the North. Physically speaking, the North-east is the head of the main island. Here faith should be cultivated, the spirit developed and the character built up. No nation which lacks great products in literature and art can be great, and no man who lacks a great philosophy and a great religion can be great. Our object is not success in arms but triumphs of mind. In a word, the North-east will become the school of our country. "A counting-house passes away: a school remains."

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### "THE BLIND RECEIVE THEIR SIGHT."

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By the Rev. H. K. MILLER, A.M.

IN the year 1889 the Rev. Dr. G. Draper and his wife came to Japan in order to visit their only son, the Rev. G. F. Draper, now located at Hakodate, in the island of Yezo. Death, always on the look-out for victims, quickly laid his hand on the father's shoulder, and the summons was perforce obeyed. But the widow's loss was Japan's gain, for Mrs. Draper, accustomed to active Christian service as a pastor's wife, could not remain idle, heavy as had been the blow that had fallen upon her in a strange land far from home. Praying to God that a door of usefulness might be opened to her, she employed a Japanese worker to distribute Christian literature. This arrangement continued for about six months, when she employed another person in a similar capacity.

But Providence evidently had another line of activity in reserve for her, and allowed her enterprises to fail. In one way or another Mrs. Draper was led to take an interest in the blind, and she finally decided to open a school for educating, elevating and Christianizing these unfortunates. It was uphill work at first, for though her assistant, a Japanese woman, was able to find almost any number of blind people whose condition made them fit subjects for humanitarian efforts, yet these unhappy people were too suspicious to avail themselves of the advantages, limited as they were, that were offered to them. Still a beginning was made, and after much prayer, perseverance, experimenting and sacrifice the Christian Blind School at No. 36, Umegae-cho, Yokohama was established, and Mrs. Draper has finally succeeded in developing her enterprise to its present proportions.

There are at present about 30 pupils in the school, of various ages and both sexes. The Braille system of reading and writing, which is quite simple, consisting of six or less raised dots variously arranged, is taught with much success. Instruction in the Bible is given every day. The pupils are also taught Arithmetic, Geography, History, Anatomy, Music, Acupuncture, and such other branches as would aid the blind in earning their own living. There are no charges for tuition, but the school cannot undertake to provide pupils with support. In connection with the school a branch of the Scripture Union for Japan is maintained. Great care is taken that those receiving instruction should conduct themselves properly. Gambling is the besetting sin of the blind in Japan. Those admitted into the school are obliged to promise to give up gambling, and any one caught violating his pledge is dismissed. The cost of running the

institution amounts to between four and five hundred *yen* a year, and is borne by Mrs. Draper and contributing friends, except the amount (six *yen*) contributed monthly by the Scripture Union. There is no society or board to give the undertaking either financial or moral backing.

Through the instrumentality of the school a number of conversions have taken place. The man who is the institution's regular stand-by was at one time "desperately wicked," practicing all manner of iniquity. He is now an upright and useful member of society, having been rescued by efforts made through the school. One of the very brightest pupils the school has had succeeded in bringing his father and mother to a saving knowledge of the truth as it is in Jesus.

Mrs. Draper rejoices in the firm conviction that her efforts have been directed of Providence, who has in a number of instances interposed to extricate her out of situations of great perplexity, or to help the good cause along. A single instance may be given. One of the present teachers, Mrs. Kasahara, who has worked with great intelligence and fidelity, some years ago graduated from the Aoyama Girl's School in Tokyo. A friend recommended her to Mrs. Draper for employment. She seemed to be just the person needed and just at that juncture Mrs. Draper had received \$50.00 from a cousin living in America. In this way the school was provided with much needed help, the fruits of which continue until the present time.

Such an undertaking as the Christian Blind School at Yokohama deserves the substantial support of the charitably disposed. It would be a great pity if this good work should through lack of backing be seriously hampered or possibly come to an end. The possibilities for good

are scarcely to be over-estimated. At present the school is quartered in an ordinary rented Japanese house. It is Mrs. Draper's fond ambition to secure a permanent home of its own for the school. A small amount has already been laid aside for this purpose, but it is scarcely worth mentioning. Money is also needed for printing books suitable for the blind to read. It is desired to create a small library for the use of the pupils of the school. Contributions may be sent to Mrs. Charlotte P. Draper, No. 2, Bluff, Yokohama.

### KIKUMOYO CHIYO-NO KIKAN.

A STORY BY ENCHO (A FAMOUS  
STORY-TELLER.)

Translated by the Rev. K. Y. FUJIO.

#### II.

CHIYO handled the plates entrusted to her very carefully, and Sakuzaemon, who had been watching her behavior all the time, came to believe her to be steady and faithful in everything and just the person he wanted. So he placed the utmost confidence in her and treated her very kindly.

Sakuzaemon's only son was called Chosuke. He was now in his thirty-first year. He once had a wife, but had divorced her three years before for some reason or other. As Chiyo was very pretty he fell in love with her, and was very kind toward her in every way. He often asked his father to buy dresses, sashes, and many other things for her, and Sakuzaemon was quite willing to do what his son suggested. So Chiyo's lot here was really a very fortunate one.

In July of the same year, the weather being very hot, there came a Buddhist priest to one of the temples in the place to preach, and Sakuzaemon went to hear him. Seeing

that his father had gone, Chosuke ordered rice-beer and some food to be served in the front room, as he proposed to enjoy himself in his father's absence.

CHOSUKE: "Chiyo, Chiyo! Come here."

CHIYO: "Yes, sir! Here I am. Did you call me?"

CHOSUKE: "Come here. I intend to drink a little during my father's absence. I think he will return late to-day. He said that he was going to call on the elder Kibachiro. If he does so, he will not return soon. Come here and serve me some *sake*, please."

CHIYO: "Yes, sir, I will."

CHOSUKE: Remove the *uchihimo*\* from your sleeves. It makes you look too busy. You need not do any work in the kitchen. If you take care of the plates, that is all you need do."

CHIYO: "As the master is absent I did not bring out the best dishes. Will these do for you, sir?"

CHOSUKE: "It is said: 'Let the waitress be beautiful and the food be served in fine dishes.' Food can not taste good if the dishes are not fine. But to look at your beautiful face will make the *sake* taste good."

CHIYO: "Your lordship is poking fun at me."

CHOSUKE: "As I am somewhat bashful, I will get drunk."

CHIYO: "You may get drunk, but if you drink too much it will hurt you."

CHOSUKE: "You should not say that drinking too much is injurious, before I have drunk anything at all. You are very particular."

CHIYO: "Yes, sir. I am a boor, and utterly good for nothing."

CHOSUKE: "Well! My father admires you very much. He says that you are so filial, and that you

\* A cord used by women for holding back the long sleeves of their dresses while at work.—Ed.



are always talking about your mother. By the way, I congratulate you upon the fact that your mother is gradually recovering."

CHIYO: "Yes, sir. Through His Lordship your father's kindness, she was able to obtain ginseng, and she is getting well. Tanji told me the other day that mother was able to get up. And she told me through Tanji that His Lordship was so kind not only as to keep me, who am utterly incompetent, in your family, but also to favor me with many valuable gifts, and that I should convey an expression of her gratitude to His Lordship."

CHOSUKE: "I really admire you. I heard that you are of high birth. .... Chiyo! Chiyo!"

CHIYO: "Yes, sir."

CHOSUKE: "Ah! ..... Let me see. .... You are nineteen years old, are you?"

CHIYO: "Yes, sir."

CHOSUKE: "Well, pour me out another cup of sake."

CHIYO: "Allow me!"

CHOSUKE: "Won't you have a cup?"

CHIYO: "No, sir. I really must not drink at all. If I should drink, my face would become pale, and my body would tremble all over."

CHOSUKE: "You look pretty when you tremble a little. I'll get drunk myself then. You have not only rosy cheeks, but your eye-lids are rosy too."

CHIYO: "That is because I feel a little dizzy just now."

CHOSUKE: "No, it is not because of your dizziness. You always look so pretty."

CHIYO: "Please don't tease me."

CHOSUKE: "I am not teasing, but simply telling the truth. As you know, I divorced my wife three years ago, because she was not good. But I have found you to be of a good disposition."

CHIYO: "No, sir; I am deficient in every way."

CHOSUKE: "Lately I have ..... Don't laugh. Well, I put a short letter into your sleeve. Did you read it?"

CHIYO: "Is that so? I did not know anything about it."

(Chosuke seemed a little disappointed, and said):

CHOSUKE: "Don't be so heartless, please. As you know, my father is very strict, and he must not know anything about this. After I had written two lines, he called me. The rest of the letter I wrote among the shrubbery in the garden, where the mosquitoes bothered me very much."

CHIYO: "Is that so? I am very sorry for you."

CHOSUKE: "All I tell you is true. As it would be a serious matter for me, if my father should learn any thing about it, I put the letter secretly into your sleeve. I hope you have read it."

CHIYO: "No, sir. I did not notice it. I found something that looked like a piece of waste paper in my sleeve, and threw it away, not knowing what it was."

CHOSUKE: "It is too bad that you threw it away. Somebody might find it."

CHIYO: "I threw it away because I did not know what it was. Did you write me any orders in the letter, sir?"

CHOSUKE: "Orders! ..... You are altogether too decorous, Chiyo!"

CHIYO: "What is it, sir?"

CHOSUKE: "The truth is, I want to ask you to be my wife. What do you say to that?"

CHIYO: "Don't make fun of me, sir. I am my mother's only daughter, and cannot marry anybody. And, besides, you belong to such a high family. The people call you "Lord." Such a low-born and poor girl as myself would be no match for you."

For me to be your wife would not be to your interest."

CHOSUKE: "That makes no difference. I have a right to choose my own wife. All I care for is to know how you feel on the subject."

CHIYO: "I thank you very much, but your father would never allow you to take such a low-born woman as myself for your bride."

CHOSUKE: "Nonsense! If you are willing, I will talk the matter over with my father. He likes and admires you very much, and often says that you are quiet, modest, beautiful and perfect. Oh, he likes you awfully."

CHIYO: "No, sir, he does not."

*(At this moment Chosuke took hold of the girl's hand, and tried to embrace her, but she pushed him away and said):*

CHIYO: "What is Your Lordship doing? If you act so, I will not serve you any more *sake*."

CHOSUKE: "There isn't much satisfaction in drinking unless I can have a little sport along with it. You are too prim, by all odds."

CHIYO: "I will not serve you any more *sake*, because it will do you harm."

CHOSUKE: "You have no objection to marrying me, if my father agrees to it, have you?"

CHIYO: "May it please Your Lordship, I think true marriage can take place only when both parties are willing, and should not be contracted simply in compliance with the wishes of parents. Don't you think so?"

CHOSUKE: "Yes, certainly, but if you are willing, can't we marry? and if you are not willing, say so frankly. I will then no longer think of you in connection with marriage."

CHIYO: "I cannot tell you how I really feel; I am afraid to do so."

CHOSUKE: "You need not be afraid. If you are willing to marry me, I will take care of your

mother. She may stay at our house, or if she does not like to do that, I will build a house for her and employ some one to take care of her. You know that I am the heir of this family, and everything belongs to me. She shall want for nothing then. If you will only consent, I will talk the matter over with your mother. If there is no one to succeed to the family name of Toyama, let her adopt some one."

CHIYO: "It will be a piece of great good fortune, but ....."

CHOSUKE: "If so, then please give me your consent."

*(Chosuke tried every means in his power to persuade her, but Chiyo did not give formal consent. She hesitated about telling frankly how she really felt for fear that she might offend her master. But at last she was obliged to speak out, and then said):*

CHIYO: "I will now tell the truth. I do not like you."

CHOSUKE: "What? You do not like me?"

CHIYO: "No, sir; I do not like you. It is inexcusable in a servant to say that she does not like her master; but really I should not like to have you as my husband. As my master, I admire you and feel grateful to you, but ever since you sent me that love letter and began to tease me occasionally, I conceived such a dislike for you that I would not have you for a husband. Unless a woman wishes to be a wife, it is impossible for her to make a happy home. Therefore, please give up all thought of me, and try to get a good wife from some honorable family. It would not be to your advantage to marry me, and so make me succeed to this large estate."

CHOSUKE: "Really ..... very reasonable....."

*(While uttering these words, wrinkles appeared on his forehead, his countenance changed and his lips*

trembled. After a moment's consideration, he broke the silence with the following words):

CHOSUKE: "Chiyo, you are right. I will be more circumspect hereafter. You are a virtuous woman. As you are so filial to your mother and also good and beautiful, I was fascinated by you and lost control of myself. I am ashamed of my conduct. But I spoke to you out of the depths of my heart. But having heard what you had to say, I have dismissed the subject from my mind. I hope you will not disclose the matter to any one. If my father should hear of it, there's no telling what punishment he might inflict upon me."

CHIYO: "I will never mention it to anybody; but if you ....."

CHOSUKE: "No, I will never tell; for my conduct has been disgraceful. I am heartily ashamed of myself. See how the perspiration comes out all over my face. Please excuse my misconduct."

CHIYO: "I am indeed sorry for you, and hope that you will treat me as you did before, as your humble servant, and grant me your kind indulgence."

CHOSUKE: "I am all the more ashamed to hear you speak thus."

CHIYO: "May I put away these things before your father comes home?"

CHOSUKE: "Yes, please do so."

Then Chiyo put the room in order. She was afraid that Chosuke would treat her badly for the offence she had given him. But such was not the case, at least in his outward conduct. He treated her even more kindly than before. He had new dresses made for her to wear at the coming festival of the 9th of September, and seemed as kind as ever. Seeing this, Chiyo thought that he had dropped the matter, and felt greatly relieved attending to her duties faithfully.

Time passed by rapidly, and the

9th of September came. Sakuzae-mon had invited high officials belonging to the court of the lord of Mimasaka in Kume, who lived about sixteen miles away. It was the custom of Sakuzae-mon's family to invite twice nine guests whose names began with the syllable *Ku* (nine). This time Kichizaemon Kuzumi, financial agent, Heima Kuri, Akimoto Kubei, Shosuke Kutani, dealer in Kutani porcelain, Kikuhashi Kurozaemon, and others whose names began with the character *Ku*, were invited. These people had come and been treated to an excellent feast served up in dishes of rare value of which Sakuzae-mon was very proud. The company lavished their praises upon the dishes and the scroll pictures. Chiyo was very anxious to discharge her duties without mishap and while working prayed to the gods and the saints. The precious plates suffered no injury, and putting them into boxes, she placed them on a shelf in a small room in the front part of the store-house. She attended to her duty that day with the utmost care. On the following day her employer, Sakuzae-mon, came to her and said:

SUKUZAEMON: "Chiyo!"

CHIYO: "Yes, sir."

SAKUZAEMON: "We put you to much trouble yesterday. The feast passed off without accident, but still I wish to examine the plate today."

CHIYO: Yes, sir. Those that are numbered are all arranged in order."

SAKUZAEMON: "I must examine the plates before they are put into the store-house. You must have been in great anxiety, no doubt, the past few days."

CHIYO: "I have really been very anxious."

SAKUZAEMON: "I should think so. You see they are kept in triple boxes. There are no other plates like them, and women as a rule do not under-



stand their value. But you seem to know, and to keep them in mind."

CHIYO: "Thank you very much for examining these rare things."

*(Sakuzaemon putting on his spectacles began to examine the plates, but completed the task very soon.)*

SAKUZAEMON: "Oh! I am greatly pleased, for they are all right. Eight years ago this one was broken, and was mended with gold dust, but the rest must be kept perfect. I pitied the unfortunate servant very much, but there was no help for her. However, I cut off the fourth, instead of the middle finger."

CHIYO: "Horrible! It makes me tremble whenever I handle these plates."

SAKUZAEMON: "There are no others like them to be found anywhere. They are called *Nogiku*, from their color, which resembles that of wild chrysanthemums. My ancestors left many instructions with regard to them. But it gives me much pleasure to see that they are all in perfect condition."

*(After having examined the plates, he put them away on shelves, while his son Chosuke put away some kake-mono (scroll-pictures). When all had been done, Chosuke came near the shelves on which were the plates.)*

CHOSUKE: "Father."

SAKUZAEMON: "Have you put away everything?"

CHOSUKE: "Yes, I have put away all the scroll-pictures."

SAKUZAEMON: "The company all praised our things, I suppose."

CHOSUKE: "Yes. They were lavish in their praises, saying that no one else in the province, not even the lords themselves, can boast of such valuable possessions. They were much pleased with them."

SAKUZAEMON: "They all came to see our things. They make much account of their positions, and at first scarcely deigned to accept our invitation, or even to look at our

valuable possessions. And their presents were very nice too."

CHOSUKE: "Yes. Father, please examine those plates again. Please examine both the *Nogiku* (wild chrysanthemums) and the *Shiragiku* (white chrysanthemums).

SAKUZAEMON: "I examined them all just a little while ago."

CHOSUKE: "You may have examined them, but I have my doubts about them because there is some paste on the shelf. Please examine them once more."

*(And thus saying he sent away all the servants that were there after their respective duties.)*

*(To be continued.)*

## THE WONDERFUL POWER OF THE BIBLE.

A RETAINER of Tokugawa, Tsuda by name, who had an annual income of twenty-five hundred *koku* of rice, had a son called Asashiro Muramatsu, born of a concubine. After the Meiji Revolution Tsuda went to Chiba taking his wife, his eldest son and his youngest daughter with him. But young Asashiro's own mother took her boy to Yoshida Mura, Haibara Gori, in the province of Totomi. It was not easy for the mother to support herself and her son by the work of her own hands, and so the two were taken into an uncle's house and supported. But this uncle was a fisherman and paid no attention to his young nephew's education, and the boy was thus exposed to all sorts of wild allurements and temptations. Finally, when he was seventeen years old he stole forty-eight *yen* from a man called Kishibata of the same village, and was imprisoned for a hundred days. This punishment awoke his conscience from its slum-

\* A *Koku* is a measure equal to a little over 5 bushels.—EDS.

ber and he repented of his wrongdoings.

But the influence of bad associations in the prison was stronger than his desire to reform. He did not succeed in ridding himself entirely of his evil habits and, getting into company with a noted rascal of the place named Takoichi, he wandered about for a while indulging in sundry robberies. By and by he changed the complexion of his occupation and became a pick-pocket. The railway from Hiroshima to Aomori was his accustomed sphere of operations. He was noted among his friends for his fine mode of dressing. But he was often arrested, and was imprisoned ten times. In March of 1895 he was sentenced to a confinement of six months in the prison of Hyogo *Ken*. There he occupied the same cell with a man who one day wrote to his home asking for certain documents or letters. But the wife of this man, mistaking his meaning, thought he wanted a book, and as she knew that her husband could read only such books as had the *kana* (Japanese letters) printed alongside of the Chinese characters, she went to a second-hand book-store, and out of the pile of books offered for sale she picked out a Bible, thinking that that would suit her husband well as it had the *kana*. Thus the wife sent the Book to her husband without herself knowing what it was, or anything about it. The man was surprised and disappointed to receive a book instead of what he had asked for. He showed it to the pick-pocket, Asashiro, asking if he knew what book it was. Asashiro, after examining the book closely, said that it was a Christian book. When the man heard this he threw the book away with disgust never to touch it again.

But Asashiro picked up the book and commenced reading it in order to pass away the time. When he

read the thirteenth verse of the ninth chapter of the Gospel according to St. Matthew, "For I am not come to call the righteous but sinners to repentance," he was struck with a new and bright thought. The hope that even such a great sinner as he might become a true man, took stronger and stronger possession of his heart, till finally he bought a copy of the Bible for himself and began to study it. Fortunately there was a man named Mataka in the prison who knew something about Christianity and also knew of Mr. Kamekichi Watanabe who was converted in the same prison some years before, and who was then working in the Okayama Orphan Asylum. This man encouraged Asashiro very much, telling him to call on Mr. Watanabe after he got released. Well, he was released at last, on the sixteenth of September. His old friends importuned him to join their number again, but he did his best to get away from them; and while he was staying at the house of an acquaintance, he went on the 6th of October to Tamon Church to hear Christian preaching. There, when the meeting was over, he received a copy of the magazine called "*Kyokukwo*." While he was reading this magazine at his home, he saw a notice to the effect that Rev. Osada would receive inquirers and answer their questions on Mondays. Soon the desire to see the pastor, to repent of his sins and to ask advice about his future life, sprung up in his breast. Repeatedly he made the attempt to call on the pastor but hesitated. Finally, after a great struggle in his heart, he followed his determination. He saw Rev. Osada and with tears expressed his desire to become a true man. The pastor was exceedingly glad of his conversion and, telling him about Mr. Watanabe at Okayama Orphan Asylum, advised him to go there too, for

he would find himself useful there as he knew about silk-weaving. At first Muramatsu hesitated, but finally decided to go. In the evening of that day he sailed for Okayama in a boat. There he saw Messrs. Ishii and Watanabe and, after making arrangements about his coming, he returned to Kobe where he made application to the police station for permission to remove his place of residence to the Okayama Orphan Asylum. While waiting for this permission, he called on the pastor and other Christians and attended Bible-classes and other meetings in order to escape from the temptations, that surrounded him. Finally Mr. Muramatsu started from Kobe for Okayama on October 18th.

The writer of this article had three different opportunities of talking with this man about the Bible. He is now thoroughly interested in the study of God's Word and in obtaining the new life of faith in the Great Redeemer of humanity.

#### ON JAPANESE EXCLUSIVISM.

By PROF. I. NITOE, PH. D.

WE are certainly a most interesting people. Without meaning to pose in any particularly striking attitude, we figure nevertheless as a race worthy of study and research. I doubt if any other nation has in so short a space of time been subjected to as much scrutiny, wonderment and criticism. Students of *Völkerpsychologie* found in us a fit object for analysis, and we have been dissected and focussed under the microscope. One philosopher in the course of his investigations failed to detect any trace of personality and would have labeled us as *homo sapiens*, variety, *impersonatum*! A shrewd inquirer was rightly amazed at the mobility of our molecules and would have bottled us as a liquefied state of the species. A

pathologist has advanced with all soberness an assertion that this entire nation of ours must have gone stark mad. I might cite numerous other opinions concerning us from thinkers of all shades. But enough has been said to show that in the course of one generation the pendulum of our thought and doings has swung over such a wide arc of vibration that observers from without, as well as thinkers among our own selves, have strained their intellect to the utmost to explain so unusual a phenomenon. "Can a nation be born in a day?" gasped they out. Such a thing was long held an impossibility except with God, but in our case we can stand aloof from the third commandment and turn elsewhere for a more direct cause of our own doings. Still this cause is to be sought not in radical metamorphism in our cerebral tissues, not in any sudden variation in national character, not in the direct intervention of any higher power. An easier and more natural explanation of the transition from the Old to New Japan can be found in this, that it was a realization of the mental activity of the race, inherent in it but hitherto suppressed, bursting forth the instant adverse conditions were removed; in other words, it was a growth and not a birth; a pululation and not a generation.

We have an active, restless head, ever alert for work, fun or mischief. Our brain is an easily adjustable engine. Ready to grasp an idea, irrespective of its origin, and to assimilate it to our own sweet will, we never can entertain positive abhorrence of strange thoughts or of strange peoples. I assure my foreign readers that however sluggishly the stream of our daily routine may seem to flow, there is an undercurrent that never rests. We are not a contemplative or meditative people. No world-teaching philosopher, no



world-convicting prophet has ever graced our soil with his birth; but we have been speeding on—sometimes with an exceedingly slow and safe velocity, to be sure—without being stopped by an Ahijah on the way or button-holed by a Socrates in the market-place. I am far from admitting that we are the better for it, but am simply stating what I believe to be a fact.

To a nation like ours, any thing like a stand-still, isolation or exclusivism, could but be a farce; to force it on us was nothing short of absurdity. We are not a peculiar people like the Jews, in the sense of being set apart, nor are we like Ishmaelites, with our hands against every one, and every one's hands against us. The Jews might have well afforded that seclusion which they still punctiliously keep up. Not so we, who share the versatility of the Greeks and the universal instincts of the Romans. How then can we account for the exclusivism which is a stubborn fact irrevocably inscribed with blood on the pages of our history? My answer is brief, and I believe as true as it is brief. Exclusivism was mainly a mere form adopted as a temporary device for the preservation of a princely family, impelled, however, by no real anti-foreign spirit. Or even admitting that this policy was actuated by an anti-foreign spirit, it was never accepted as such by the mass of the people. I can best elucidate my point by referring to a few familiar facts in history.

Though we discover traces of exclusivism in the ante-Tokugawa period, we may date its formal inauguration under Iyeyasu. Now the question is; was he inimically disposed towards Europeans, their religion, their art and knowledge? Perhaps the most politic of our rulers, I seriously doubt if he had any motive other than the political.

He evidently bore no personal spite against the "evil sect." I think it was on the occasion of the Spaniard calumniating the Portuguese, that Iyeyasu replied, "Even if a devil should visit my realm from hell, he shall be treated like an angel from heaven." We know well, too, how Will Adams, the English pilot, found favour in his sight, for which amidst his tears he praised his God. Another narrative will serve to illustrate Iyeyasu's attitude toward foreign intercourse. In an audience granted by him to a Dutch merchant, he asked if it were true that Japan was the easternmost country of the globe. "Still east of your dominion, Sir," he said, "away some thousand miles off, lie three worlds, larger than China and India put together, and there are the countries of Nova France and Nova Hispania with which latter the Southern Barbarians (the Spaniards and Portuguese in Borneo and Java, etc.) carry on trade." Iyeyasu straightway ordered to have a mission sent thither. A vessel was made and one Tanaka embarked with credentials; and after two years he returned, bringing with him things new and precious. To further prosecute his ambitious scheme of foreign trade, Iyeyasu had a ship built large enough to cross the Pacific. The vessel left Japan in the summer of 1610 and returned in the fall of the following year.

It is true that in his time the law came into effect restricting the capacity of vessels to less than two thousand four hundred bushels. The reason generally given for this piece of legislation is, that he intended thereby to discourage foreign trade. But it is not unlikely that a more real motive was hidden behind it. More probably it was the desire on his part to crush down all military and naval prowess. Some historians ascribe the decree to the fear of possible attack on Yedo from Satsuma

and Hyuga by sea—which also was far from being unlikely.

Exclusivism did not assume its definite form, however, until after the so-called Christian rebellion of Shimabara in 1637. Consequent upon this event, the Christian religion was looked upon as a menace to the social peace of the Empire. But to shut that out and yet let trade pursue its way untrammelled, was practically well nigh impossible; for a vessel carrying a thousand tons of merchandise might load a hundred times more knowledge of the "dangerous" doctrine. Every precaution was now taken to shut all the doors and to fill up all the cracks and chinks in the wall, through which knowledge and religion might filter in. Foreign ships, says the Kwan-ei edict of expulsion 1639, should be fired upon without the least hesitation. Books containing the least allusion, unless it were in a hostile tone, to religion were tabooed, and not the slightest mercy was shown to their perusers. The press censure of Russia or of the Vatican could not be more thorough-going than that of the Tokugawas. Education was naturally to run in a certain narrow groove; for the whole end and aim of the foreign policy of the country was to confine the horizon of national intellect strictly within national bounds. It is hard to say which was the narrower of the two, the Jewish notion of national isolation, which even went so far as to jealously guard its own annals from the profane eyes of the gentiles, or the manifold contrivances of espionage and suppression of whatever flavoured of Europe under the Tokugawas. Is it any wonder, then, that the Japanese intellect, mobile as it is, was cast for a time, to all appearance, into a deadly uniform mould. Even so bold a spirit as Arai, who devoted years of study to foreign geography and politics,

failed to emancipate himself from the fetters of exclusivism. Hayashi, endowed as he was with a vision extending far beyond the coast lines of Japan, and who could tell his contemporaries that the very water which ebbs and flows under the Nihonbashi, was in one unbroken connection with the Atlantic ocean, could study foreign geography mainly, if not solely, with the view of national defence against alien encroachment. Bigotry and exclusivism had achieved their end. Seated high upon the throne, piled up with the bones of their victims, and amidst the ghastly exultations of the intellectually famished millions, they could now proudly stretch forth their fleshless arms, and bid their own creatures join in the apotheosis of the Tokugawas.

Yet I seriously doubt if the ultimate object of this exclusivism was to cut off all connection with foreign powers. I cannot admit that the anti-foreign spirit was the chief motive principle. On the contrary it seems to me far more probable that the end steadily kept in view was the maintenance of internal peace, and the guiding principle was peace at all sacrifice. The Tokugawas had seen from experience that in case foreign intercourse were left to take its course, the princes of Kyushyu, who had always been powerful enough even without the supply of European arms, would be geographically in a far more advantageous position than the Tokugawas at Yedo. Thus considered, exclusivism was not an end in itself, but a means to solidify and perpetuate the power of the house of the Tokugawas. It was a scaffolding, reared for the time being to last only while the Tokugawa house was being built, after which it could well be dispensed with. Some recent writers have spoken of exclusivism as having been the salvation of Japan; and some of

their utterances seem to imply that it was conceived in a national spirit. But it seems more probable that it was the salvation primarily of the Tokugawa dynasty, and that it was conceived in a family spirit. I leave to religionists to reveal the hidden working of cause and effect in this first installation of exclusivism, and the fall of the very family through the breaking-up of the selfsame system. *Causa latet, vis est notissima!*

That exclusivism was not to be absolute, is shown in the fact that the degree of its rigour was never uniform. It became loose or tight according as the individual inclination of the rulers turned. In the latter part of the last century, when Prince Shirakawa, one of the ablest of statesmen and purest of characters, was in power, exclusivism took a milder form, and so it continued for over a quarter of a century; but in 1825, at the accession of Mizuno to the premiership, the law of seclusion was rigorously enforced. To this man nothing was dearer than peace, ease, and a quiet sleep. But again in 1842 the application of the law softened so much that the year following even saw some legislation regarding the supply of fuel, water and provision for foreign vessels in distress.

This alternate rise and fall in the rigidity of exclusivism indicates the mobility of Japanese thoughts. Call it a wavering policy, if you will, it was the wavering of a mind still dissatisfied with its own productions and looking forward for something better, waiting for some decisive action, ready to take the form which Nature and Nature's God will give it. Professor Clifford very truly remarks in one of those profound essays of his; "If we consider that the race in proportion as it is plastic and capable of change, may be regarded as young and vigorous, while a race which is fixed, persistent in

form, unable to change, is as surely effete, worn out, in peril of extinction, we shall see, I think, the immense importance to a nation of checking the growth of conventionalities." The mobility in the execution of isolation laws, then, was a sure index of that energy and restlessness, which was an evidence of large possibilities and the promise of future growth.

So much then for the action of the state. If we turn to the people we shall see still more clearly that we have been more liberal, larger-minded than our laws.

Curiosity, if nothing else—and we as a people are charged with being endowed with more than a proper amount of this mental activity, which Professor Bain calls "the pure pleasure of knowledge"—would leave no crack untied in order to take a peep into the world beyond the seas. "Stolen waters are sweet and bread eaten in secret is pleasant." Many an enterprising spirit became, as it were, an intellectual beggar, seeking to have doled out to him at Deshima or Nagasaki handfuls of European news. Many an inquisitive mind carried on smuggling in western knowledge. Such a mendicant was Takano or Watanabe, such a smuggler was Sakuma. Legalism and bigotry, the conventional laws of propriety, by which Professor Clifford was so exasperated, could not tolerate an offence of such gravity; and the poor smugglers, or call them rather noble smugglers—as noble as those good Yankees, who smuggled slaves by means of the underground railroad across the Mason and Dixon line—these noble smugglers, I say, paid dearly for their contraband knowledge. For each grain of information, they paid with an ounce of blood. But their blood was vicarious; it was even our blood the blood of the race.

I will not tire the reader with further illustration. Seeing that



*Völkerpsychologie* is not yet to be depended upon, we have to resort to history for materials. And when these are carefully gathered and sifted we shall, I presume, see that isolation was a transient policy of a class of rulers, that exclusivism was the family tradition of a house; but that the Japanese as a race are an open-hearted, open-handed nation, hospitable to strangers, with a mind free from prejudice and open to conviction. We shall then understand that our recent progress has been neither an insane jump in the dark nor a spontaneous generation. No, modern Japan was not made in a day. She is not a creation at the hand of a western thaumaturgist. Her form may often seem Eurasian, but her spirit is a genuine heritage from her ancestors. As a fluid assumes the shape of the vessel containing it, so has mobile Japan been pent up for two centuries in a rigid cask; but the living particles were ever impinging against its sides; and when the timely pressure from without joined with the ceaseless pressure from within, the restless element burst it asunder. It was an instance of an old wine-bag full of old wine with a self-renewing spirit.

Foreign observers will search in vain for the absence or presence of any peculiar ingredient in our constitution in their attempt to explain the *raison d'être* of Modern Japan. Nor must we deceive ourselves with the illusion that we contain anything which our western brothers possess not. Least of all, must we delude ourselves into the belief that we are by nature, and therefore rightly, an insular, isolated and exclusive nation. Exclusivism and Intolerance were the patrimony of the Tokugawa Shoguns, whereas ungrudging Liberalism and broad Catholicism are the precious legacy of the Yamato race. If by being true to the dictates of

our race conscience, we have won the recent conquests, the same will carry us still farther onward in our conquest of a large world and a higher civilization.—*The Far East.*

#### THE CUSTOMS OF KUROSHIMA.

THERE is a place called Ainoura about eight miles distant from the port of Sasewo in the province of Hizen. The traveller who comes to this place will find strange-looking fishermen coming to the place every day in boats to sell fish. They are people of Kuroshima, an island in the sea about seventeen miles distant from Ainoura. One can reach the island very easily by a returning boat, and when a traveller is known to be a Christian he will be carried over free of charge. The whole island is a flat plain about eight miles round, excepting that at several places large rocks of various forms rise above the general level. The land is fertile, and various kinds of fruits, vegetables and cereals are produced in abundance. Formerly it was used as a pasturing ground by the feudal lord of Hirato. Until one hundred and forty-five years ago, there was only one family living on the island. Then six or seven Roman Catholic believers of Hirato moved there to escape the persecutions of the Tokugawa government. This was the beginning of the Catholic settlement. At present there are three hundred and thirty-eight families numbering all told two thousand one hundred and seven souls. Twenty-four *cho*\* of rice-fields and one hundred and seventy-five *cho* of other cultivated land supply the needs of the people. There is much hope for farther growth. All the families except about thirty are believers of the Roman Catholic Church. They are like a large family. They do not lock their doors

\* A *cho* is about 2½ acres.—Eds.

at night nor write bonds in lending or borrowing money. No instance of theft or fraud has ever occurred. About six tenths of the people are engaged in fishing, and the rest in agriculture. The climate is very mild, the temperature ranging between forty and eighty degrees during the year. It rains twice a week regularly and saves the people the trouble of watering the fields.

In the centre of the island there is a church large enough to hold a thousand people. Two services are held every Sunday. A French missionary about twenty eight years old is living there. He is a noble-looking man, but lives in a small house, where he keeps his rough desk and coarse bed. Who can help respecting such a man and sympathizing with him in his sacrifice of all pleasures of the world for the sake of the work of the Lord? It is said that he gets only eight *yen* a month, yet he is supporting two young men.

There is a common school which has about ninety children, and a girl's school where not only a general education is given, but where the students are trained to do various kinds of work the profits of which, already amounting to a thousand *yen*, they are saving toward the building of a new church.

The people are very strong physically; and no case of cholera, dysentery or consumption has ever been known among them. There were over seventy who received prizes for old age at the time of the celebration of the silver wedding of the Emperor. There are four at present who are over a hundred years old.

#### A SHINTO REFORMATORY.

Translated from the Nihon Shukyo.

AT Aoyama, Tokyo, just opposite the elegant buildings of the Red

Cross Hospital there may be seen a house built in old Japanese style. It is the Tokyo Reformatory, and is the most important philanthropic work carried on by the Shintoists. The president of the institution is Shinkei Takase, who has under him forty wild and immoral young men that have been given into his charge by their parents.

Mr. Takase was formerly a Shinto priest. In 1884 he was made moral instructor in a Tokyo prison. As he came in contact, however, with the prisoners, especially with the younger ones, he became deeply impressed with the misery of their condition. This led him to organize a reformatory association whose object was to engage in active efforts for the reformation of young men. At the same time he started a society for the study of reformatory work.

Finally, in 1885, a regular Reformatory House was opened with eleven young reprobates to start with. A year later it was named "The Tokyo Reformatory." It is said to follow the principles and methods of a methodist Reformatory in France. It was started at Ushima, then moved to Hongo, and from there to its present location, where it has leased seven thousand *tsubo*\* of ground from the Government.

Those who have been under the training of the House already number two hundred. At present there are forty inmates, ranging in age from eleven to twenty-seven or twenty-eight. They are from all classes of society. Most of them are able to read and write, having been educated in the primary schools. One of the present inmates was in America six years; five others are former students of Mr. Fukuzawa's famous school; still others are from other higher schools. Some have a natural bent for stealing, while others

\* Thirty-six square feet.

are simply such as their parents have found incorrigible. All of them are characters who would become a menace to society, were they left to themselves. But it is easy to imagine the extreme difficulty of correcting such youths and of leading them into better paths. The question even arises whether their reform is not impossible. But they too are the children of men, and they have consciences, even though their consciences are not dead but simply asleep. Consequently, by being brought under good influences and withdrawn from unfavourable circumstances, such persons may become good and upright men.

Many have been sent away from the Reformatory as hopeless. Over fifty, however, have been thoroughly reformed, and are now occupying honorable positions in society.

No mere external influence, whether intellectual or material, can by itself reform a bad man. The only way of reforming men is to awaken their consciences. Prisoners are not reformed by means of hard work alone. They need moral instructors. How is the moral and spiritual instruction given in the Tokyo Reformatory? It is given by a Shinto priest. The claim is that no religious, but only moral, instruction is given. But as the Shinto gods are worshipped in the institution, Shinto is no doubt the fundamental principle of the morality that is taught.

The lecture hall or inner temple is beautifully modelled in the old Japanese style, and here the god Onamuchi is worshipped, and the great spring and autumn festivals are held. In this room also the inmates of the Reformatory are gathered about three or four times a week to hear lectures by the president and others, who appear in the ceremonial garb of their office, and offer sacrifices and prayers to the god. Though it is not certain what influences these

exercises have upon the inmates, it is clear that this sacred apartment is the center of influence in the Tokyo Reformatory, and that consequently it is an institution based purely upon the principles of the Shinto belief.

### HOW I BECAME CHRISTIAN.\*

By CHOY TING KON.

FROM infancy to the age of thirteen I was brought up in heathen ways, worshipping idols and deceased ancestors. In 1873, at the age of thirteen, I went to the United States and lived among Christian people in New England. The families which made the most impression on me of the Christian religion were those of Prof. Sawyer and Prof. Barlett of New Britain Conn, where I stayed from 1879 to 1881. I was then older and was more able to feel the good effects.

Notwithstanding these beneficial influences, my mind never seriously turned to religion. I attended Church and Sunday school services because the families with whom I boarded went. It was to conform to customs merely. However the absurdity of idol worship and various superstitious were made apparent, add from hence-forth they had no

\* In the years 1872 and 1873 one hundred and twenty Chinese boys were sent to the U.S. to be educated at the expense of the Chinese government. One of these was named Choy Ting Kon. He was one of the brightest of all the students and gave promise of a successful career in whatever sphere he was called to fill.

He was ordered home when his education was only about half completed, and there subjected to many disappointments and trials. But in spite of all obstacles he gained the confidence and esteem of the officials and became an instructor in the Naval School. He was afterwards appointed commander of one of the torpedo boats at the battle of Yalu.

His bravery in that fight won for him much honor and praise, and he was promoted to the command of the torpedo fleet at Wei Hai Wei.

Through no fault of his he suffered defeat; and being taken prisoner was brought to Japan. The following is the story of his conversion as related by himself.



place in my heart. But I never denied the existence of a God. Whenever my mind reverted to religion, to the existence of matter, to the creation, and similar subjects, a could never give up the idea of I Creator.

In 1881 I returned to China, where the surrounding influences were not the best for the development of Christianity. Buddhism I know very little about, and never enquired into. Confucianism has many good points, but was too cold and unsympathetic to be satisfactory in a spiritual sense. The doctrine of Confucius is a moral and political philosophy, and ought not to be considered a religion in the sense of being a spiritual guide. The precepts do not rise beyond the material advancement and social duty of man. It teaches man's duty in this world, but never touches upon the future. Occasionally I would read a chapter of Proverbs, which I perused for the sake of the worldly wisdom therein contained.

The good effects and ennobling influences of Christianity I always acknowledged, but never embraced. My object in life was honor, wealth, and worldly pleasure; and my heart never stopped to enquire for the spiritual side of life. I thought religion was not an urgent subject, and could be laid aside for some future and more convenient time. Thus I was lukewarm and indifferent. Like seeds that fell by the road side I had heard the word of the kingdom but understood it not, and the wicked one came and caught away that which was sown in my heart. Or like the seeds that fell among thorns, and the cares of this world and deceitfulness of riches choked the word. Selfishness, ambition, the cravings of the natural appetite, the phantom glories of earth, are all powerfull instrument of Satan, in whose embrace there is no escape, unless He who can

break these chains comes to the rescue.

But since I saw the practical results of Christianity why did I not embrace it? It was because I was ignorant of the Scriptures. Many things that I could not understand I never stopped to enquire into but simply cast aside as idle tales. I was not convinced of the truths and reasonableness of the faith. I was full of doubts, and lacked in belief altogether. Besides, to embrace Christianity meant the giving up of many cherished sins, and fancied pleasures; which was to my mind the exchange of happiness for misery. The surrounding influences also helped to uproot what little of Christianity I had imbibed while in the States. My mind was therefore almost a void. Christianity I did not embrace. Heathenism was too absurd to believe in. My only belief was in a Supreme Creator of all things.

One day in March, at Hiroshima, (where I was detained as a prisoner of war), three gentlemen called on us. They were the Reverends H. Loomis, W. A. Wilson and J. W. Doughty, all American missionaries. Some Chinese Testaments were given us, and after a pleasant conversation they all left. Before they went away I asked for an English Bible, and Mr. Loomis promised us a copy. A few days afterwards Mr. Loomis, Miss Talcott, and three other missionary ladies called, and presented me the promised Bible. They sang "Jesus lover of my soul," which we greatly enjoyed. Then Mr. Loomis offered prayer.

The sweet melody of the music lingered long after the singers departed. In their visits they showed us the greatest kindness, which touched our hearts deeply, for we were just in a position to appreciate such unexpected sympathy.

That evening I opened the Bible and the first thing that caught my

eye was the parable of the Prodigal Son. After reading it over my mind was carried back to that day when I saw my father in his sick bed, after ten years of separation; and how, when he saw me, tears of joy flowed uncontrolled. He said it was the gladdest day he had in his life.

"The Positive Evidences of Christianity" brought to me by Mr. Loomis was of great service to me, for after reading it over carefully I searched the Scriptures with increasing eagerness and a whetted appetite. I began at Matthew, and after glancing over the first four chapters I read the whole of the "Sermon on the Mount." The simplicity of diction, the loftiness of sentiment, the purity of thought, the love of humanity, the foresight shown, and that vast knowledge of human nature, which searches into the most hidden recesses of the heart, all struck me with wonder and admiration. It was beyond any thing I ever read in Chinese literature. This opened my eyes at once, and I said to myself, "The Bible has more jewels than I thought."

From that moment I resolved to read through the whole New Testament,—not with the intention of becoming a Christian, but was rather curious to see what more there was in it. Progress was slow; and I was tempted many times to stop altogether,—for there were many things I could not comprehend.

Being confined, and having nothing to pass away time, I resolved at last to continue and take in what I could understand, and leave doubtful questions for clearing up in the future.

Later on Miss Talcott and Rev. Mr. Allchin of Osaka called and presented us a box of oranges which were most acceptable. Miss Talcott inquired of the progress we had made in Bible reading; thereupon I showed her how far we had advanced.

She then pointed to me the passage in John IV.—14. Mr. Allchin sang the "Rock of Ages" and offered prayer. This visit strengthened our impression of the good-heartedness of the missionaries. Theirs was a kindness that breathed of disinterestedness and a love of humanity; a kindness born of a higher origin, a purer source, and wider embrace than any teaching of earth.

In April we were transferred to Osaka, where good Dr. Northrop of Clinton, Conn., (who had charge of the Chinese students in the States) called on me. It was fifteen years since we had met. Dr. Hail of Osaka came with him. It was just after their visit that the heart-rending news came to me that certain and sure death was to swallow me up very soon. My only source of hope and success was to communicate my trouble to Mr. Loomis or Dr. Northrop. Since the latter had already called I prayed most earnestly that night to God that if He be the true and living God, the God whom I should forever worship and trust, that He would direct Mr. Loomis to my place. I would consider the answer as a sign from Him.

When I had finished the prayer I was full of doubts, and was quite certain it would not be answered. The next day the guard said that Mr. Loomis *had come to call* on me. You may imagine my surprise. I thanked God with an uplifted face, my heart beat fast, my voice choked, and tears rolled down in streams. This was a critical moment, the decision between life and death.

I met Mr. Loomis and explained to him my situation. His tender sympathy was such that I was moved to tears. Both Mr. Loomis and Dr. Northrop worked most earnestly and indefatigably, with an unselfish and noble Christian spirit. By their constantly writing to me while in confinement, and almost crazy with

anxiety, I was not only much comforted but deeply impressed with the conduct of such Christian men.

After my first prayer, with its direct answer, I was fully convinced by experience of its efficacy, and have continued to pray morning and night. Some days I would be burning with agony; and many a night I tossed in bed groaning and sleepless. In such occasion I prayed to God to comfort me, and give peace of mind, and strength to bear up. The next morning I would receive a letter from either Mr. Loomis or Dr. Northrop telling me of hopeful news; and I do not know how many times I was consoled in that way; and always in answer to prayers.

Mr. Loomis sent me some tracts also entitled "The Divinity of Christ," "The Inspiration of the Bible," and "Sovereign Grace," by Mr. Moody. There was another book in Chinese called "A Discussion as to the True Doctrine." It presents the merits and defects of the religions of China as compared to Christianity. The array of arguments were so strong and convincing that I had to acknowledge the superiority of Christianity. These books and tracts have been most useful in clearing up many doubts, and leading me in the right path.

Being still kept in prison, and away from disturbing influences, it was a particularly favorable opportunity for protracted and earnest study. Sorrow had driven me to seek the Word of God; and the close meditation for several month over the teachings of the Bible, and the books mentioned above, were most conducive to my spiritual welfare.

The days were long and tedious so that Bible reading became a real pleasure. As each truth dawned upon my mind and lingered there, the impressions seemed to be engraved upon the tablet of the heart. From childhood I was taught that

human nature was essentially good, but became corrupt through example and practice; that is, surrounding influences diverted its channel and shaped it according to circumstances. But this is just the opposite to the teachings of the Bible, which emphasises the fact over and over again that man is naturally a sinful and depraved being, "For all have sinned and come short of the glory of God."

At first I was inclined to side with my earlier teachings; but on a strict and severe self-examination and inquiry, analysing every thought and motive, and the *reason* for many of my acts, I was fully persuaded that I was a sinner,—a great sinner before God. I took the teachings of Christ and that of the Apostles as a standard, and compared my life and action with them, and fearful were my short-comings.

Now I see why I was put in prison;—in agony of soul and body day in night;—expecting daily to be subjected to torture and death by the cruel executioners. This was the day of retribution for former sins, the disowning of God and Christ, willful disobedience, swearing, drinking, and a thousand of vices.

With this conviction of guilt I cried to God for mercy, that though I has justly punished I begged for leniency. If He would but allow me time I would act according to His precepts and try to deserve mercy. I did try hard to do well, helping the fellow-prisoners, sweeping the floor, speaking pleasantly and hopefully to those that were down-hearted, and other acts of kindness that I never dreamt of doing formerly.

The fellow prisoners noticed my altered conduct, but they never knew that I was more miserable than ever. I felt my soul lost, sunk forever in the depths of eternal punishment. I cried to Jesus, but in vain; no



comfort, no consolation. He seemed to have deserted me, and left me to my own fate. Death is the reward of Satan.

Many were those sleepless nights ; but one midnight in June this life giving thought came to me, " You cannot save yourself by your efforts of doing good, nor be happy. Your being saved is the work of Christ, who died for you. It is the free gift of God." " For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God." (Eph. 11, 8) Then Mr. Moody's definition of grace came to mind : " Grace is *unmerited* mercy." It expressed my condition exactly. I am to be saved *by grace, through faith*. Another passage came to me just at that moment. It was, " If thou believest that Christ is the Son of God thou shalt be saved." Then I felt that Christ is the Son of God, and died to save the world. Yes I believed it. I believed that He died to save *me*. After dwelling upon the light of this truth for some time I prayed to God, and thanked Him that I am saved through the death of His Son, our Lord Jesus Christ, who shed His blood to redeem us sinners. From that moment I felt happier ; and inwardly felt a sense of great satisfaction. A tremendous load seemed to have fallen from my shoulders ; and a choking sense in the throat, and an oppressive feeling in the heart disappeared. What I tried to do formerly for the happiness of other prisoners was then an *effort*, but now it was a *pleasure*. I continued my Bible reading, always with pencil in hand, marking passages which I wished to remember or refer to in future. What were once to me objects of ambition now became as filthy rags. I cared not even for life ; and earth itself, without God, is but a hell.

God in His infinite mercy has spared me, with a will that I shall

be a testimony unto Him. The Spirit of God has altered my thoughts, changed my conduct, given me a new life and a peaceful conscience. I have now a pair of eyes whose main object is not greed and selfishness ; and may God keep them thus forever and forever. I thank those kind missionaries, the good angels of God, who have pointed out to me the way of eternal life through Jesus Christ our Lord. And Oh ! Great and Mighty God, I thank Thee that Thou hast seen fit to pass me through this furnace of fiery trials and rescue my soul from everlasting punishment. Let mine be the task to serve Thee with humbleness and meekness of heart. Let my body and soul be dedicate to Thy praise forever and forever.

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#### RELIGIOUS IDEAS OF THE PEOPLE.

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Translated from the KOKUMIN SHIMBUN.

THE necessity of religion to the existence of a nation scarcely needs argument. It is simply suicidal to be indifferent to religion, or to think it useless, or to try to drive it out of a country. There have been many instances of peoples attacking certain kinds of religion in favor of other kinds but none of peoples opposing religion absolutely. Yet, strange to say, the moral training furnished by our Educational Department is antireligious. The moral education of Japan at the present time is founded upon a Japanized Confucianism. The Confucianism of Japan, though it bears the same name as that of China and proceeded from the same source, differs from Chinese Confucianism in one important respect : while in China Confucianism teaches the worship of Confucius and of Heaven, and exists in the form of a religion, in Japan it is only a moral science. Moral science is not a useless study, but when it is presumed

that the dry mechanical teachings of moral science are sufficient for the spiritual culture of the rising generation, we earnestly protest. Moral science is good for the culture of the intellect but not of the heart. It teaches the way to be pursued but fails to supply the spirit to walk in that way.

Moreover, the present moral instruction is narrow and extremely harmful to the young because it is destructive of their religious instincts. It may be unwise to give religious instruction in the schools, but it is a great evil to make schools places for attacks upon religion and for compassing the ruin of the religious instincts of the pupils. Look especially at the present condition of moral education given in the Primary and Middle schools. How are the pupils instructed about religious matters? Though there are exceptions, generally they are taught to despise and to hate religion. The atmosphere of the schools is filled with admiration for the Confucian ethics, contempt of Buddhism and hatred of Christianity. Many are ruled by the materialistic tendency to be indifferent to religion and questions concerning the soul. If any of the students attend Christian churches, the teachers reprove and punish them before their classes, and try to smother all religious instincts growing up in their hearts. If any go with their parents to hear Buddhist sermons, the teachers will speak of the untrustworthiness of Buddhist theories about hell and paradise, and say that such things are good only for ignorant people. This indeed cannot be said to be the case with all the teachers, but with very many of them it is only too true. Is this not an alarming evil in the moral education of our nation? Ethics is a step toward religion, and moral education in our schools should be a step toward religious faith in the

home. Religion ought therefore to be commended as a logical result of moral education if some pupils begin to believe in Buddhism or Christianity. It is a great mistake to despise and hate these religions. We do not say that the school should urge the pupil to believe in any certain kind of religion, but if religion is necessary for the existence of a nation, it is very important that the value of religion in general should be taught in the schools as a foundation for future faith.

It is too much to expect that all the pupils should follow the teachings of a teacher as the principle of their lives, that their text-book of moral science should become the source of their religious faith. But the teachers ought to impress upon their pupils the importance of religion, keep silent, however, in regard to the kind they personally should desire to be accepted. They should encourage pupils, if they find them going to church or to a preaching-place. They should not try to suppress the faith that the pupils cherish in their homes. Buddhism at present is inactive, and Christianity has declined, because the religious ideas of the people lack positiveness, and this defect has been caused chiefly by the anti-religious moral education that is imparted in our schools.

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#### SOME OF THE NATIVE VIRTUES OF THE JAPANESE PEOPLE.

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By the Rev. HENRY SCOTT JEFFERYS, A.M.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

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AFTER seven years' residence among this people I wish to place on record my humble testimony to their *native* virtues. Perhaps they have faults, but I am not now speaking of them; nor do I speak particularly of Christian Japanese,

many of whom have without doubt been benefited by their foreign faith and ethics; but I would rather refer to those virtues that belong to the Japanese people without reference to their faith. In this connection it may be said that perhaps their most remarkable part is their devotion to ethics alone utterly divorced from religion. They love virtue for its own sake and not from fear of punishment or hope of reward.

In some of our Christian love there is the story told of a sage who saw in a vision an angel with a torch in one hand and a bowl of water in the other, who when asked his mission replied that with the torch he would burn up heaven and with the water he would quench the flames of Gehenna that men might no longer follow virtue from the fear of pain or the hope of pleasure, but from the pure love of God alone. This story would have but little effect upon the Japanese from the fact that they are far beyond it; for they have eliminated from their system of ethics not only heaven and hell but God also. Neither Mr. Herbert Spencer's theories in his "Data of Ethics" nor Mr. W. H. Mallock's opinions concerning the dependent relation of ethics upon religion help us to account for this fact that we have here a people, speaking roughly, who have a system of ethics in practical operation whose motive force is not to be found in either love of self or fear of any Higher Power, but which seems to be the spontaneous creation of the native instinct. To be sure there are religions (so called, both native and foreign, but they have but little effect upon the popular conscience. Often at *matsuri* or religious festivals peep shows may be seen in which the judgment of *Emma* who sits in dread court judging souls where the two roads divide, and of the tortures of the damned, boiled, baked, pounded

in mortars pitch-forked in and out of lakes of fire, in sickening detail, but no one believes in these things; all laugh at them, and the virtues of the people develop in spite of them.

The reason for this is that the ethics are either native or Confucian, and are not learned from the foreign Buddhist systems of metaphysical speculation.

There is an old story told of a retainer who was entrusted with the care of the Shogun's son.

When enemies came to take the child's life, he killed his own son with his own hand and offered the head as the head of the son of the Shogun. Not only did his young boy bare his neck to the blow without a murmur, but the wife and mother of the murdered child restrained her grief and testified that the head was really that of the Shogun's son, whose life was thus saved.

This illustrates the fact that on hope of reward or fear of punishment had any effect upon the action of persons in doing what they thought to be right. The fact that they made a mistake in their estimation of right does not affect the question of motive, with which alone we are now dealing. In Confucian ethics as taught in China there may be a theistic element, but it is wanting in Japanese ethics. And yet, strange to say, the idea of conscience is very strong. In some popular books of ethical instruction some very interesting stories are told of the power of the *honshin*, the true or original heart, and of conversion marked by tears and sighs and groans of penitence and remorse. But the conversion is not the gift from God of a new heart, but the return of the man to his original or true heart of natural righteousness; it has no idea of "repentance toward God" in it at all.

Perhaps the most prominent virtue of the Japanese is their patriotism,



their loyalty to, and their love of, their country. To be sure we may sneer at patriotism, the virtue of small and feeble countries, and say that it is only an expansion of selfishness. We may say that as the clan is only an enlargement of the family, so the nation is only an extension of the clan, and that as family pride is but a single remove from personal pride, so the clan feeling is only one remove from family feeling; that the national spirit is only one step farther on, that true progress consists in the cosmopolitan spirit and that we should lose our national feeling in universal brotherhood, etc. Whether these doctrines be true or not, the Japanese are not yet persuaded of their truth. They have family feeling, clan feeling, local partisan feeling strongly developed, but they are willing to devote all to the love of their country.

The English are perhaps justly regarded as the strongest nation in the world. Yet their land has been subdued by a foreign foe again and again. Romans, Saxons, Danes, and Normans have in turn conquered the country. Japan, however, has never been subject to a foreign foe. As the Spanish Armada was driven back from the shores of England, so the Mongols were once for all repulsed from the shores of this land. From the most ancient times to the present the history of Japan has been a steady advance of the forces of civilization against those of barbarism, with no such relapse as that when the Romans left the civilized but weakened Britons to the mercy of the barbarous Saxons.

This country was highly civilized when our ancestors were clad in skins and dwelling in caves, gnawing the bones of beasts slain with clubs and stones. We might imagine a set of circumstances in which the island of England, deserted by her colonies, even at war with

them, might be subjugated by some European,—yes, even by an Asiatic, power; and because England is a flat country with no mountains of any considerable height, it would be quite possible to hold the populace down with a strong military force; and a liberal policy toward those disposed to peaceable industry might induce the nation of shop-keepers to submit, if it were made to their advantage to do so.

No one country of Europe could subdue Japan. All Europe could not hold the people in subjection—for several reasons. The rice fields would form a great obstacle to the movements of artillery or large bodies of troops on the plains, while the mountains which cover most of the country could be made impregnable by a people who care nothing for death, but value their country and its liberty beyond all price. Temporal advantage could not tempt the Japanese to make peace with a foreign foe in their borders. It is impossible for any one who knows Japan and the Japanese to even imagine them in subjection to any foreign power.

Closely allied to the Japanese love of their country is their loyalty to the Emperor. When we consider that His Imperial Majesty does not, like the Emperor of China, worship the Emperor of Heaven, but knows no God greater than his own Imperial ancestors, we can understand that this loyalty may in the hearts of many take the place properly belonging to religion, even if it does not arise to the dignity of religious sentiment. Taking into consideration that this is the oldest Imperial line upon the planet we can pardon the Japanese for a little pride in this matter. The English have several times imported from abroad their kings or royal consorts; in one or two instances their kings have not been able to speak English; some

have been imbecile, even insane. It would be interesting to tabulate the various nations to which the children and grandchildren of Her Gracious Majesty, Queen Victoria, belong.

To the Japanese the idea of any foreign ruler of their land is impossible, and the very thought of any foreign matrimonial alliance for any of their royal family would be as near to sacrilege as anything they could imagine. We may doubt both the European and the Japanese doctrines of the divine right of kings, but we can have no doubt as to which set of doctrines and practices is best for producing sentiments of loyalty in the subjects. With the Japanese at least the doctrines were not promulgated nor the customs initiated for the purpose of producing loyalty; but rather the opposite, namely, that the doctrines of the sacred character of the Imperial House, and the jealous guarding of the Imperial line from all foreign contamination are the results of the natural and spontaneous loyalty of the Japanese native. The Japanese love of their country, their loyalty to their Emperor, are sentiments much deeper and stronger than those of any other land, not even excepting Russia.

The assassination of public men is not uncommon in Japan, but the waves of popular wrath are hushed into silence at the steps of the throne. There are no nihilists in Japan. No attempts are made on the life of the Japanese Emperor. This love of their own country is carried into the domain of religion. One Protestant doctrine is of unfailing force in Japan. It is that this people can never be converted to Romanism until a Japanese becomes Pope. Several foreign priests of the Roman obedience have sadly assented to this opinion.

Other Protestant doctrines may be interesting, even amusing to the

Japanese, but this is the only one really necessary. Popery is impossible in Japan because of the patriotism of the people. Some people think that the patriotism of the Japanese is also a strong obstacle to the advance of any form of Christianity. Whether this be true or not, it is a native virtue and not a vice that is in the way.

The doctrine of the brotherhood of man is very objectionable to the Japanese, because it reduces their people to the level of foreigners whom they regard as common and unclean for reasons that will be given later on.

The doctrine of the Fatherhood of God is regarded as hardly less dangerous because it places a Personage above the Imperial Ancestors. Both these doctrines are thought to be weakening to the national spirit and tending to destroy true patriotism and loyalty. Whether this be true or not, I can testify that the only expressions approaching disloyalty that I ever heard from the mouth of a Japanese were uttered by a Christian of the sect whose English hero killed his king. In view of the fact that often in European history religious fanaticism has developed into disloyalty and rebellion, the Japanese fear that the native virtues of patriotism and loyalty may be contaminated by contact with foreign religious teaching is but natural.

Closely allied to patriotism and loyalty to the Emperor is fraternal love of their fellow countrymen. If a Japanese in any part of the world is insulted or suffers any injury, every Japanese nerve thrills in sympathy with him. They are all members of one body; if one member suffers, all suffer with him; no man liveth unto himself. It is what the French call the *solidarité* of the Japanese people that makes them strong against a foe ten times their numbers but lacking this virtue.

Filial piety is highly prized among the Japanese. When parents have reached a certain age, they no longer distress themselves with the management of affairs, but give up everything to their children, certain that they will never be neglected. It would be pretty hard for the Japanese to understand Carlton's poem "Over the Hill to the Poor House." Such a state of affairs would be impossible here. Old folks do not find it necessary to hold on to their cash and other property until their eyes are dim and their steps are feeble, for fear of neglect by their children. They give up every thing and spend their declining years in peaceful study or contemplation. If they are inclined to be religious, they make pilgrimages to temples and study the exhaustless Buddhist scriptures.

There is no fear of the poor-house, because there is no poor-house. There is no poor-house because the people are set in families. The family is the social unit, and not the individual.

Marriage is the rule. Babies abound and are joyfully welcomed. Not only birth-days but naming-days and certain days afterward, when the child first eats rice, etc., are times of feasting and rejoicing. People without children adopt them, and the family is thus preserved. Kinship is a claim for support that cannot be ignored or denied. It is impossible for a man to shake off his poor relations. This helps to prevent the growth of abnormally large fortunes, such as disgrace the United States. Property belongs not so much to the individual as to the family. The Japanese are the least sordid, the most unworldly, the most entirely devoted to the ideal of any people in the world.

The foreigners in the treaty ports will tell you a different tale, but the Japanese with whom they deal are the exceptions that prove

the rule. "Birds of a feather flock together." "Where the carcass is there will the eagles be gathered together." "The treaty ports seem to gather the very scum from the population of Japan. The heart of the Japanese people is not sordid. They care very little for money. In some places, Satsuma for example, it is impolite even to mention the word money, and to display coin in the presence of gentlemen is an insult. The admonition contained in the fifth chapter of the Epistle to the Ephesians in the last part of the fifth verse, is superfluous—"covetousness, let it not be once named among you as becometh saints." In instructing catechumens for baptism I generally omit the tenth commandment, conscious that a foreigner needs to sit at the feet of a Japanese to learn how to forsake the sin of covetousness.

The Japanese escape from this sin by extreme simplicity and frugality in living. Their houses are like match-boxes, made of lath and paper. Even in winter no attempt is made to heat the air of the rooms. The *tatami*, or mats, serve for chairs, tables and bedsteads. No furniture worth mentioning is used. The food is simple and ordinarily of no great variety. No meat, no milk, and but few eggs. A quite Japanese disease called *kakke* which attacks the legs results from the poor diet and sitting on the floor with the legs clasped under the body like a jack-knife. In spite of all this Spartan simplicity, or as the result of it, the population is increasing at the rate of half a million a year. After Formosa is subjugated, civilized and populated—what then?

Joined to frugality is generosity. Heads of educational institutions will use their influence to employ good foreign instructors at salaries more liberal than their own. They recognize the fact that the foreign



style of living is a necessity and allow luxuries to their subordinates that they deny to themselves. The Japanese are constantly giving presents to each other, the money value of which is no small item, but the care and thought and delicate tact displayed in the giving, receiving, and in the return presents, is of far greater value.

When the foreigner in a feeble and spasmodic manner tries to imitate these customs, the Japanese put him to shame by their superior generosity. To give a few examples—a child living in a one story hut by a rapid stream falls in and is nearly drowned. A foreign lady filled with compassion and wanting to do some act to show it, sends fifty *sen* to buy a new frock; almost at once a big bag of white sugar done up in fine style is returned,—value fully thirty *sen*. You invite a man to dinner to celebrate his release after months of unjust imprisonment. He brings with him some fine fish worth almost if not quite the price of his entertainment. Attempts to entertain Japanese socially result in filling the house with Satsuma vases, elegant lacquer ware, screens and bric-a-brac, till it looks like a curio shop, and makes it necessary to explain to visitors that they are all presents and not the profits of missionary enterprise.

And yet are they not the profits of missionary effort? Well do I remember my surprise when some Japanese students in Los Angeles climbed the hill to our cottage the night before we left, and gave me, to my complete astonishment, a purse of gold in gratitude for teaching them. This was the very first reward that I received from any source for work among the Japanese. The most valuable presents that I have received have been when I was the employee, or hired man—a *yatoi-nin* of the Japanese. So that I know that these things were the expres-

sions of genuine sentiments.

Often on railroad journeys on sharing bread and tinned meat, coffee, &c.,—all luxuries to the Japanese—I have had oranges, apples, cakes, candy, *sushi*, *ad libitum*, good measure, pressed down, shaken together and running over, poured into my lunch box by the Japanese. Once when snowed up the station-master gave me his own supper of *soba*, i.e., buckwheat strings like macaroni.

I say nothing about Japanese politeness, for everybody knows that they are painfully polite. It is hardly a virtue, almost a vice. It is only the shell after all. What is to be praised is the kindness, the mercy and the sweetness of disposition of the *honshin*, the true heart, of the Japanese people. I have found some of the people of the provinces not quite so suave or polished, even rough and rude in their manners at first sight; but really gentlemen at heart, in fact quite incapable of any unkindness. *Reigi*, or Propriety, is a distinct virtue according to their ethics. Our freedom of manners must seem very sinful to them. Our self-assertion, our arrogance, our self-will, that we call individuality and energy of character, they call *waga mama* (self-will), and it is sinful in their eyes.

And yet let no man imagine that the Japanese are wanting in the virtue of independence of spirit. After being under their rule and being placed over them for years in succession, my deliberate judgment is that it is far easier to obey them than to rule them. In fact I find that the only way to rule them is to let them have their own way so far as possible, for they will check-mate the foreigner at last. It has been considered a wonderful thing that the Japanese have so soon adopted the methods of constitutional government. The mystery disappears as we read into Japanese history and

literature and perceive the unwritten constitution of their government in all grades. The real power is always behind the throne. *Daimyo* means the Great Name. Some one man bore this name, but the real power was wielded by his principal retainer. A ruler who really wanted to wield great influence often resigned the sceptre to secure it. His advice was then eagerly sought and implicitly followed. This state of things was brought about by the intense devotion to the ideal and the hearty recognition of nobility of sentiment.

The Japanese are very keen in their judgment and discrimination of character. If a man in authority has an idea that a certain policy should be followed, and is unable to bring it about, he resigns and retires from office. His honesty and integrity of purpose are apparent, and his plans are adopted. The way to get power in Japan is to give it up.

The Japanese excel in their capacity for contemplative enjoyment. We Western folk must rush hither and thither with flushed faces and beating pulses, with loud cries of joy or disappointment, and think ourselves happy only when in the swim and swirl of society. The Japanese idea of bliss is to sit on a mat and smoke under the plum blossoms, or to gaze in quiet contemplation at the moon or a mountain. We are like Martha careful and troubled about many things; the Japanese have like Mary chosen the good part of contemplative enjoyment and it is impossible to take it from them.

Now what is the object of this paper? The moral of all this is:—

1. That the conversion of this people to the Christian faith is a most complex and perplexing problem, not because they are so bad, but because they are so good. Their very virtues are obstacles in the way of contrition.

2. We must show them that Chris-

tian ethics are so superior that they will gladly accept them instead of, or in addition to, their own native systems.

3. To do this we must in our own lives and characters let our light so shine that the Japanese may see our good works and glorify our Father which is in heaven for the superior results of our system of ethics.

4. The efforts put forth to make ourselves really and visibly superior to the Japanese can do us no harm, and will at least sweeten and strengthen our own characters.

5. Upon the foundation of Christian ethics we can by God's grace build up the Christian Faith, a belief in almighty God and His miraculous power, and thus a real Religion may be given to this nation of agnostics.

6. This is not the work of a decade or of a single generation, and it is well that the Church at home should study ecclesiastical history and not expect that the rule that nations are converted slowly will be reversed in Japan. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

#### RELIEF WORK FOR THE SEISMIC WAVE SUFFERERS.

IT may not be out of place to call special attention to the relief work done for the sufferers of the seismic wave that has devastated the east coast of northern Japan. After having had one's mind filled with the sickening details of the horrible disaster, it is truly refreshing to reflect for a moment upon the remarkable promptness and efficiency of the efforts made to alleviate the sufferings of the wounded and destitute survivors.

The relief agency that deserves the first and most honorable mention is the Red Cross Society. The physicians, nurses and assistants of this organization were the first upon the

scene, bringing their medicines, their surgical instruments, food, garments, and, above all, their skill as doctors and nurses, with them. In a few days a line of some twenty-five hospitals had been strung along the desolated coast, and 70 physicians, 70 medical students and 100 nurses were attending to the wounded and sick that were brought in under the direction of the police authorities. Everything was reduced to a complete system, and the quiet, clean and orderly hospitals were a boon and a wonder to many who without them would have miserably perished. Even as it was, the unavoidable lapse of time before the succorers could arrive was fraught with untold suffering and much loss of life; but all this would have been tenfold greater without the prompt appearance on the ground of this Society.

Immediately backing up the efforts of the Red Cross Society were the Local Authorities. The Governors of the prefectures visited by the calamity with their staffs hurried to the place, and they together with the headmen of the districts organized the police forces, under whose direction the work of finding the dead and wounded, disposing of them, removing debris, providing shelter and food, went rapidly on. Each district of every prefecture, each prefecture, as well as the Central Government, all have their Relief Funds (*Bikōchochiku*) held for emergencies of famine or disaster. Thus the Relief Funds of the injured districts were at once ready for disposal. Also such proportions of the prefectural Funds as the rules allowed. And, in addition, the Central Government, after a visit to the scene of the calamity by the Home Minister, appropriated *yen* 450,000 out of its Relief Fund. Thus it was soon arranged that for a period of thirty days every destitute person should be provided with 4 *go* of rice, to-

gether with fish and vegetables, so far as these things could be secured. Fortunately at Kamaishi, one of the worst places, a three months' supply of rice for the extensive Iron Mines near there had just come, and could be used to prevent starvation. It has also been decided that the timber of Government forests near the devastated coast shall be sold at greatly reduced prices so far as it is needed for huts or fishing-boats.

The Emperor and Empress also again showed their benevolence of spirit, and endeared themselves afresh to their people, by contributing *yen* 14,000 for relief.

The people in the vicinity of the unfortunate districts showed themselves very neighborly and helpful, and cheerfully lent their aid in many ways, the only exception apparently having been the raid of a band of marauders on one of the wrecked towns during the night of the calamity.

Contributions from all over the Empire at once began to flow in. The leading newspapers of Sendai, Tokyo, Osaka and other places opened subscription lists. By latest accounts the *Jiji Shimpō* of Tokyo had raised *yen* 40,800, the *Nichi Nichi Shimbun*, *yen* 35,000, and the *Asahi* of Osaka *yen* 23,000. Up to July 20th the amount that had reached the prefectural office of Miyagi footed up to *yen* 72,300. And if the other prefectures received in like proportion the total amount thus far received must be something approaching half a million. A good deal more is still expected to come. Besides money, gifts of clothing, food, cooking utensils, etc., have been sent in from all directions, and have proved very helpful to the sufferers.

The general contributions as well as the appropriation from the Central Government are all being held for relief work of a more permanent



character, namely, to provide fishing-boats, nets and other means of gaining a livelihood. No direct gifts of money are made to the sufferers.

The Christians of the Empire have also taken earnest hold of the work of giving relief. In Sendai, in Tokyo, in Osaka, in Nagoya, in Kochi, in Morioka and Aomori the Protestant Christians of all denominations have united in various efforts in the way of raising money, sending relief committees to the scene of the disaster, and distributing such articles of use as could be collected for the needy. Early in July already *yen* 2,000 had been contributed in the name of the Christians, and a great deal must have been given through other channels. Besides students in Christian Girls' Schools made up garments and sent them, and the heads of several Christian Orphans' Asylums arranged to take a number of the children left without parents. The Greek and Roman Catholic Christians also promptly busied themselves with efforts at succor, though the extent of their help is not yet generally known.

Though the scope of this article takes in directly only the relief work done by the Japanese people themselves, it will not be amiss to refer also to the help extended by the foreigners resident in Japan. The Sendai community appointed a relief committee which succeeded in raising several hundred *yen*. Rev. J. P. Moore, D.D., and Mrs. Moore, both members of the committee, and also

members of the Red Cross Society, spent about two weeks upon the scene of the disaster, visiting many hospitals, administering such aid and comfort as they could. They were shown every courtesy by the officials, and their work was deeply appreciated both by the authorities and the sufferers themselves. The foreigners of Yokohama and Tokyo, together with a few friends in the interior contributed about *yen* 4,500, and their excellent committee, consisting of Revs. A. A. Bennett, J. G. Cleveland, Ph. D., and W. S. Worden, M.D., made a tour of inspection of the field in order to find how most wisely to dispense the funds at their disposal. The foreign communities of Osaka and Kobe, and possibly other places, united in relief efforts. A number of other missionaries, as well as newspaper reporters, visited the scene, some giving aid and comfort, and all helping to interest the public in one of the sorest cases of distress that can befall poor humanity.

Altogether the story of the manner in which Japan has risen in a spirit of humaneness and sympathy to bring relief to an out-of-the-way portion of her people in an hour of dire distress, is reassuring to all friends of humanity. The promptness, the heartiness, the wisdom and the efficiency of the relief afforded and to be afforded reflects great credit upon the people living within the bounds of this Island Empire of the Far East.—D.B.S.

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# Woman's Department.

## *The Present Condition of Woman's Education in Japan.*

THE Japan-China war has tested the strength of our great Empire, and the people have been more emphatically assured that our strength is mainly dependent upon national education. Therefore, since the close of the war, they have made more earnest demands for the spread of general education. Especially are they ready to welcome the returning prosperity of woman's education, which, for the last six or seven years was passing under a cloud on account of the conservative reaction. Some of our eminent educators have contended that the great military triumph of the late war is largely due to the helpful influences of women as mothers or wives. Many brave heroes of the war have manifested their hearty thankfulness to the heroines in their homes. It seems somewhat strange that a bloody war should prove favorable to woman's education. But the success of a war depends upon the national strength, and the national strength, in a very great degree, depends upon the noble deeds of enlightened womanhood. Therefore this seemingly strange phenomenon has now come to us as a positive fact. Indeed one of the great changes which have taken place in society since the war, has been an irresistible forward movement in female education.

What is to be the most substantial result of the recent triumph? It must be the spirit to perform greater deeds than ever before upon the

stage of the world's progress. The boundaries of man's activity in the world having been thus enlarged, what should be the range of woman's activity? When the whole social structure is in a more progressive state woman, who constitutes its half, can not help sharing in this more progressive condition. The enlargement of man's activity means at the same time the enlargement of woman's activity. Then, woman's privileges must be more fully recognized, and the necessity of the improvement of the weaker sex becomes strongly felt by society. This fact is being proven in Japan to-day.

Happily the present social tendency is favorable to our sisters. Marquis Saionji, whose educational ideas are progressive and cosmopolitan, and who despises the narrow nationalistic ideas which have been stumbling-blocks to our social progress for many years, throw, the weight of his influence in this direction. Soon after his coming into office he summoned all the principals of the normal schools and the middle schools to his official residence. There he spoke of his educational principles as being cosmopolitan as opposed to nationalistic. This speech, when made public by the papers, was received with bitter but unreasonable opposition by those who delight in conservative nationalism. It was in this speech that he first made public his ideas about female education. He said:

"If a nation wishes to produce good and strong citizens, it needs the cultured influence of woman. This is the reason why foreign nations take great interest in the education of women. A woman, like a man, needs to develop her faculties and character. Therefore, to us as a nation our women's education is of the greatest importance."

Though his speech was harshly criticised, his encouragement of woman's education has not been without its positive influence. The movement in favor of woman's education has been greatly quickened by this public utterance. Moreover since the Minister has taken his stand in this way the Government as a whole is taking the same attitude.

Last year, at the Imperial Educational Meeting which was held in Kioto in connection with the national exhibition, there were assembled over three thousand educators. It was the most successful meeting of the kind ever held in this country. And from its platform many speeches concerning woman's education were made with great earnestness. Among the speakers Mr. S. Tsuji, who was once the Vice-Minister of Education, insisted that woman's education must be encouraged. Also Mr. S. Kiba, the head officer of the Department of Technical Education, delivered a speech on the same question, and at its close he said:

"Let me say as the representative of the Court of Education, that the encouragement of female education is one of its established principles."

At the same meeting Mr. S. Akituki, the principal of the Girl's Higher Normal School, also made public his opinion on female education. The following is the gist of his remarks: The existing inequality between male and female education must be righted. Any one knows the necessity of national education; but woman constitutes the half of a

nation; therefore she must be included in this education. More than that, if we educate women well, it will bring us an incalculable advantage in the development of national education and in the elevation of national morality. He summarized his remarks in the following four important points:

"1. Woman should be educated according to cosmopolitan ideas.

"2. Woman should be convinced that she constitutes half of a nation.

"3. The home is the destined place for the activity of woman. But, at the same time, she must know her duty as a member of society.

"4. When a woman is taking care of her child, she should bear in mind that she is bringing up a good and active citizen."

These opinions from those high in authority certainly have had a good effect upon the movement toward female education. We see thus the arrival of a hopeful era. Since last fall we have often heard of plannings for the establishment of ten or more new higher girls' schools in the several prefectures. Nagoya and Nagano opened their schools at the end of last spring. Also a Buddhist girls' school for higher education was recently established in the Capital. And there are various official educational reports from many prefectures telling us of the urgent need for female education.

Many educational reviews also are giving us a number of their wide-awake opinions on the subject. In the last six months three woman's magazines have appeared in Tokyo.

Moreover, some of the ordinary magazines and newspapers have commenced to deal with the question of female education and to express hopes of advancement in this respect. The most interesting thing in this line is that the *Yorozu Choho*, a Tokyo newspaper, offers prizes for writings on the *Shinsen Onna Dai-*



*gaku*, or The New Great Learning of Woman. The old *Onna Daigaku* contains the Confucian precepts applied to woman, and was the corner-stone of the education of Japanese women in the feudal ages. But in this enlightened epoch, when our sisters are inspired by a new faith in the true mission of woman in society, those precepts have largely lost their influence. Realizing this condition of things, the paper mentioned insists that the society of to-day is unconsciously demanding a new moral code specially designed for woman, which shall take the place of the old one, and which shall be better adapted to this age of enlightenment.

Another interesting fact is, that since April in the *Hochi Shimbun*, also a Tokyo newspaper, there has appeared a series of daily articles containing the result of minute inquiries into the kinds of employments pursued by Japanese women. It is stated that there are over twenty different occupations for women in this country, and that women succeed well in these occupations.

During the last month the *Jiji Shimpō* said much about woman's education and her privileges. Two editorial articles have dealt with the question, and argued for the universal extension of female education, which should be pushed regardless of past unavoidable failures.

At present a most interesting series of one hundred essays by Mr. Fukuzawa is making its appearance. The sage has lately come to the woman question, and he gives us his wise and thoughtful opinions about the education and privileges of the sex.

Besides those referred to above, we have come across many other expressions of opinion which we might quote. They all treat the subject with much interest in its importance, and they substantially agree that the dawn of a new era for woman in

Japan is at hand. Passing these by, however, let us turn to the words lately uttered by two men of high rank. First we hear Marquis Sai-onji once more, expressing his well known opinions in an address given at the commencement of the Girls' Higher Normal School. He used in the course of his address the following language:

"The progress of our Empire at present is so rapid that the whole world is watching us with astonishment. But woman's education does not keep pace with this progress, and this grieves me greatly."

When Count Okuma was in his native town, Saga, and gave his address on education before the Normal School, he expressed himself thus on female education:

"A nation consists of men and women. Men and women should therefore both be educated. But heretofore the education of women has been very much discouraged. Now therefore this subject must be greatly encouraged to make up for past short-coming. Every strong nation has its female education highly developed. In other words, where female education has been emphasized national strength has attained to foundations of firmeress and soundness."

Count Matsukata, and Mr. Kiyoura, Vice-Minister of Justice, have also spoken on the subject. The former spoke mostly about the importance of home education, which is entirely entrusted to woman, and the latter gave a very long discussion on the necessity of encouraging woman's education since the war.

Though there is nothing new in these ideas, still because they find expression through men in high positions of authority and influence they are sure to exert a good influence.

I have already stated, though not satisfactorily, what my own obser-

vations on the present condition of woman's education in our country have been. I wish our foreign readers to know how flourishing it is. I believe that among them there are a goodly number of men and women who have played an important part in bringing about this prosperous era in the education of Japanese women. And they with us suffered very much during the long time of the conservative reaction, which was especially destructive to the spread of their principles and work. But now they have reason to be very much encouraged and to rejoice to know that a happy new era is again dawning. Mr. K. Matsumoto has given us an interesting article, "The Japanese Woman and Her Social Position," in a late number of "The Far East." It is written in English. The article closes with these words:

"The dawn of a new era for women has cast its light on the horizon.

Whatever kind of reaction may hinder the progress, a new and brighter generation for women will come and must come. But no time could be more momentous than today for Japanese women. It should call forth their utmost courage and their strongest determination to confront every reaction and to push their way to the goal."

Truly the dawn of a better day for our sisters has already cast its glorious light upon the horizon, which is increasing in brilliancy day by day, and its focus is education. The times call for the establishment of one or two universities for woman. There is of course still some danger of reaction, but even though such a reaction should come, its injurious effects will be greatly lessened by a spirit of determination and courage on the part of those engaged in the work of elevating and improving the weaker sex of this nation.



Conducted by Miss MARY F. DENTON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

THE American Institute of Sacred Literature Course of Bible Study for the W.C.T.U. announces that the subject for the work of October, 1896, to June, 1897, will be Fore-

shadowings of the Christ. This will constitute a study of the Old Testament History and Prophecy from the special point of view of the growth of the Messianic idea and

ideal. The books recommended for use will cover the historical and prophetic material from a general standpoint leaving the distinctly messianic idea of each period to be discussed in a monthly article in the Biblical World.

The books selected are as follows :

1.—Syllabus of Scripture material giving under a topical outline the biblical passages to be read (Harper) 25 cts.

2.—The Doctrine of the Prophets (Kirkpatrick), \$1.50.

3.—Blake's How to Read the Prophets. Part II, 90 cts ; Part III, \$1.20 ; Part V, \$1.25.

4.—The Biblical World, July, 1896-7, \$1.50.

5.—Map and Chart Pamphlet, 10 cts.

The books may be purchased through the Institute (The University of Chicago Press, Chicago, Ill.), or through Rev. J. W. Wadman, 15, Tsukiji, Tokyo. These are special prices to the members of the Guild, and, including the membership fee of fifty cents a year, puts the Course within the reach of all.

Members should be registered as early as possible that the postal bulletins may be sent out in time.

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The only terrible enemy Britain has to fear is strong drink.—*H. R. H., the Duke of Albany.*

Its ravages are greater than pestilence, war and famine combined.—*Rt. Hon. W. E. Gladstone.*

Drink is the curse of the country.—*Rt. Hon. Joseph Chamberlain, M. P.*

Every crime has its origin, more or less, in drunkenness.—*The late Lord Chief Justice Coleridge.*

Intoxicating drink is the greatest factor of crime, pauperism, orphanhood, disease and insanity.—*Prof. F. W. Newman.*

Ninety per cent of the crime in the army is through strong drink.—*Lord Wolseley (Commander-in-Chief.)*

I never suffer ardent spirits in my house, thinking them *evil* spirits.—*Sir Astley Cooper (the great surgeon).*

To argue that a man may take wine, and retain a right frame of mind, is as bad as to argue that he may take poison and not die.—*Seneca (the Roman Philosopher).*

Wine is the most powerful of all agents for exciting and inflaming the passions.—*The Great Lord Bacon.*

Strong drink is not only man's way to the devil, but the devil's way to man,—*Dr. Adam Clarke.*

Alcohol is the mother of sin.—*Mahomet.*

Beer shops are the curse of the country.—*Lord Beaconsfield.*

The struggle of the school, the library, and the church, all united against the beer-house and the gin-palace, is but the development of the war between heaven and hell.—*Charles Buxton.*

I dread the white man's drink more than all the assegais of my enemies.—*King Khama (African Chief.)*



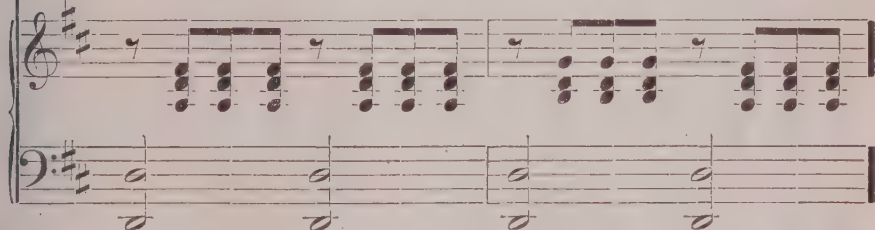
## Some Glad Day.

K. L. STEVENSON.

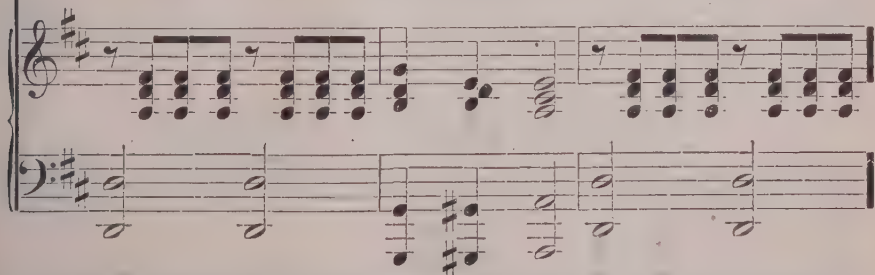
STEPHEN C. FOSTER.

*Poco adagio.*

1. All round the world The rib - bon white is twined;  
 2. All round the world Where sounds the note of woe,  
 3. All round the world Ho - san - nas yet shall ring,



- All round the world The glorious light has shined; All round the world our  
 There in God's strength, Our rib-bon white shall go; Em - blem of peace, of  
 All lands and climes The Savior's praise shall sing; No jarr - ing note shall



Some Glad Day. *Concluded.*

cause has right of way, We'll raise the anthem] swell of vic - try Some glad day.  
 pur - i - ty's bright ray, 'Twill bind our sin-stain'd earth to Heaven, Some glad day.  
 mar that rapturous lay. 'Twill rise from all the sin-sav'd nations, Some glad day.

## CHORUS.

*Soprano.*

It's com - ing! It's com - ing, The morn for which we pray; We'll

*Alto*

It's com - ing! It's com - ing, The morn for which we pray; We'll

*Bass*

take the world for Christ's own king - dom Some glad day.

take the world for Christ's own king - dom Some glad day.

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# Children's Department.

## *The Story of Iwaki San.*

ONE of my windows commands a very fine view of Iwaki San, or Tsugaru Fuji, as it is sometimes called, because of its resemblance to the peerless Fuji. My acquaintance with this mountain is but recent, and so I can not yet bring myself to think, with its adorers here, that Iwaki San is more beautiful than Fuji Yama. But certainly there isn't the least bit of doubt about its being not only a very beautiful mountain, but a very useful one too. What I want to tell you to-day about this mountain is the story of its origin and the manner in which the people here worship it. I won't vouch for the truthfulness of the story. I will simply tell you what has been told me, leaving you to judge for yourselves.

It was very careless of me not to have asked when this took place, but any way it is pretty sure that it was way back in the long, long past. Well, to go on with the story, there was once a little hill with a little cottage at its foot occupied by an old granny. Everything looked peaceful and calm, and the old woman passed many undisturbed, quiet years. But one morning when the granny got up and went outdoors as usual, something very wonderful met her eyes—the friendly hill of long standing gone, and a great mountain towering up instead, and even bulging on and on before her very eyes. Wasn't she surprised! What do you think she did? Why, the very simplest and most natural thing im-

aginable. She only exclaimed, "Oh my! how it grows!" I suppose any one of you would have done the same thing, had you been in her place, and had you not known what direful consequences it brought.

Either the mountain was taken aback by surprise or it got angry at this unlooked-for interference; any way it stopped its growth, and so without the least intention, the woman was the unfortunate means of arresting what would have grown to a much greater height. For this reason, the mountain is said to have a strong dislike for all womankind and shows its displeasure by sending rain whenever woman attempts to climb the mountain. And yet tradition says that the mountain itself belongs to this despised sex. I am sure that you would like to know how a mountain can be a mountain and at the same time a woman.

To make the long story short, there was once a beautiful lady, who, persecuted by a wicked man, fled to this part of the country and there died. The poor spirit so molested took its refuge in the little hill aforementioned, and it was none other than her spirit that made it grow to such a noble height. Such is the story concerning the origin of this beautiful Iwaki San.

If you go up about half way, you will see a big rock, called *Oba Ishi* (Nurse stone). This stone, says the story, is the remains of the lady's nurse who, hearing of her mistress's transformation, went to see her.

While on her way to the top she was changed into a stone, and there the stone is to this day clinging firmly to the breast of one whom she so lovingly brought up. It was not this nurse alone, but there was another maid who, following the poor stricken lady, remains to this day as an instance of love and devotion. *Mori Yama* is the transformed maid now to be seen on the side of the sacred mountain.

It is said that the mountain has a great hatred of the people of Tamba, the place where the wicked man came from. She shows her displeasure when any one from that country is in the vicinity, by sending tedious rain.

In the feudal days, when they had too much rain, officials were sent out in search of the hated people and, if found, to drive them out of the country. With such a history and with the great service the mountain does to the country, it is no wonder that the people here have such reverence for it. Once a year in the month of August great pilgrimages are made to the mountain. After several days of purification, the people of the villages form bands with drums and bells, and march on together praying and waving banners and *gohei* (sacred strips of paper) high in the air. When they get to the top of the mountain, they rush on toward the god, an image about a foot and a half high, saying, "We have just come," and pour wine over her head and present her with cakes, a kind of thank-offering for the plentiful harvest. When they are coming back, they paint their faces with many colors and enter their villages, dancing and yelling. A very strange sight it must be.

Now, my dear young friends, what do you think of this story? I am ashamed that there should be such a superstition still existing. But here it is, rooted deep in the hearts of

the honest people, and it will take more than man's strength to lead them to the light. Will you not at least pray for them that God may send the Light into their misguided hearts speedily? (K. J.)

\* \* \* \*

### *The Story of a Tidal Wave Baby.*

Dear Girls and Boys:—

As this letter is intended more especially for girls, I've written "girls and boys," instead of "boys and girls"; but I trust that the little gentlemen who read this magazine will not feel too much slighted to read the letter, for, while it is written to the girls, and is about a girl, I believe it will interest the boys also, if they will take the trouble to read it. Where the great tidal wave which, a few weeks ago, rolled in from the sea, killing thousands of people, wounding many, and destroying a great number of homes, came to the little coast town of Natari, a house in which were fifteen people was struck by the great wave and broken into pieces. In this house was a six-months-old baby; and when the water came rushing and booming about the building, a sister of the baby took the wee helpless thing on her back and tried to run away, but the house fell and every person who was in it was killed, except this baby. The little one was found clinging to her sister's back, and, although slightly bruised, she was not seriously hurt. Soon after the news of the tidal wave disaster reached Sendai, Mr. Moore and I went to the coast and took with us a nurse to assist in taking care of the wounded people who had been placed in old temples and school houses which had not been destroyed and which were being used as hospitals. When we reached the town of Natari, or what had been a town before the wave came, the nurse decided that she would work in the hospital of









TIDAL WAVE BABY.





this place, and it was here that the little homeless and parentless baby was found. Mr. Moore and I went on up the coast to visit other hospitals and ruined towns, but before going away from the Natari district I sent word to the nurse to secure the baby and bring her back to Sen-when the hospital work was finished. The poor little body was thin, dirty, and had but little clothing when Ume San took her; for, not only were its father, mother, and home gone, but most of the people who were not killed or injured had lost relatives, friends, and property, and were too much distressed to care to give much time and attention to this tiny mortal; but plenty of good milk, warm baths, and clean clothing has entirely changed the appearance of our baby and she is now getting to be a plump, rollicking, and very-lovable little body. Some time ago a minister and his wife in America who had lost their own six-months-old baby wrote to me asking that some parentless child be taken for them, in the place of their little Ruth, and this baby has been taken for these friends. She had not been named when she came to us, so we had her baptized and called "Ruth." She behaved nicely during the service which was, of course, gratifying to those who have the care of her. Her picture will appear in this number of the magazine and I believe that you will agree with me in thinking that she is a pretty wee body. Will you not think often of, and pray for, the future welfare of our "tidal wave" baby Ruth? If she lives, she will be educated, if possible, in such a way that she may become a good and helpful woman. With kind regards to the little men and women who read this magazine, I am,

Yours sincerely,

ANNIE M. MOORE.

Sendai, Japan.

## THE DOSHISHA.

OWING to serious troubles which have been gathering for some time, but have lately come to a head, the name of the splendidly equipped university in the city of Kyoto founded largely through the liberal financial and other co-operation of the American Board of Commissioners for Foreign Missions, has come prominently into public notice both inside and outside missionary circles. It would be aside from our purpose to draw up anything like an adequate statement of the difficulties in detail. Only a few facts need be recited.

Some time ago the Board of Trustees of the Doshisha took action in which they expressed gratitude for the assistance rendered to the school by the American Board, but asserting that after December 31st, 1896, no help, whether of men or money, would be accepted unless given without any conditions attached. At another time the Trustees declared their determination to maintain the Doshisha as a Christian institution, and made an appeal for support to everybody in the world who sympathized with the aims of the school. Again, all the foreign professors were invited to remain in connection with the school upon a new basis to be agreed upon. Finally the Mission understanding it to be the wish of the Trustees that new relations between them and the professors be entered into at once, at its last annual meeting held in Kobe, July 2-8th, 1896, instructed the foreign professors to withdraw from the Doshisha immediately. The reason assigned for this action was the alleged departure of the institution from the original purposes of its founders to such an extent that it tolerated in its Faculty and Board of Trustees men who openly assailed doctrines cherished by the founders.

The recent action of the Mission affects the Doshisha Girls' School in

Kyoto, as well as the college for young men.

It goes without saying that many hearts among both Japanese and Americans have been saddened by the growing difficulties at the Doshisha, which finally resulted in a complete rupture of co-operation between native Christians and missionaries. What the immediate effects of the latest developments will be, of course cannot be foretold in detail with precision. We, however, believe that much good will result from all this turmoil, and that the separation will make a much better understanding possible all round.

The fundamental significance of the course of events in the history of the Japan Mission of the American Board in general and of the Doshisha in particular furnishes matter for interesting speculation. A well-known religious skeptic some time ago communicated a leader to the *Japan Daily Mail* in which he maintained that at bottom the troubles at the Doshisha were to be explained on the ground that the school had ceased in any proper sense of the word to be a Christian institution, and that the numerous young agnostics in it in justice to themselves were carrying on an agitation to bring about a recognition of that fact. For our part we dissent from this view of the case without reserve. There are, beyond dispute, to be found in the Doshisha theological views so latitudinarian as to place them beyond the pale of liberal, to say nothing of orthodox, Christianity. But we are persuaded that whatever of skepticism is to be found in the institution is but an incident to the main issue. What has been taking place more conspicuously within the sphere of influence of the American Board's Mission in Japan is but an indication of a widespread, if not universal, movement, symptoms of which, in less accentuated form, occur elsewhere. The source of authority is an ultimate question in all human relations. In Japan the course

of events since the Restoration in 1868 has combined with the native independence of the people to develop a spirit of nationalism, which has no doubt been responsible for more or less evil, but to which must also be attributed a great deal that is good. Missionaries as a rule, we think, take it for granted that the Christians in Japan must in time, more or less remote, "paddle their own canoe," and they look forward to the time when the converts of the Cross can themselves carry on the work of Christ in the Empire of the Rising Sun without assistance from without. But even were this not the case, the Japanese themselves intend, or will come to intend, that Christian thought and activity shall be free from foreign control and be dominated by the national genius. That is just about how the moving spirits in the *Kumi-ai* (Congregationalist) churches feel, and who is there among us missionaries that does not sympathize more or less with this sentiment? The Trustees of the Doshisha, as well as the *Dendo Kwaisha* (Missionary Society), wish it to be understood that the ultimate authority in doctrine and the management of Christian work in Japan must be Japanese, and not foreign. If this principle is once acknowledged, they will, we believe, be ready to treat with foreigners on equitable terms. But they mean to have Japanese supremacy acknowledged at any cost. Whatever may be thought of the propriety of such a contention under the circumstances, the issue is drawn, and it must be fought out. The great question to be considered is whether the Doshisha authorities have or have not chosen the right time to force the issue. That only future results can show. But in one form or other the conflict will arise in other quarters here in the Empire, and the Doshisha is to enjoy the distinction of leading the way. Both Japanese and missionaries are intensely interested in the movement, and their earnest prayers are ascending to God



that He would make truth and right prevail.

It seems to be unavoidable that great movements should furnish mischief-makers with opportunities for working evil. The movement involving the Doshisha is no exception to the rule. Rowdyism has fastened itself like a parasite upon nationalism, so much so that even many Japanese Christians shake their heads in stern disapproval of the way things have been going in Kumamoto and Kyoto, and after the smoke of conflict has cleared away some things will appear to the contestants in their true light. There will then be heartfelt regret for shameful conduct the real nature of which has been obscured through intense zeal for a cause.

The missionary teachers who have left the Doshisha have indeed no little reason for feeling sad over the situation. But in our humble judgment there is even greater reason for encouragement. Their work has not by any means been a failure, and the magnificent institution to which they gave the best they had is not destined to come to naught. A reaction is bound to set in, and the school will struggle on in the service of Christ, even though it may be in a lame fashion for awhile. So, too, we believe, the trying experiences of those involved will in some way or other help to solve the same essential problem that confronts other Christian institutions in Japan.—H. K. M.

### THE COUNCIL OF MISSIONS AT KARUIZAWA.

By the Rev. Christopher Noss.

SINCE the Synod of the Church of Christ in Japan does not meet this year, the Council of the allied Missions, which has been associated with the Synod, decided to hold its annual meeting separately at Karuizawa, July 22nd—24th. The place being the famous and much frequented mountain-

retreat of Japanese missionaries, few had to travel far. Those who did had a rough experience, as they came at a time when the storm which recently flooded all that region was at its height, quite justifying one brother's facetious reference to Karuizawa as a "summer watering place."

The Council consists of seven Missions. The Woman's Union Mission, which through its 120 Japanese workers has been rendering invaluable service to the "Church of Christ in Japan," was by formal vote admitted to the position in the Council which some time before had been tacitly conceded to it. As it seemed impossible fairly to discriminate between married and single women-workers, it was after some debate and investigation of records determined that any lady connected with the allied Missions may vote if she so desires. Chinese missionaries, of whom not a few are in Karuizawa trying to get rid of malaria, were, so far as they are affiliated with those composing the Council, invited to sit as corresponding members.

A committee was appointed to make a digest of the Rules adopted by the Council, or to report some kind of a Constitution. It is plainly understood that the Council is only advisory.

The Annual Report, read by Mr. Pieters, gave evidence of unusual ability and diligence and was highly appreciated by those who heard it. It is to be published, with an abstract of the minutes and appendices detailing various special features of the work.

The seven Missions number about 150 men and women, distributed among twenty-three cities or towns. About twenty are absent on furlough. The Council mourns the death of Mr. Woodhull and regrets that ill health has necessitated the return of Mr. Graham, of Takamatsu. Four ordained men and four single ladies have been added to the force this year; and requests have been sent to the Boards at home for sixteen more missionaries—

all of which, as the Report observes, is a very practical expression of opinion on the need of more foreign workers for Japan.

The Report reviews the work of Meiji Gakuin, Tohoku Gakuin (Sendai), Steele College (Nagasaki), five Training Schools for Bible Women, two Boys' Schools, twelve Girls' Schools, a number of Primary Schools and Kindergartens, and ten "Ragged Schools."

In the evangelistic work a distinct advance, especially about Sendai, Kobe, Osaka, and Kyoto, is noted. The Report estimates that in the last year the number of communicants has increased by several hundred. The prevalent impression that there has been a decrease is due to a superficial examination of certain statistics.

The weaknesses of the Japanese Christians are stated to be indifference toward the Lord's Day, irregular attendance at the House of God, and the lack of personal effort for the salvation of others. But it can be urged on the other hand that the leaders among them are becoming quite alive to these perils, that the tendency is away from unsound theology toward purely evangelical thinking, and that substantial progress is being made in the matter of contributions for the work of the Church. It is said that the native members of the Church in Tokio pay one-half of all expenses there.

"In conclusion, the present is clearly not the time to raise a shout of victory. One of the contributors has said that it will take spiritual dynamite to move the people. True. The work now being accomplished is like the tunneling of the rock and storing the dynamite within it. When the Master sees that the preparatory work has been sufficiently done, we may look for that electric current of divine power that will rend to pieces the heathenism and infidelity of this land."

The Council passed a resolution to

the effect that observance of the Lord's Day be more strictly demanded.

The reader who knows something of the work in Japan and of the resolution of the American Secretaries' Conference, will scarcely need to be told that the burning question before the Council was that of self-support. A permanent Committee on Statistics, consisting of Prof. M. N. Wyckoff and Rev. Dr. J. P. Moore was elected; and to these were added three others, making a committee of five, to gather the data necessary to a solution of the vexed problem. Rev. Henry Loomis was requested to cooperate with this Committee. A resolution recommending that the Missions transfer, and that the recently constituted Board of the Synod be requested to receive under its care, all congregations numbering over seventy, with the understanding that this limit be gradually reduced, might have been passed; but it was, by request of some older heads, laid on the table. It will no doubt come up again next year.

A resolution advises that the regulations by which an unordained evangelist is paid less salary than an ordained man be abolished, on the ground that there is no sufficient reason for putting such a premium on ordination, and that the effect is to put self-support further beyond the reach of the churches. Another resolution discourages the practice of uniformly paying the moving-expenses of evangelists. Still another urges that in engaging an evangelist particular care be taken to consult those most concerned in the proposed removal so as not to injure another's work unknowingly.

The Kyushu Gospel Union, an organization of native pastors and evangelists, sent in a memorial to the effect that as the Japanese Christians themselves could not yet undertake all the work that is to be done in Formosa, the Missions represented by the Council should regard that land as

part of their field. The propriety of such a request was recognized and it was decided to enter into correspondence with the missionaries already at work in Formosa.

A permanent Committee on Publications, consisting of Dr. Verbeck, Rev. T. M. McNair and Rev. E. R. Miller, was appointed, to serve as agent for those who wish anything published in the interest of the Church, it being understood that, so far as financial responsibility is concerned, it is to act merely as agent. Mr. McNair submitted the manuscript of a Catalogue of the Publications of the Church of Christ in Japan, which will shortly be printed. Mr. Miller will from the first of next year undertake the publication of helps for the Sunday School, provided the enterprise be sufficiently encouraged by the Missions.

The Council was declared to have been the most satisfactory ever held; and it was thought that the result might have been different if the work had been attempted in weary sessions alternating with those of Synod. So it was voted to meet at Karuizawa again next summer; if possible, at such time when Mr. Robert E. Speer, Secretary of the Presbyterian Board, who plans to visit Japan next year, can also be present.

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### THE METHODIST CONFERENCE.

By K. Yabuuchi.

**N**EVER have we had such a good Conference before in Japan," unanimously declared all the ministers present at the 13th session of the Annual Conference of the Methodist Episcopal Church, which was held at Aoyama, Tokyo, July 15-23, Bishop I. W. Joyce, D.D., LL.D., presiding. The Conference consisted of fifty-four members and fifteen probationers. Ten young men were elected to Elders' Orders and four others were admitted on trial.

The presiding elders brought very good and encouraging news from the field. All of them report growth in the work and express great hopes for its success in the future.

There are now 3,369 members in full connection and 1,018 on probation; 126 Sunday Schools and 6,310 Sunday School scholars. The number of baptisms during the past year was 105 infants and 465 adults. There has been no gain in the number of full members, but the probationers and baptisms were 350 and 193, respectively, more than the previous year. The offerings amounted to 13,446 *yen*.

The question of dividing the conference and establishing a southern (Kyushu) Conference was a very important one and demanded the serious consideration of the members of the Conference. The proposition failed last year by nineteen votes, but it was brought up in the General Conference held this Spring, and it was resolved there that the Japan Conference may be divided four years hence, provided the proposition to divide be agreed to by a majority of the members of the Conference and by the Bishop presiding. The matter was brought up this year again by an ardent brother from the south. But the motion to lay it on the table was carried.

A committee consisting of Revs. S. Ogata, Y. Honda and I. H. Correll, was appointed to investigate the condition of Christian work in Formosa and to study how our Church may help in the evangelization of that island.

One evening of the session was given up to an Educational Anniversary, Prof. Y. Takasugi being the speaker. He dwelt upon the importance and necessity of Christian education and ably refuted all the mistaken ideas about it maintained by the Government and the general public. Another evening was spent in discussing the problem, how to propagate Christianity among the poor. Rev. Y. Aibara of



Hakodate led the discussion. Many experienced preachers spoke of the difficulty of leading the poor to Christ, and earnestly sought to learn the best way to reach them and to win their souls. The tone of Christian preaching is too high for the ignorant classes of the people. Their superstitious minds comprehend anything spiritual only with the greatest difficulty. Still another evening was given to the Anniversary of the Home Mission Society. The Society has been working in the Loochoo Islands now for four years. The report from Rev. C. Nagano, the missionary of the Society, was listened to with much interest. In his report was mentioned the fact that the political and religious affairs of the islands were entirely changed since the recent war with the Chinese, and that a grand opportunity was open to us. The number of the members in Loochoo is 21, nine are on probation, and there were nine baptisms during the year. There are three native young men who are receiving theological instruction from Rev. Nakano with a view to becoming evangelists. This Society is supported entirely by the voluntary contributions of the churches of the Conference, and last year nearly a hundred and fifty *yen* more was given than the work required. It was resolved to collect during the coming year a sum still greater by 100 *yen*, and what remains over is to be entrusted into the hands of a committee who will help with it whatever work may seem to need it most.

On the Saturday afternoon the Woman's Foreign Missionary Society held its Anniversary, at which Miss H. S. Alling, of Nagoya, read the report of the work for the past year, and Mrs. Joyce made a speech.

This Conference was a revival Conference, if that name may be used. Every member of the Conference from the beginning felt the necessity of having the Holy Spirit. A few Japanese brothers gathered early in the morning

in a room of the dormitory for a prayer-meeting before the Conference was convened. This meeting greatly grew in its size till the chapel of the Theological Hall was made the meeting-place. It lasted during the Conference as the early morning prayer-meeting from five to six o'clock. Another prayer-meeting was held every afternoon from five to six. The Bishop himself conducted the meeting. Every time he gave an exposition of some passages of Scripture and exhorted every one present to consecrate himself more fully to the Lord so that he may glorify Him. Many repented of their sins and begged for pardon with tears in their eyes. Many were impressed with the boundless grace of God, and with inexpressible gratitude they resolved to serve Him more faithfully. Many received peace and strength. At the love-feast on the Conference Sunday, just seventy brethren and sisters gave testimony of what the Lord had been doing for them, during the forty minutes allotted to this exercise. To have so many testimonies within so short a space of time was a singular event, and some one expressed the wish that this might be the model for the love feasts of the M. E. Church throughout the Empire. This was followed by an earnest and inspiring sermon by the Bishop.

On Thursday, July 23rd, after the regular session was over, the Bishop addressed the Conference in kind, loving and appropriate words, read the appointments and closed the session. Then all the ministers of God returned to the vineyard of the Lord with joyous hearts and encouraged spirits for the service of another year.

Bishop Joyce will remain in the Far East for two years. He is now in China. Rev. B. Chappell was continued as Dean of the Theological School at Aoyama, and Dr. J. O. Spencer was appointed provisionally as Dean of the Aoyama Academic Department. Rev. J. Soper, D.D., was

appointed as professor in the Theological Department. The Academic Department was strengthened by the appointment of Drs. Ishizaki and Takasugi as professors in the institution. There was the usual amount of re-arrangement of the evangelistic force, both native and foreign.

## NOTES FROM THE MISSIONS.

### I.

#### MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

##### ANNUAL MEETING OF THE MISSION.

FOR the sixth year in succession this conference was held on the grounds of Kobe College. The whole meeting lasted from July second to eighth. Aside from three or four visitors, of whom Rev. H. K. Miller, of the EVANGELIST board of editors, and Miss Bessie Noyes, a Congregationalist missionary in India, may be called by name, there were present, at least a part of the time, forty-six adults and twenty children, the smallest attendance for years.

Dr. Gordon, of Kyoto, presided and in his opening address dwelt upon "The Christian View of God and the World," giving us Col. III. 17 as the keynote of the meeting. On the second day, a most delightful experience meeting was held with brief pungent comments on the movements of the past year. Some of the points emphasized were the decadence (numerically) of the Mission; the medicinal qualities of the recent Deputation, like a good poultice, first soothing, then drawing to a head; the rich spiritual experiences of individuals both missionaries and Japanese; the business craze of the hour; the perplexing Sunday question; stagnation of the churches; increased interest in the fundamentals of Christianity on the part of outsiders; and present-day ethical movements.

The leading question before the meeting was the Doshisha problem. The Trustees of the school had already decided to close existing relations with the American Board at the end of 1896, although apparently they desired and expected the continued assistance of certain members of the Mission; not however as members of a Mission, but as individuals.

As the break must come in December, it was felt by the missionaries that it would be fairer all round to make the change at once than in the middle of the school year. An additional reason for this decision was the great unwillingness of the foreign teachers to remain longer in the service of the school while it continued under the practical control of its present management.

The Mission therefore voted *unanimously* after long and prayerful consideration to instruct all its members now teaching in any department of the Doshisha to resign at once. This they have all done and the whole responsibility for the further conduct of the institution now rests upon the Japanese Trustees of the school.

The Mission committee also met in conference Messrs. Ichihara, Ono, Miyake, and Osada, who are four out of the six members of a committee representing the alumni and friends of the school, which is exerting itself to bring about a reconciliation between the Mission and the school. Our committee laid down three propositions which in their judgment it would be necessary for the Trustees of the Doshisha to accept as a basis for further co-operation with the American Board in the conduct of the school:

First,—that the Board (Mission) be officially represented in the management of the school. (This is no more than has been granted hitherto and seems a reasonable condition of genuine co-operation.)

Second,—that no one be allowed on the Board of Trustees or Faculty of the school, who is not in general sympathy

with the Board's work and the Christian foundation of the school.

Third,—that the Board of (Japanese) Trustees be so re-organized as to be made truly national.

Our committee furthermore frankly stated their views on the property question, and called attention to certain historical facts that appear to sustain the claim of the Mission that the use of the residences in Kyoto morally belongs to the Board rent free so long as its work may require them, irrespective of the needs of the university. One of these facts is that in the last Japanese appeal for funds issued by Dr. Neesima neither land nor houses occupied by missionaries, though held in the name of the Doshisha, were included in the minute schedule of the school's plant. This would seem to show conclusively that Dr. Neesima regarded the homes of the foreign teachers as on a different basis from the regular school buildings and other property of the institution. The right settlement of the property question, however, was not made a prime condition of future co-operation, partly because that question has been taken out of the hands of the Mission, and partly because it is felt that, if the graver question at issue of the principles and management of the school can be settled, this matter will adjust itself to the satisfaction of all parties.

The Trustees are now considering the whole matter, but have not yet made public their decision. All who love the Doshisha and revere the memory of its good and great-hearted founder may well pray earnestly that out of this grave of doubt and dissension a new Doshisha, which shall yet be the old Doshisha of so many prayers and tears and gifts, may rise into a fuller and higher life.

The second question of importance before the meeting was the one of new recruits. Twenty-two adult members of the Mission returned to America last year and several of these will not be seen again in Japan. Only three came

to us from America. We have no family for the whole of Kyushu, and several other sections are undermanned. At this rate of progress backward it was easy to prophesy the end of things. Dr. Davis and Mr. Bartlett led a strong movement for large reinforcements. But the other side was also presented. The final decision was a unanimous vote urging all absentees who have not yet resigned to return to Japan so soon as health considerations allow, and a vote of thirty to five asking for two new families and four single ladies to fill some of the vacancies. This means that the Mission protests against dying at quite so rapid a rate, but does not plan for any real enlargement.

Mr. Allchin, of Osaka, read a very interesting and stimulating paper on Mission Fellowship, and Dr. DeForest, of Sendai, another on Present-day Theological Movements. Mr. Pedley, of Niigata, preached the annual sermon, and it proved a real and timely message to modern missionaries, drawn from the life of that old missionary-hero, Paul the Apostle. In short, the whole conference was on a high spiritual level—serious, resolute, aggressive.

Four of the Mission children united with the Church, three of them by profession of faith. Two infants were baptized, and the Junior Christian Endeavor Society held a delightful public meeting, Stanley Allchin, aged ten, taking the prize for the best set of answers to seven Biblical questions. Mr. Noyes and various assistants cared for the physical needs of the assembly, and Mr. Allchin and others arranged and successfully carried out a long and interesting musical and literary program for the social entertainment of the week.

Adjourned to meet July 7, 1897, at the same delightful rendezvous.—J. H. P.



## II.

JAPAN MISSION OF THE REFORMED  
CHURCH IN THE UNITED STATES.

The Tohoku Gakuin graduated four young men from its theological department and four from the General Course of its collegiate department.

The Miyagi Jo-Gakko graduated three young ladies.

On July 8th Rev. W. E. Hoy and family returned to Japan, as did also Miss Misao Yoshida who was with them in America. Rev. Hoy did a large work for the foreign missionary cause in general, and for the Tohoku Gakuin in particular, in America. He raised a fund for the erection of new buildings for the Tohoku Gakuin. Miss Yoshida was heartily received in America and delivered 425 addresses on Japan.

About the end of June a number of farewell meetings were held for Rev. J. P. Moore, D.D., and wife, who remove from Sendai to Tokyo; for Rev. H. K. Miller, who withdraws from the Tohoku Gakuin in order to engage in evangelistic work; and for Rev. D. B. Schneder and wife, who are about to go to America on furlough. Dr. and Mrs. Moore will be greatly missed from Sendai. Mrs. Moore's tact in hospital work has had the effect of opening both the civil and all the military hospitals to her and others' endeavors, and her work in this line has assumed large and promising proportions. To have this work broken off now, with no one possessed of experience in hospital work to take her place, is for Sendai a great loss. But she will have a wider field in the same kind of work in Tokyo.

Dr. and Mr. Moore spent about two weeks upon the scene of the tidal wave disaster. Their efforts at giving succor and comfort to the sufferers were much and widely appreciated.

Revs. S. S. Snyder and C. Noss and Rev. Dr. Moore and wife attended the meeting of the Council of United

Missions held at Karuizawa, July 22nd.

A new teacher of the English Language and Literature is expected from America for the Tohoku Gakuin in the fall; also an additional lady teacher for the Miyagi Jo-Gakko.—D.B.S.

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## III.

JAPAN MISSION OF THE EVANGELICAL  
ASSOCIATION.

The work of this Mission is steadily moving forward. Last spring Bishop Thomas Bowman, of Chicago, U. S. A., accompanied by Mrs. Bowman, made an official inspection of the work. He traveled over a large part of the field and then presided over the Annual Conference Session, which met June 11th in the Kreckler Memorial Church at Tsukiji, Tokyo. The business of the Conference was transacted in a very satisfactory manner, and the best of feeling and brotherly harmony prevailed throughout the session. The religious services were very spiritual and proved to be a source of encouragement to the ministerial brethren and the laymen that had the privilege of being present. The Sabbath services, in particular, were "times of refreshing" to God's people that had come from near and far to participate in the good things that were in store for them. The grand sermons delivered by Bishop Bowman (through interpreters) made deep and lasting impressions.

Among the transactions of the Annual Conference, it may be of interest to note the following:—A new field of work was established at Koriyama, in Fukushima Ken. This city had heretofore been worked in connection with Sukagawa, but it was found necessary to devote more attention to Koriyama and vicinity; wherefore the Conference granted the petitions of the membership at these places and made the necessary

provisions. At Osaka and vicinity the work is also to be enlarged, and it was therefore decided to double the working force of that city. The Conference has now 18 fields or stations, which are served by 20 itinerant preachers, besides a number of ministerial candidates and a goodly number of other workers. The general membership has increased to 805, a clear gain of about 80 for the past year. The *Fukuin no Tsukai* was made the official organ of the Conference. Rev. M. Shimizu was elected publisher, and Rev. B. Inouye editor. Seven applicants were licensed by Conference as ministers of the Gospel. Five of these entered the active work. Rev. G. E. Dienst, who had been in Japan for nearly nine years, was, by his own request, permitted to return to America and the Conference voted him his credentials. Rev. F. C. Neity was thereupon appointed in Rev. Dienst's stead as Principal Teacher of the Theological Seminary in Tokyo. On the 19th of June Bishop and Mrs. Bowman departed for America. The Bishop's visit greatly encouraged the workers of the Mission and he assured them that he had, on the whole, obtained a very favorable impression of the present state of the Mission.—F.W.V.

#### JAPANESE RULE IN FORMOSA.

THE following clipping from the *Hongkong China Mail*, together with the letter following it, were sent us by Rev. Mr. Barclay of Tainanfu. The previous letter referred to was received and transmitted through a friend to the highest authorities.

#### ANOTHER REBELLION IN FORMOSA.

##### REPORTED MURDER OF A PARSEE MERCHANT.

Anping, July 1st.

A rebellion has just occurred at Hoonim, which

resulted, most unfortunately, in the murder of a Parsee merchant. I have just returned from Hoonim, having just by a few days escaped the attack made on that city by the rebels. The Japanese have carried on such a persistent persecution of the people, ravishing their women, and imprisoning and beheading innocent as well as guilty, that the people turned on them at last. The Japanese, however, sent up re-inforcements, estimated at 1000 strong, after the rebels, but failing to catch them they burned dozens of villages and butchered the inoffensive inhabitants. The Chinese then made an attack on a few Japanese isolated at Hoonim. Mr. D. D. Ollia, a Parsee merchant who was residing there at the time, is believed to have been killed. He is supposed to have been taken for a Japanese in the *melce*, and killed. Another Parsee, named Patel, has escaped. I do not know as yet how many Japanese escaped.

Tainanfu, Formosa,  
13 July, 1896.

Dear Sir:

On 25th April I wrote you a letter regarding the state of things here. I do not know if you received it or what use you may have made of it.

I am sorry to say things are not improving. The enclosed extract from the *Hongkong China Mail* gives a true account of the rising up North. Without any cause, (a body of 20 or 30 Japanese soldiers had been sent into the hills against a band of robbers and had been driven back with a loss of 8 or 10 killed and wounded, but the villagers had nothing to do with it; they had suffered from the thieves themselves) a body of 1,000 soldiers was collected who set to work steadily burning down the villages surrounding the district town. In addition to destroying the houses, furniture, food, etc., of the people, they murdered in cold blood hundreds of the innocent peasantry, unarmed non-combatants who made no opposition, leaving thousands of families homeless and hundreds of starving widows and children. This of course largely increased the number of rebels who attacked and captured the town of Lim-kee-po, and subsequently the town of Towlak or Hoonlim. It was at Lim-kee-po that Mr. Ollia, a

British subject, was killed; and if more British subjects are killed before the end come, the Japanese will be mainly to blame. But for their harsh treatment of the people, this whole affair need never have taken place.

My chief object in writing is not to reproach the Japanese for the past, but to express the hope that public opinion may be brought to bear upon them that they may not take too severe measures in the revolted territory when they re-occupy it. What to propose I do not know, but if they behave as they are reported to have behaved up North, devastating a whole district, burning all the villages and massacring men, women and children, so that even some of their own people disapproved, it will be a lasting disgrace and a final blow to their already tottering reputation to be considered a great or civilized people.

Yours faithfully,  
Thomas Barclay.

Whatever outrages may be perpetrated by the Japanese soldiery in Formosa, are plainly in violation of the orders of the Governor-general, whose proclamation follows,—Eds.

Although no pardon is to be extended to the insurgents, the greatest precautions must be adopted not to put to death any unoffending and law-abiding persons. Unless this point be kept in view, not only will serious obstacles be placed in the way of the future administration of the island, but the people that are unjustly treated will, in their indignation, side with the insurgents. On the other hand, in view of the fact that great difficulty exists in distinguishing between rebels and peaceful people, it is evident that if too much restraint be put upon the military, the evil of excessive leniency may result. Thus the greatest care is necessary. Persons that actually offer opposition but do not carry arms, must not be killed, even though they be suspected of being rebels. They must be apprehended, and dealt with after due investigation. In order that the exact truth may be elicited by these investigations, provisional courts of justice shall be established, and to these the prisoners arrested in each locality shall be handed over for judgment.

#### THE SEISMIC WAVE.

THE main facts concerning the great seismic wave that recently visited the east coast of North Japan are as follows:—

The wave rolled in upon the shore about eight o'clock, or shortly after, on the evening of June 15th. It was the time of the May festival, according to the old calendar, and every family had its celebration on the evening of the disaster. About eight o'clock there were a number of earthquake shocks, and then a wave, variously described as being from twenty to eighty feet high, struck the whole coast from the island of Kinkwazan north to the extremity of the main island, and affecting the island of Hokkaido somewhat. The coasts of the three prefectures of Miyagi, Iwate and Aomori were washed by the wave, Iwate suffering most severely, and Aomori least.

According to the latest official reports, the number of deaths by drowning and otherwise was 25,414. Of this number 21,811 belonged to Iwate prefecture, 3,314 to Miyagi, 289 to Aomori, and 6 to Hokkaido. The number injured in the *debris* was 4,377. The number of houses swept away or wrecked was 8,313, the number of houses damaged, about 13,000. The number of deaths given is exclusive of hotel guests, visitors and persons not registered in the enrollment lists of the districts. The number of these is unknown, but is probably not small. Besides houses swept away or damaged, there was a tremendous loss in fishing-boats and nets, as well as in stores swept away and fields destroyed. The area of rice or truck fields either swamped or covered with sand, stones and rubbish, or submerged, is 6,587 acres. The loss in boats is estimated at about 70,000 *yen*, and in nets about 500,000 *yen*.



The scene immediately after the disaster was one of wild and pitiful confusion. At some places whole villages were swept into the sea, scarcely a trace of them remaining. At other places towns were transformed into huge masses of wreckage. Houses were entirely broken up, or telescoped into each other, or piled on top of each other. Often only the thatched roof remained intact. Large ships were left stranded in the rice fields. Thick trees were broken off at the ground. Stone pillars of *torii* were carried a distance of three hundred yards. Many of the unfortunate victims were buried in the *debris*, some dead, some dying, some merely imprisoned.

The work of feeding the survivors, of finding those buried in the wreckage, of burying the dead found in the wreckage or washed ashore, and of clearing away or burning the rubbish, began promptly under official direction and with official help. The work of caring for the wounded was quickly taken up by the Red Cross Society, hospitals being improvised in every town and every village of considerable size along the whole coast. The governors of the prefectures concerned were promptly upon the scene and assumed direction of the relief work. The Minister of State for Home Affairs, Count Itagaki, also visited the place to inspect the condition of the sufferers and to make provision for help.

As to the cause of the catastrophe, various theories have been advanced, the most plausible one being that of a submarine volcanic eruption. The disaster is the greatest that has befallen Japan since the great earthquake which almost destroyed Tokyo, in 1855. In 1835 this same coast of north-eastern Japan was visited by a seismic wave, which carried between four and five hundred houses into the sea.—D. B. S.

## NOTES.

THE peerage of Japan now consist of 11 Princes, 34 Marquises, 85 Counts, 362 Viscounts, and 180 Barons—Total, 672.

\* \* \* \*

According to the census of last year, there are 15,361,458 couples of married people in Japan. The total population is 41,810,202.

\* \* \* \*

The *Bukkyo* tells us that 62 towns and villages in Formosa have each one or more than one Christian church.

\* \* \* \*

Mr. Ishii, the superintendent of the Okayama Orphan Asylum, is said to be staying in the capital doing special preaching work among the laborers, together with the Salvation Army.

\* \* \* \*

The average number of postal cards used by the Japanese in a month is said to be 1,400,000, and the number of postage stamps used is 600,000. By the way, statistics show that the total mileage of telephone lines in the country is some 12,210.

\* \* \* \*

The *Jizen Shimpo* reports that the number of poor in the city of Osaka is increasing year by year. The city has at present 32,744 of them, among whom such as cannot get any work and have large families to support are in the majority.

\* \* \* \*

The members of the Christian Writer's Association met for the second time at the Y. M. C. A. Hall on the 29th of May. A certain *Kawamoto*, who has just returned from a tour through Asia Minor, made an interesting address about Jerusalem.

\* \* \* \*

The Chief Abbot of the Higashi Hongwan Sect, Koson Otani, has recently been elevated to the rank of Count, and several Abbots of other

Sects to that of Baron. This is owing to their meritorious services in the Japan-China War in sending chaplains.

\* \* \* \*

A Spring social meeting was held at Sapporo attended by Christian believers from all parts of Hokkaidō, on the 25th of May. Some 200 men, women and children were present. After an address by Mr. Chokkwan Sakamoto, the people entertained themselves with various kinds of amusements.

\* \* \* \*

Reizui Hino, the Abbot of the Jodo Sect, applied to the authorities for permission to build a temple to be named *Chukon Shido*, or the Patriots' Temple, in each of the six garrison towns and of the three admiralty stations, thus to commemorate patriotic soldiers and seamen who fell in the late war. The petition has been granted.

\* \* \* \*

The graduates of the *Meiji Gakuin*, both of the Seminary and of the College, sent invitations to all persons connected with the school, to attend a social meeting, at which President Ibuka made a speech to the effect that the school will adhere to her principles, as laid down at the very beginning, in spite of various inconveniences arising through the greater influence of the Government schools.

\* \* \* \*

The 28th of May is the birthday of Her Majesty the Empress. Some 130 Christian women and girls met together at the Bancho church to celebrate the day. The meeting was conducted by Mrs. Kajitsuka, Mrs. Ushioda making the principal address. The meeting was closed with prayers for the blessing of God upon the Empress, by several of those present. God speed the day when Her Majesty will join her sisters in praising the goodness of the Lord!

There is a small village, Aritoshimura by name, in the district of Akaho, in the province of Hyogo. It is reported of the people of this village that they, without a single exception, have agreed to establish a temperance society which will require its members to keep the following five rules: 1. Never wear silk clothing; 2. Be punctual; 3. Avoid every kind of useless social intercourse; 4. Be as simple as possible in marriage and funeral ceremonies and in festivals, etc.; 5. Be not luxurious in anything.

\* \* \* \*

A pleasant incident is reported about the bazaar for the benefit of the Meiji Jo-Gakkō, to the following effect:

The little daughter of a certain Mrs. Urin, about eleven years of age has contributed five *otedama* (little balls made of coloured threads) to the bazaar. But, these *otedama* having been made by herself, and being very pretty, she had become so fond of them that she sent word to the managers of the bazaar not to sell them to anyone but herself, for she would like to buy them, when the bazaar opened.

\* \* \* \*

All well-wishers of Japan cannot but sympathize with her in the trying situations confronting her in consequence of her comparatively recent entrance into the comity of nations, and more especially as a result of the late war with China. Diplomacy has deprived her of the fruits of her victory to a large extent. In Korea she doesn't cut much of a figure, and at present Formosa is giving her a plenty of trouble. At the same time the possibility of an armed conflict with Russia sooner or later is more or less kept in mind. It is a pretty heavy load for a young nation to carry, and Japan is paying a high price for a privilege of being great. Yet the people show an in-

domitable spirit, and the trying experiences of the nation may do it much good. In spite of slips and falls, Japan, we believe, means to promote good order and the welfare of mankind in the world to the extent of her ability. It is a new career for the Empire of the Rising Sun, and we wish her all success. At the same time, it will become more and more apparent that the new situation requires a new moral and religious force. Whatever the old systems of faith may have done for the Japan of the past, there isn't sufficient vitality in them to make them of service for new Japan. It is impossible to adapt them to the requirements of a new civilization that is, at least implicitly, Christian.

\* \* \* \*

The question of self-support on the part of native congregations in non-Christian countries is receiving considerable attention from both those who represent the contributors to the cause of foreign missions and not a few of the native Christians themselves. In Japan this important question is by no means lost sight of. But it will take quite a time before the converts to Christianity can carry their own burdens without financial assistance from abroad. The people are by no means incapable of making great sacrifices in a cause that once commands their enthusiastic allegiance, and the time may come when, for sentimental reasons largely, it may be, the Japanese Christians will all of a sudden accomplish in the way of self-support what seemed scarcely possible. It is an open question whether there is not too much institutionalism about Christian work. Sometimes it appears as though the religious machinery were of rather too great magnitude and too costly in proportion to the financial abilities of the people. But the start having been made on a pretty large scale, it

would now be difficult to reduce existing religious establishments to such proportions as would be commensurate with the financial capabilities of the Christians. Still it is well to keep this aspect of the case in mind, whenever the question of self-support is up for discussion.

#### BOOKS AND PERIODICALS.

**THE MISSIONARY REVIEW OF THE WORLD**, in its July issue, is in touch with all modern phases of mission work. Among the more interesting articles is that by the Rev. J. H. Pettee on "the Japan of To-day and To-morrow." The Rev. Henry Loomis writes on "Recent Public Movements in Japan."

The "Annual Report of the American Board's Mission Co-operating with the Kumiai Churches" is full of interesting details. The comments on the past year and the present outlook, coming from both Americans and Japanese, are, on the whole, encouraging.

"The Baptist Missionary" contains notes on Japan by Rev. J. S. Dearing, Prof E. W. Clement, and Rev. G. W. Hill.

"The Church in Japan," "The Mission Field," and "The Missionary" have seached us.

In the "Minutes of the Annual Conferences of the Baptist Missionaries in Japan" we find much to cheer and instruct us. The resolution urging upon the Missionary Societies in home lands the great and urgent need of the immediate increasing of the evangelizing force, is a strong one and will, no about, have some early responses from the people in the home lands.

"The Baptist Missionary Review" contains a treasure of good things about the Lord's Kingdom in Asia. Especially worthy of notice is the article "Missionary Brotherhoods."







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